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The National Catholic Educational Association

BULLETIN

VOL. XXXVII

AUGUST, 1940

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CONTENTS

	PAGE
Officers.....	7
Constitution	11
Introduction	16
Meetings of the Executive Board.....	17
Financial Report.....	21
GENERAL MEETINGS—	
Proceedings.....	43
Addresses—	
Catholic Education—An Apostolate for Social Order, Right Rev. Michael J. Ready.....	52
Intelligence and Character, Rev. William J. McGucken, S.J.	59
The Education of an American, Clarence Manion, J.D.....	71
COLLEGE AND UNIVERSITY DEPARTMENT—	
Proceedings.....	81
Meetings of the Department Executive Committee.....	88
Revision of By-Laws of the College and University Department.....	95
Address—	
Address of Welcome, Rev. Julius W. Haun, Ph.D., D.D., President.....	101
Reports—	
New England Regional Unit, Rev. William J. Murphy, S.J., Chairman	103
Eastern Regional Unit, Right Rev. William T. Dillon, J.D., LL.D., Chairman.....	106
Western Regional Unit, Sister Miriam Theresa, S.H.N., Chairman	119
Committee on Graduate Study, Rev. Thurber M. Smith, S.J., LL.B., Ph.D., Chairman.....	122
Committee on Educational Problems and Research:	
College Teaching of Religion, Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Chairman.....	123
Catholic College Program of Religious Education, The, Rev. William F. Cunningham, C.S.C., Ph.D.....	187
Committee on Public Relations, Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Chairman.....	198
Special Committee on Catholic Action in the Catholic College and University, Rev. William Ferree, S.M., A.M., Chair- man	200
Committee on Libraries and Library Holdings, Rev. Samuel K. Wilson, S.J., Ph.D., Chairman.....	214
Committee on Membership, Rev. W. C. Gianera, S.J., Chair- man	216

	PAGE
Committee on Finance, Rev. Francis L. Meade, C.M., Ph.D., Chairman	218
Papers—	
Biology Texts Used in Catholic Colleges, Very Rev. Anselm M. Keefe, O.Praem., Ph.D.....	219
A Survey of Textbooks of College Biology, Rev. Paul L. Carroll, S.J., A.M., Ph.D.....	221
Introducing the College Freshman to Science, Rev. William C. Doyle, S.J.....	259
Does the Catholic College Foster a True Sense of Freedom and Democracy? Roy J. Deferrari, Ph.D.....	266
The Personnel Program in the Catholic Liberal Arts College, Sister Teresa Gertrude, O.S.B., Ph.D.....	277
Problems of Philosophy to Be Stressed in the Undergraduate Curriculum, Rev. John J. O'Brien, S.J.....	300
Trends in Education, Right Rev. William T. Dillon, J.D., LL.D.....	314
Experiences With the College Senior Comprehensive Exami- nation, Very Rev. James M. Campbell, Ph.D.....	320
Student Guidance in the Catholic College, Very Rev. Edward B. Bunn, S.J.....	338
SECONDARY-SCHOOL DEPARTMENT—	
Proceedings	346
Meetings of the Department Executive Committee.....	353
Reports—	
Committee on Policies, Rev. Julian L. Maline, S.J., Ph.D., Chairman	361
Committee on Secondary-School Libraries, Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Chairman.....	364
Committee on Regional Units, Brother Eugene A. Paulin, S.M., Ph.D., Chairman.....	366
Committee on Parent-Teacher Cooperation, Brother Eugene A. Paulin, S.M., Ph.D., President of the Department.....	369
Papers—	
Catholic Youth and Catholic Action, Most Rev. Frank A. Thill, D.D., Ph.D.....	370
How to Set Up a Guidance Program in a Catholic Secondary School, Sister Teresa Gertrude, O.S.B., Ph.D.....	376
The Training of Teachers of Religion, Rev. Peter A. Resch, S.M., S.T.D.....	390
The Teaching of Religion and the Formation of Character, Brother Philip, F.S.C., A.M.....	400
An Experimental Two-Year Latin Course Based on the Sun- day Missal, Rev. Edmund J. Baumeister, S.M., Ph.D.....	410
Education Through the Classics, Robert J. Henle, S.J.....	418
Repetition in the Learning Process, Rev. Clarus Graves, O.S.B.....	427
The Pearl of Great Price—Good English, Rev. Arthur J. Evans, S.J., A.M.....	435

	PAGE
The Catholic Teaching of Poetry, the Wondercraft, Sister Mary St. Virginia, B.V.M.....	444
Motivation in English, Brother Alexis, S.C., A.M.....	452
The Need of Industrial Arts in Catholic Secondary Schools, Brother Oswald, C.F.X., A.M.....	463
The Contribution of a Chicago Catholic High School to Vocational Education, Rev. Joseph J. Burns, O.S.A., A.M.....	469
Work Experience in Education, Laurence Parker.....	479
A Suggested Social-Studies Program for the Catholic Secondary Schools, Robert H. Connery, Ph.D.....	485
Lessons in Liberty, Clarence Manion, J.D.....	495
SCHOOL-SUPERINTENDENTS' DEPARTMENT—	
Proceedings.....	503
PARISH-SCHOOL DEPARTMENT—	
Proceedings.....	508
Papers—	
Character Formation—The Outcome of Effective Home and School Cooperation, Right Rev. Richard J. Quinlan, S.T.L., LL.D.....	513
The Priest's Contribution to the Religious Program of the Elementary School, Rev. Cleophas J. Ivis, A.M.....	522
The Supervisor Reviews Her Work, Sister Rosetta, O.S.B..	530
The Catholic Elementary-School Library, Rev. Quintin J. Malone.....	538
The Forthcoming Revision of the Baltimore Catechism, Rev. Francis J. Connell, C.S.S.R., S.T.D.....	546
Progressive Education, Rev. George Johnson, Ph.D.....	561
Civic Education in the Elementary School, Most Rev. James E. Kearney, D.D.....	571
Introducing Activities Into the English Program, Rev. Paul E. Campbell, A.M., Litt.D., LL.D.....	582
Radio in Education, Rev. Joseph H. Ostdiek, A.B., A.M....	591
Shall the Child With Impaired Hearing or Sight Be Deprived of a Catholic Education? Miss Florence A. Waters.....	596
Enrollment Problems in the Elementary School, Right Rev. John J. Bonner, D.D., LL.D.....	605
The Planning of a Catholic Elementary-School Building, Rev. Henry M. Hald, Ph.D., LL.D.....	614
Interpreting the Cultural Outcomes of Catholic Elementary Schools to the Public, Rev. Hubert Newell, A.M.....	624
CATHOLIC DEAF-EDUCATION SECTION—	
Proceedings.....	631
Papers—	
Advantages of a Catholic Residential School for the Deaf, Rev. George W. Pausch.....	635
The Problems of a Catholic Deaf Child in a Public Residential School, Rev. William A. Doherty, C.S.S.R.....	643

	PAGE
The Catholic Deaf Child's Problems in a Public Day School, Miss Florence A. Waters.....	649
Working Amongst or for the Catholic Deaf, Rev. Daniel D. Higgins, C.S.S.R.....	654
St. Francis de Sales Guild to Assist the Deaf, Rev. Everett W. McPhillips	657
Catechetizing the Deaf, Mission Helper of the Sacred Heart.	660
Missions for the Adult Deaf, Rev. Joseph O'Brien.....	665
Closed Retreats for the Deaf, Rev. Stephen J. Landherr, C.S.S.R., Ph.L.....	669
CATHOLIC BLIND-EDUCATION SECTION—	
Proceedings.....	673
Papers—	
The Vocational Value of the Ediphone to the Blind Student, Sister M. Eymard, C.S.J.....	676
The Economic Status of Our Educated Blind, Sister M. Dolorosa, C.S.J.....	682
An Interview With a Teacher of Blind Children, Sister M. Alma, O.P.....	688
SEMINARY DEPARTMENT—	
Proceedings.....	701
Papers—	
The Method of Teaching Canon Law in the Major Seminary, Rev. C. A. Ropella, S.T.D., J.C.D.....	708
The Mystical Body—The Unifying Doctrine in Theology, Rev. Pancratius Freudinger, O.F.M.....	720
Training for Youth Work in the Major Seminary, Right Rev. Edward G. Murray, D.D.....	732
The Principles of Catholic Action in the Seminary, Very Rev. Joseph P. Donovan, C.M., J.C.D.....	742
The Cultivating of Reading Habits Among Seminarians, Rev. Henry H. Regnet, S.J.....	749
A Practical and Profitable Method of Apologetics, Rev. Mark McInerney, C.S.S.R., S.T.D.....	760
MINOR-SEMINARY SECTION—	
Proceedings.....	772
Papers—	
The Teaching of Latin in the Minor Seminary, Rev. Clarus Graves, O.S.B.....	776
History in the Minor Seminary, Rev. Vincent Gottbrath, O.M.C.....	788
Meditation in the Minor Seminary, Very Rev. Thomas A. McCauley, C.S.S.R.....	796
Habits of Study in the Minor Seminary, Rev. James F. Cecka, S.T.L.....	801
INDEX	811

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Secretary: Very Rev. Edward M. Lyons, A.M., Rochester, N. Y.

CONSTITUTION

ARTICLE I

NAME

SECTION 1. The name of this Association shall be the Catholic Educational Association of the United States.

ARTICLE II

OBJECT

SECTION 1. The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education in all its departments.

SEC. 2. To advance the general interests of Catholic education, to encourage the spirit of cooperation and mutual helpfulness among Catholic educators, to promote by study, conference, and discussion the thoroughness of Catholic educational work in the United States.

SEC. 3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

ARTICLE III

DEPARTMENTS

SECTION 1. The Association shall consist of the Catholic Seminary Department; the Catholic College and University Department; the Catholic School Department. Other Departments may be added with the approval of the Executive Board of the Association.

SEC. 2. Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution.

ARTICLE IV

OFFICERS

SECTION 1. The officers of the Association shall be a President General; several Vice-Presidents General to correspond in number with the number of Departments in the Association; a Secretary General; a Treasurer General; and an Executive Board. The Executive Board shall consist of these officers, and the Presidents of the Departments, and two other members elected from each Department of the Association.

SEC. 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V

THE PRESIDENT GENERAL

SECTION 1. The President General shall be elected annually by ballot, in a general meeting of the Association.

SEC. 2. The President General shall preside at all meetings of the Association and at the meetings of the Executive Board. He shall call meetings of the Executive Board by and with the consent of three members of the Board, and whenever a majority of the Board so desire.

ARTICLE VI

THE VICE-PRESIDENTS GENERAL

SECTION 1. The Vice-Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice-President General shall perform his duties. In the absence of the President General and First Vice-President General, the duties of the President General shall be performed by the Second Vice-President General; and in the absence of all these, the Third Vice-President General shall perform the duties. In the absence of the President General and all Vice-Presidents General, a *pro-*

tempore chairman shall be elected by the Association on nomination, the Secretary putting the question.

ARTICLE VII

THE SECRETARY GENERAL

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to reelection. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

SEC. 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

ARTICLE VIII

THE TREASURER GENERAL

SECTION 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and Secretary General, acting with the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

ARTICLE IX

THE EXECUTIVE BOARD

SECTION 1. The Executive Board shall have the management of the affairs of the Association. It shall make

arrangements for the meetings of the Association, which shall take place annually. It shall have power to make regulations concerning the writing, reading, and publishing of the papers of the Association meetings.

SEC. 2. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

SEC. 3. It shall have power to regulate admission into the Association, to fix membership fees, and to provide means for carrying on the work of the Association.

SEC. 4. It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilitate the discharge of its work. It shall audit the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all vacancies occurring among its members.

SEC. 5. The Executive Board shall hold at least one meeting each year.

ARTICLE X

MEMBERSHIP

SECTION 1. Any one who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Payment of the annual fee entitles the member to vote in the meetings of this Association, and to a copy of the publications of the Association issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several Departments.

ARTICLE XI

MEETINGS

SECTION 1. Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association.

ARTICLE XII

AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

ARTICLE XIII

BY-LAWS

SECTION 1. By-laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no by-law shall be adopted on the same day on which it is proposed.

BY-LAWS

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.

INTRODUCTION

This bulletin contains the papers and addresses which were presented at the Thirty-seventh Annual Meeting of the National Catholic Educational Association held at Kansas City, Mo., March 27-29, 1940. Few gatherings of the Association in the past have equalled this one either from the point of view of attendance or of interested and enthusiastic participation. This was due in no small measure to the inspiring leadership of the Most Reverend Edwin V. O'Hara, D.D., Bishop of Kansas City, and to the splendid arrangements that the local committee, under his direction, had provided for the convenience of the Association.

This volume contains papers of outstanding merit that reveal the lofty vision and serious efforts which characterize Catholic educational activity in this country at the present time. There are evidences on every page of the vital quality of the thinking of those to whom have been entrusted the conduct of our schools on every level. Whether his interest is in the elementary school, the secondary school, the college, the seminary, or the university, the reader is sure to find something of real value.

The purpose of the Association, fundamentally, is to assist Catholic educators to arrive at a common mind concerning their problems. Its annual meetings provide an opportunity for the exchange of ideas and its publications serve to disseminate these ideas as widely as possible. This volume of the proceedings is issued with the hope that it may contribute something to every teacher in our schools and yield them something of new hope and determination in carrying out the great apostolate of Catholic education.

MEETINGS OF THE EXECUTIVE BOARD

WASHINGTON, D. C., January 9, 1940, 10:00 A. M.

A meeting of the Executive Board of the National Catholic Educational Association was held at the Hotel Raleigh, Washington, D. C., January 9, at 10:00 A. M.

Present were: Rev. William F. Cunningham, C.S.C., Notre Dame, Ind.; Right Rev. Joseph V. S. McClancy, A.B., LL.D., Brooklyn, N. Y.; Rev. Paul E. Campbell, A.M., Litt.D., Pittsburgh, Pa.; Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.; Rev. Richard J. Quinlan, A.M., S.T.L., Boston, Mass.; Most Rev. William O. Brady, S.T.D., Sioux Falls, S. Dak.; Rev. Francis J. Connell, C.S.S.R., Esopus, N. Y.; Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind.; Rev. Julius W. Haun, D.D., Ph.D., Winona, Minn.; Rev. Francis L. Meade, C.M., Ph.D., Niagara Falls, N. Y.; Rev. Samuel K. Wilson, S.J., Ph.D., Chicago, Ill.; Rev. Leo C. Gainor, O.P., A.M., Columbus, Ohio; Rev. Julian L. Maline, S.J., Ph.D., Milford, Ohio; Rev. John M. Duffy, A.M., Rochester, N. Y.; Right Rev. John J. Bonner, D.D., LL.D., Philadelphia, Pa.; Rev. William R. Kelly, A.M., LL.D., New York, N. Y.; Rev. Felix N. Pitt, Ph.D., Louisville, Ky.; Rev. John I. Barrett, Ph.D., LL.D., J.C.L., Baltimore, Md.; Rev. George Johnson, Ph.D., Washington, D. C., Secretary.

In the absence of the Most Reverend President General, the Right Rev. Joseph V. S. McClancy presided.

The minutes of the previous meeting were read and approved.

The Secretary General gave the following report concerning membership in the Association up to June 30, 1939:

Seminary Department.....	22
Minor-Seminary Section.....	21
College and University Department.....	120
Secondary-School Department.....	219
Sustaining Membership.....	30
General Membership.....	1,406
School-Superintendents' Department.....	60

Parish-School Department.....	1,439
Deaf-Mute Section.....	15
Blind-Education Section.....	3

Total	3,335
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It was voted to accept the report of the Secretary General.

The Treasurer General presented his report and the Chair appointed an Auditing Committee consisting of Right Rev. John J. Bonner, the Reverend William R. Kelly, and the Reverend Samuel K. Wilson, S.J., to audit the report. The Auditing Committee made the following report:

"We have examined the report of the Treasurer General and find that it agrees with the receipts and vouchers and is correct.

"(Signed) JOHN J. BONNER.
WILLIAM R. KELLY.
SAMUEL K. WILSON, S.J."

The heads of the various departments then reported to the Committee concerning the status of their respective departments and the plans for the annual meeting.

In the name of the Secondary-School Department, the following suggestion was submitted to the Executive Board by the Secretary, the Reverend Julian L. Maline, S.J.:

"To the Executive Board:

"The Secondary-School Department suggests that the publication of the proceedings of the Annual Meeting in separate issues of the *Bulletin* by departments instead of in one volume as has been done up to now, would probably ensure a wider reading of the papers read at the annual meeting than is likely now when one is faced and possibly discouraged by the sight of a volume of almost 600 pages in length.

"Thus, the proceedings of the Washington Meeting in April, 1939, could be divided into four *Bulletins* of fairly equal size:

- (1) General Proceedings and Seminary Department 177 pp.
- (2) College and University Department..... 142 pp.

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|--|-----------|
| (3) Secondary-School Department..... | 89 pp. |
| (4) School-Superintendents' Department.... | } 157 pp. |
| Parish-School Department..... | |
| Catholic Blind-Education Section..... | |

"Respectfully submitted,

"JULIAN L. MALINE, S.J.,

"*Secretary.*"

It was voted to refer the suggestion to the Most Reverend President General and ask him to appoint a Special Committee on Publication and Finance to restudy the whole publication policy of the Association.

The meeting adjourned at 1:00 o'clock.

GEORGE JOHNSON,

Secretary.

KANSAS CITY, MO., March 26, 1940, 8:00 P. M.

A meeting of the Executive Board of the National Catholic Educational Association was held at the Hotel Muehlebach, Kansas City, Mo., March 26, at 8:00 P. M.

Present were: Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Right Rev. Joseph V. S. McClancy, A.B., LL.D., Brooklyn, N. Y.; Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Pittsburgh, Pa.; Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.; Right Rev. Richard J. Quinlan, A.M., S.T.L., Boston, Mass.; Rev. Francis J. Connell, C.S.S.R., S.T.D., Esopus, N. Y.; Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind.; Rev. Julius W. Haun, D.D., Ph.D., Winona, Minn.; Rev. Francis L. Meade, C.M., Ph.D., Niagara University, N. Y.; Rev. Samuel K. Wilson, S.J., Ph.D., Chicago, Ill.; Rev. Julian L. Maline, S.J., Ph.D., Milford, Ohio; Rev. William R. Kelly, A.M., LL.D., New York, N. Y.; Rev. Felix N. Pitt, Ph.D., Louisville, Ky.; Rev. George Johnson, Ph.D., Washington, D. C., Secretary.

In the absence of the Most Reverend President General, the Right Reverend Joseph V. S. McClancy presided.

The minutes of the previous meeting were read and approved.

It was voted to request the President General to appoint the Committees on Program, Finance, and Publication.

Note was taken of the fact that at the last meeting, the Committee on Finance and Publication was authorized to restudy the policy of the Association with regard to publications. It was voted to request the Association to authorize the presiding officer to appoint the Committees on Nominations and Resolutions.

There was an extended discussion of the relation of schools and colleges to social-security legislation, but no definite action was taken. The Right Reverend Michael J. Ready, General Secretary of the National Catholic Welfare Conference, explained to the Board the provision of the Walsh amendment to the Social-Security Act, which has the approval of the Administrative Committee of the N.C.W.C.

It was voted to instruct the Secretary General to send a cablegram to the Holy Father requesting his blessing.

The following telegram was received from the Most Reverend Francis W. Howard, D.D.:

"Most cordial greetings to friends and members of the National Catholic Educational Association on the occasion of the Thirty-seventh Annual Meeting and best wishes for the success of the Kansas City Meeting in all features and interests."

The Board expressed its appreciation to Bishop Howard and instructed that the telegram be read at the Public Meeting.

The meeting adjourned.

GEORGE JOHNSON,
Secretary.

FINANCIAL REPORT of The National Catholic Educational Association

TREASURER GENERAL'S REPORT

Boston, Mass., June 30, 1940.

Receipts

1939	To Cash—	
July 1.	Balance on hand as per last statement.....	\$1,634.64
Dec. 16.	Received per Secretary General.....	1,500.00
1940		
Feb. 14.	Received per Secretary General.....	5,000.00
June 1.	Received per Secretary General.....	1,765.96
July 5.	Received per Secretary General.....	5,000.00
Total cash received.....		<u>\$14,950.60</u>

Expenditures

1939	By Cash—	
Aug. 16.	Order No. 1. Ransdell Incorporated—Printing May Bulletin, 1939.....	\$188.30
Aug. 16.	Order No. 2. Business Management, National Catholic Welfare Conference—Office rent, May 20, 1939 to July 20, 1939	50.00
Aug. 16.	Order No. 3. Rev. E. A. Fitzgerald, Past Chairman, Midwest Regional Unit, College and University Department— Reimbursement for payment of clerical expenses, Annual Meeting, 1939..... \$25.00 Reimbursement to Rev. William F. Cunningham, C.S.C., for Library Study... 16.00	41.00
Aug. 16.	Order No. 4. Rev. Samuel K. Wilson, S.J., Secretary, College and University Department—Reimbursement for payment of expenses of May 1939 issue of College Newsletter, Midwest Regional Unit.....	219.21
Aug. 16.	Order No. 5. Rev. Laurence M. Barry, S.J., Chairman, Central Regional Unit, Secondary-School Department—Reimbursement for payment of expenses of regional meeting of Unit, Chicago, Ill., Spring 1939	39.76
Oct. 9.	Order No. 6. Rev. Laurence M. Barry, S.J., Chairman, Central Regional Unit, Secondary-School Department—For reimbursement to Brother John Berchmans, F.S.C., Secretary of Unit, for payment of clerical expenses of regional meeting, 1939.....	41.50
Oct. 9.	Order No. 7. Security Storage Co.—Rental of vaults for publications	39.00
Oct. 9.	Order No. 8. Business Management, National Catholic Welfare Conference—Office rent, July 20, 1939 to Aug. 20, 1939	25.00
Oct. 9.	Order No. 9. Addressograph-Multigraph Corporation—Quarterly inspection, August 1939..... \$3.00 Plates and loktabs..... 19.42	22.42
Oct. 9.	Order No. 10. Royal Typewriter Co., Inc.—Adjusting Royal Typewriter	1.50
Oct. 9.	Order No. 11. N. C. E. A. Washington Bank Account—Reimbursement for exchange charges by bank, July 1, 1938 to June 30, 1939.....	.60
Dec. 16.	Order No. 12. Business Management, National Catholic Welfare Conference— Office rent, Aug. 20, 1939 to Nov. 20, 1939 \$75.00	

22 NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

		Reimbursement for payment of telegrams and telephone calls.....	\$5.56	\$80.56
Dec. 16.	Order No. 13.	Ransdell Incorporated—Printing— Envelopes Stationery	\$66.25 14.75	81.00
Dec. 16.	Order No. 14.	Addressograph-Multigraph Corporation— Quarterly inspection, November 1939..... Plates and ribbon.....	\$3.00 2.50	5.50
Dec. 16.	Order No. 15.	Security Storage Co.—Rental of vaults for publications		39.00
Dec. 16.	Order No. 16.	N. C. E. A. Office Expense Account.....		10.00
Dec. 16.	Order No. 17.	Rev. George Johnson, Secretary General—Expense Account, July 1, 1939 to June 30, 1940.....		500.00
Dec. 16.	Order No. 18.	Office Help, Salary, July 1, 1939 to Sept. 30, 1940..		500.00
1940				
Feb. 16.	Order No. 19.	American Council on Education—Annual dues....		100.00
Feb. 16.	Order No. 20.	Ransdell Incorporated—Printing— Annual Report, 1939..... Two-page insert, Annual Report, 1939..... November Bulletin, 1939.....	\$3,219.40 21.00 160.55	3,400.95
Feb. 16.	Order No. 21.	Business Management, National Catholic Welfare Conference— Office rent, Nov. 20, 1939 to Jan. 20, 1940	\$50.00	
		Reimbursement for payment of telegram .....	.94	50.94
Feb. 16.	Order No. 22.	Hotel Raleigh—Expenses of Executive Board Meeting, Jan. 9, 1940.....		28.50
Feb. 16.	Order No. 23.	T. A. Cantwell & Co.—Bulletin Envelopes.....		40.19
Feb. 16.	Order No. 24.	Expenses of Regional Units, Secondary-School Department— Central Unit	\$100.00	
		Southern Unit	50.00	
		California Unit	50.00	
		Brother Eugene A. Paulin, S.M., Acting President, Secondary-School Department, Expenses in connection with Regional Units.....	5.75	205.75
Apr. 18.	Order No. 25.	Rev. Julius W. Haun, President, College and University Department—Proposed budget for activities of Department and Sub-divisions.....		213.90
Apr. 18.	Order No. 26.	Brother Emilian, F.S.C., Secretary, Eastern Regional Unit, College and University Department— Reimbursement for payment of clerical expenses of Unit, Dec. 1, 1938 to Dec. 1, 1939.....		66.45
Apr. 18.	Order No. 27.	Rev. Peter Leo Johnson, Vice-President, Major-Seminary Department—Clerical expenses, July 1, 1939 to June 30, 1940.....		6.90
Apr. 18.	Order No. 28.	Ginn's—Office supplies	4.72	
Apr. 18.	Order No. 29.	N. C. E. A. Office Expense Account.....		10.00
Apr. 18.	Order No. 30.	N. C. E. A. Washington Bank Account— Reimbursement for checks paid to National Council of Catholic Men, stamps for annual statements..... Rev. Julius W. Haun, President, College and University Department, for printing of College Newsletter, Midwest Regional Unit.....	\$94.50 964.00	1,058.50
Apr. 18.	Order No. 31.	Addressograph-Multigraph Corporation— Quarterly inspection, February 1940..... Plates and ribbon.....	\$3.00 2.94	5.94
Apr. 18.	Order No. 32.	Western Union Telegraph Co.—Telegrams.....		1.80
Apr. 18.	Order No. 33.	Business Management, National Catholic Welfare Conference— Office rent, Jan. 20, 1940 to March 20, 1940	\$50.00	
		Multigraphing	8.10	53.10

FINANCIAL REPORT

23

Apr. 18.	Order No. 34.	Ransdell Incorporated—Printing— Envelopes	\$15.00	
		Annual membership dues statements.....	14.50	
		February Bulletin, 1940.....	275.90	
				\$305.40
Apr. 18.	Order No. 35.	Security Storage Co.—Rental of vaults for publi- cations		39.00
Apr. 18.	Order No. 36.	Members of Executive Board—Expenses in attend- ing meeting, Washington, D. C., Jan. 9, 1940...		206.83
June 5.	Order No. 37.	Garrett W. Scollard—Premium of Insurance Bond of Treasurer General.....		12.50
June 5.	Order No. 38.	P. J. Kenedy and Sons—Official Catholic Directory		5.19
June 5.	Order No. 39.	Business Management, National Catholic Welfare Conference—Office rent, March 20, 1940 to May 20, 1940		50.00
June 5.	Order No. 40.	N. C. E. A. Washington Bank Account—Reim- bursement for payment of telegrams.....		2.20
June 5.	Order No. 41.	Addressograph-Multigraph Corporation— Quarterly inspection, May 1940.....	\$3.00	
		Ejector blade .....	.99	
				3.99
June 5.	Order No. 42.	Members of Executive Board—Expenses in attend- ing meeting, Washington, D. C., Jan. 9, 1940...		101.50
June 29.	Order No. 43.	Ransdell Incorporated—Printing May Bulletin, 1940		133.65
June 29.	Order No. 44.	Western Union Telegraph Co.—Telegrams.....		1.67
June 29.	Order No. 45.	Ginn's—Office supplies		3.65
June 29.	Order No. 46.	Security Storage Co.—Rental of vaults for publi- cations		39.00
June 29.	Order No. 47.	Right Rev. Richard J. Quinlan, Treasurer General— Allowance, July 1, 1939 to June 30, 1940.....		100.00
June 29.	Order No. 48.	Rev. George Johnson, Secretary General—Salary, July 1, 1939 to June 30, 1940.....		1,000.00
June 29.	Order No. 49.	Office Help—Salary, Oct. 1, 1939 to June 30, 1940..		1,500.00
June 29.	Order No. 50.	N. C. E. A. Office Expense Account.....		10.00
		Total cash expended.....		\$10,646.57

Summary

1940			
June 30.	Total cash received to date.....	\$14,950.60	
June 30.	Bills paid as per orders.....	10,646.57	
June 30.	Cash on hand in Treasurer General's account.....	\$4,304.03	
June 30.	Due from Secretary General's office, balance of receipts to June 30, 1940.....	6,667.00	
June 30.	Total cash on hand.....	10,971.03	
	Total receipts of year.....	\$21,617.60	
	Net receipts of year.....	10,971.03	

(Signed) RICHARD J. QUINLAN,
Treasurer General.

RECEIPTS OF THE SECRETARY GENERAL'S OFFICE

The following is an itemized statement of payments made to the office of the Secretary General in the year July 1, 1939 to June 30, 1940:*

Cash on hand, July 1, 1939.....	\$8,623 31
Donation	3 00
Miscellaneous receipts	15 47
Reports and bulletins.....	9 50
College Newsletter, Midwest Regional Unit	562 50
Exhibit receipts	1,765 96

CARDINALS, ARCHBISHOP, BISHOPS

W. Cardinal O'Connell, Boston, Mass.	100 00
D. Cardinal Dougherty, Philadelphia, Pa.	100 00
Most Rev. J. F. Rummel, New Orleans, La.	25 00
Most Rev. M. J. Curley, Baltimore, Md.	100 00
Most Rev. T. J. Walsh, Newark, N. J.	50 00
Most Rev. F. J. Spellman, New York, N. Y.	100 00
Most Rev. C. F. Buddy, San Diego, Calif.	25 00
Most Rev. U. J. Vehr, Denver, Colo.	25 00
Most Rev. J. M. Corrigan, Washington, D. C.	2 00
Most Rev. E. J. Kelly, Boise, Idaho	10 00
Most Rev. H. Althoff, Belleville, Ill.	5 00
Most Rev. J. F. Noll, Fort Wayne, Ind.	10 00
Most Rev. J. E. Ritter, Indianapolis, Ind.	50 00
Most Rev. F. W. Howard, Covington, Ky.	50 00
Most Rev. B. J. Eustace, Camden, N. J.	25 00
Most Rev. T. E. Molloy, Brooklyn, N. Y.	100 00
Most Rev. W. A. Foery, Syracuse, N. Y.	25 00
Most Rev. E. J. McGuinness, Raleigh, N. C.	25 00
Most Rev. J. M. Gannon, Erie, Pa.	10 00
Most Rev. J. P. Lynch, Dallas, Tex.	10 00
Most Rev. C. E. Byrne, Galveston, Tex.	10 00
Most Rev. J. T. Kidd, London, Ont., Canada	5 00

SEMINARY DEPARTMENT

St. John Sem., Little Rock, Ark....	25 00
St. Mary of the Lake Sem., Mundelein, Ill.	25 00
St. Meinrad Major Sem., St. Meinrad, Ind.	25 00
St. Mary Sem., Baltimore, Md.	50 00
St. John Boston Eccl. Sem., Boston, Mass.	25 00
Weston Coll., Weston, Mass.	25 00
SS. Cyril & Methodius Sem., Orchard Lake, Mich.	25 00
St. Paul Sem., St. Paul, Minn.	25 00
Kenrick Sem., Webster Groves, Mo.	25 00

Immaculate Conception Sem., Darlington, N. J.	\$25 00
Catholic Foreign Mission Society of America, Maryknoll, N. Y.	25 00
St. Joseph Sem., Yonkers, N. Y.	25 00
Mt. St. Mary Sem. of the West, Norwood, Ohio	25 00
Pontifical College Josephinum, Worthington, Ohio	25 00
St. Vincent Sem., Latrobe, Pa.	25 00
Immaculate Conception Sem., Oconomowoc, Wis.	25 00
St. Francis Sem., St. Francis P. O., Wis.	25 00

MINOR-SEMINARY SECTION

Los Angeles Coll., Los Angeles, Calif.	10 00
St. Joseph Coll., Mountain View, Calif.	10 00
St. Thomas Prep. Sem., Bloomfield, Conn.	20 00
St. Joseph Prep. Sem., St. Benedict, La.	10 00
St. Charles Coll., Catonsville, Md.	10 00
Nazareth Hall, St. Paul, Minn.	10 00
St. Joseph Prep. Coll., Kirkwood, Mo.	10 00
St. Louis Prep. Sem., Webster Groves, Mo.	10 00
Cathedral Coll., New York, N. Y.	10 00
St. Francis Seraphic Prep. Sem., Cincinnati, Ohio	10 00
St. Fidelis Prep. Sem., Herman, Pa.	10 00
St. Mary Manor & Apostolic Sch., South Langhorne, Pa.	10 00
St. Lawrence Coll., Mt. Calvary, Wis.	10 00
Salvatorian Sem., St. Nazianz, Wis.	20 00

COLLEGE AND UNIVERSITY DEPARTMENT

St. Bernard Coll., St. Bernard, Ala.	20 00
Spring Hill Coll., Spring Hill, Ala.	40 00
Coll. of Notre Dame, Belmont, Calif.	40 00
Immaculate Heart Coll., Los Angeles, Calif.	100 00
Loyola Univ., Los Angeles, Calif.	20 00
Coll. of Holy Names, Oakland, Calif.	20 00
San Francisco Coll. for Women, San Francisco, Calif.	20 00
Univ. of San Francisco, San Francisco, Calif.	20 00
Univ. of Santa Clara, Santa Clara, Calif.	20 00
Loretto Heights Coll., Denver, Colo.	40 00
Regis Coll., Denver, Colo.	20 00
Albertus Magnus Coll., New Haven, Conn.	20 00
Marianopolis Coll., Thompson, Conn.	20 00
St. Joseph Coll., West Hartford, Conn.	20 00
Catholic University of America, Washington, D. C.	20 00
Georgetown Univ., Washington, D. C.	40 00
Trinity Coll., Washington, D. C.	20 00
De Paul Univ., Chicago, Ill.	20 00

* By Departments and Sections; alphabetically by States.

Loyola Univ., Chicago, Ill.	\$20 00	Fordham Univ., New York, N. Y. . .	\$40 00
Mundelein Coll. for Women, Chicago, Ill.	20 00	Manhattanville Coll. of the Sacred Heart, New York, N. Y.	20 00
St. Procopius Coll., Lisle, Ill.	20 00	Nazareth Coll. of Rochester, Rochester, N. Y.	20 00
St. Bede Coll., Peru, Ill.	20 00	St. Bonaventure Coll. and Sem., St. Bonaventure, N. Y.	100 00
Rosary Coll., River Forest, Ill.	20 00	Our Lady of Cincinnati Coll., Cincinnati, Ohio.	20 00
Marian Coll., Indianapolis, Ind.	20 00	Xavier Univ., Cincinnati, Ohio.	20 00
St. Francis Normal Coll., Lafayette, Ind.	20 00	John Carroll Univ., Cleveland, Ohio	20 00
St. Mary Coll., Notre Dame, Ind. . .	20 00	Ursuline Coll. for Women, Cleveland, Ohio	20 00
St. Joseph Coll., Rensselaer, Ind. . .	20 00	St. Mary of the Springs Coll., Columbus, Ohio	20 00
St. Ambrose Coll., Davenport, Iowa	20 00	Univ. of Dayton, Dayton, Ohio.	20 00
Clarke Coll., Dubuque, Iowa.	40 00	Coll. of Mt. St. Joseph-on-the-Ohio, Mt. St. Joseph, Ohio.	20 00
Loras Coll., Dubuque, Iowa.	20 00	Notre Dame Coll., South Euclid, Ohio	20 00
Briar Cliff Coll., Sioux City, Iowa. .	20 00	De Sales Coll., Toledo, Ohio	20 00
St. Benedict Coll., Atchison, Kans. .	20 00	Mary Manse Coll., Toledo, Ohio.	40 00
St. Mary Coll., Leavenworth, Kans. .	20 00	Marylhurst Coll., Marylhurst, Oreg.	20 00
Marymount Coll., Salina, Kans.	20 00	Mt. Angel Normal Sch., Mt. Angel, Oreg.	20 00
Villa Madonna Coll., Covington, Ky. .	40 00	Univ. of Portland, Portland, Oreg. .	20 00
Nazareth Coll., Louisville, Ky.	20 00	Coll. Misericordia, Dallas, Pa.	40 00
Sacred Heart Coll., Louisville, Ky. . .	20 00	Mercyhurst Coll., Erie, Pa.	20 00
Mt. St. Joseph Junior Coll., Maple Mount, Ky.	40 00	Villa Maria Coll., Erie, Pa.	20 00
Nazareth Junior Coll., Nazareth, Ky	10 00	Seton Hill Coll., Greensburg, Pa. . .	20 00
Loretto Junior Coll., Nerinx, Ky.	20 00	Immaculata Coll., Immaculata, Pa. .	20 00
Loyola Univ., New Orleans, La.	20 00	St. Francis Coll., Loretto, Pa.	40 00
Ursuline Coll., New Orleans, La.	20 00	Coll. of Chestnut Hill, Philadelphia, Pa.	20 00
St. Joseph Coll., Portland, Me.	20 00	Rosemont Coll. of the Holy Child Jesus, Rosemont, Pa.	40 00
Coll. of Notre Dame of Maryland, Baltimore, Md.	20 00	Marywood Coll., Scranton, Pa.	20 00
Loyola Coll., Baltimore, Md.	20 00	Providence Coll., Providence, R. I.	20 00
St. Joseph Coll., Emmitsburg, Md. . .	40 00	Incarinate Word Coll., San Antonio, Tex.	20 00
Emmanuel Coll., Boston, Mass.	20 00	Our Lady of the Lake Coll. for Women, San Antonio, Tex.	20 00
Boston Coll., Chestnut Hill, Mass. . .	20 00	St. Mary Univ. of San Antonio, San Antonio, Tex.	20 00
Coll. of Our Lady of the Elms, Chicago, Mass.	20 00	St. Michael Coll., Winooski Park, Vt.	20 00
Regis Coll., Weston, Mass.	20 00	Gonzaga Univ., Spokane, Wash. . . .	20 00
Coll. of the Holy Cross, Worcester, Mass.	20 00	Holy Names Coll., Spokane, Wash. .	20 00
Siena Heights Coll., Adrian, Mich. . .	20 00	Viterbo Coll., La Crosse, Wis.	20 00
Marygrove Coll., Detroit, Mich.	20 00	Alverno Teachers Coll., Milwaukee, Wis.	20 00
Univ. of Detroit, Detroit, Mich.	40 00	Marquette Univ., Milwaukee, Wis. . .	20 00
Nazareth Coll., Nazareth, Mich.	20 00	Mount Mary Coll., Milwaukee, Wis. .	40 00
St. John Univ., Collegeville, Minn. . .	60 00	St. Clare Coll., Milwaukee, Wis.	20 00
Coll. of St. Benedict, St. Joseph, Minn.	20 00	St. Norbert Coll., West De Pere, Wis.	20 00
Coll. of St. Teresa, Winona, Minn. . .	40 00	SECONDARY-SCHOOL DEPARTMENT	
St. Mary Coll., Winona, Minn.	20 00	Mt. St. Mary Acad., Grass Valley, Calif.	10 00
Rockhurst Coll., Kansas City, Mo. . .	20 00	Holy Names Central High Sch., Oakland, Calif.	10 00
St. Teresa Coll., Kansas City, Mo. . .	20 00	St. Joseph Acad., Sacramento, Calif.	10 00
Fontbonne Coll., St. Louis, Mo.	20 00	Acad. of the Sacred Heart, San Francisco, Calif.	30 00
Maryville Coll., St. Louis, Mo.	40 00	Cathedral High Sch., Denver, Colo.	10 00
St. Louis Univ., St. Louis, Mo.	20 00	Acad. of Our Lady of Mercy, Milford, Conn.	10 00
Webster Coll., Webster Groves, Mo. . .	40 00	Gonzaga Coll. High Sch., Washington, D. C.	10 00
Carroll Coll., Helena, Mont.	20 00	St. John Coll. High Sch., Washington, D. C.	10 00
Coll. of St. Mary, Omaha, Nebr. . . .	20 00	St. Joseph Acad., St. Augustine, Fla.	10 00
Creighton Univ., Omaha, Nebr.	20 00	Marist Coll., Atlanta, Ga.	10 00
Duchesne Coll., Omaha, Nebr.	40 00	Madonna High Sch., Aurora, Ill.	10 00
Mount St. Mary Coll., Hooksett, N. H.	20 00	Acad. of Our Lady, Chicago, Ill. . .	10 00
Georgiancourt Coll., Lakewood, N. J.	100 00		
Seton Hall Coll., South Orange, N. J.	20 00		
Coll. of St. Rose, Albany, N. Y.	40 00		
St. Francis Coll., Brooklyn, N. Y. . .	20 00		
St. John Coll., Brooklyn, N. Y.	20 00		
St. Joseph Coll. for Women, Brooklyn, N. Y.	20 00		
Canisius Coll., Buffalo, N. Y.	40 00		
D'Youville Coll., Buffalo, N. Y.	20 00		
Notre Dame Coll. of Staten Island, Grymes Hill, S. I., N. Y.	20 00		
Siena Coll., Loudonville, N. Y.	20 00		
Coll. of Mt. St. Vincent, New York, N. Y.	20 00		

Acad. of St. Scholastica, Chicago, Ill.	\$10 00	Notre Dame High Sch., So. St. Louis, Mo.	\$10 00
Alvernia High Sch., Chicago, Ill.	10 00	Rosati-Kain Catholic Girls' Inter-Parochial High Sch., St. Louis, Mo.	20 00
Holy Trinity High Sch., Chicago, Ill.	10 00	St. Mark High Sch., St. Louis, Mo.	10 00
Immaculata High Sch., Chicago, Ill.	10 00	Villa Duchesne, St. Louis, Mo.	10 00
Loretto Acad. (Woodlawn), Chicago, Ill.	10 00	St. Francis Borgia High Sch., Washington, Mo.	10 00
Lourdes High Sch., Chicago, Ill.	10 00	St. Joseph High Sch., Manchester, N. H.	10 00
Mt. Carmel High Sch., Chicago, Ill.	20 00	Mt. St. Dominic Acad., Caldwell, N. J.	10 00
St. Mel High Sch., Chicago, Ill.	10 00	Benedictine Acad., Elizabeth, N. J.	10 00
St. Patrick High Sch., Chicago, Ill.	10 00	St. Peter Coll. High Sch., Jersey City, N. J.	10 00
Weber High Sch., Chicago, Ill.	10 00	St. Benedict Prep. Sch., Newark, N. J.	10 00
St. Francis Acad., Joliet, Ill.	10 00	Seton Hall High Sch., South Orange, N. J.	20 00
Sacred Heart Acad., Lisle, Ill.	10 00	Christian Brothers' Acad., Albany, N. Y.	10 00
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Holy Child High Sch., Waukegan, Ill.	10 00	Marianist Preparatory, Beacon-on-Hudson, N. Y.	10 00
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Acad. of the Immaculate Conception, Ferdinand, Ind.	10 00	Bishop Loughlin Memorial High Sch., Brooklyn, N. Y.	10 00
St. Mary Acad., Notre Dame, Ind.	10 00	Brooklyn Preparatory Sch., Brooklyn, N. Y.	10 00
Immaculate Conception Acad., Davenport, Iowa	20 00	Fontbonne Hall, Brooklyn, N. Y.	10 00
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Mr. E. N. Stevens, Boston, Mass....	4 00	Calif.....	4 00
Mr. C. J. Murphy, Roslindale, Mass.	2 00	Sr. Superior, Coll. of Holy Names,	
Miss M. C. Murphy, Roslindale,		Oakland, Calif.....	4 00
Mass.....	2 00	Srs. of Holy Names, Pomona, Calif...	2 00
Educational Aids Dept., American		Dominican Srs., San Francisco,	
Optical Co., Southbridge, Mass...	4 00	Calif.....	4 00
Mr. I. E. McLaren, Springfield,		Sr. Marie Eucharista, S.N.D. de Na-	
Mass.....	2 00	mur, San Jose, Calif.....	4 00
Mr. A. Bodde, Detroit, Mich.....	2 00	Srs. of Mercy, Sausalito, Calif....	12 00
Mr. C. H. Joyce, Detroit, Mich.....	2 00	Sr. Georgetta, S.L., Colorado Springs,	
Mr. H. J. Kelley, Grand Rapids,		Colo.....	2 00
Mich.....	2 00	Sr. Flaget, S.L., Denver, Colo.....	2 00
Mr. F. J. Snow, Grand Rapids, Mich.	2 00	Sr. Martha Marie, S.L., Denver, Colo.	2 00
Miss L. E. Carney, Clinton, Mo....	2 00	Mother M. Lucia, Baltic, Conn.....	2 00
Miss M. D. Murphy, Kansas City,		Srs. of Mercy, Hartford, Conn.....	2 00
Mo.....	2 00	Sr. Francis Marie, Putnam, Conn...	2 00
B. Herder Book Co., St. Louis, Mo...	2 00	Sr. M. Fidelis, S.S.J., Stamford,	
Mr. L. R. Kennedy, St. Louis, Mo...	2 00	Conn.....	2 00
Mr. B. J. Kohlbrenner, St. Louis,		Mother Superior, Srs. of Cong. de	
Mo.....	2 00	Notre Dame, Waterbury, Conn...	2 00
Mr. F. N. Wheelan, Omaha, Nebr...	4 00	Srs. of St. Joseph, Waterbury, Conn.	2 00
Miss B. V. Hermann, Carteret, N. J.	8 00	Srs. of Mercy, Mt. St. Joseph Acad.,	
Miss C. B. Rademaekers, Newark,		West Hartford, Conn.....	4 00
N. J.....	2 00		

Srs. of Mercy, St. Augustine Nov. & Nor. Sch., West Hartford, Conn.	\$2 00	Mother M. Rose, O.S.U., New Orleans, La.	\$4 00
Sr. M. Mildred, O.S.F., Washington, D. C.	4 00	Srs. of St. Joseph, New Orleans, La.	2 00
Srs. of Holy Cross, St. Cecilia Acad., Washington, D. C.	2 00	Mother M. Philemon, S.S.N.D., Baltimore, Md.	2 00
Sr. Rose Estelle, C.S.C., Washington, D. C.	6 00	Sr. Elizabeth, Baltimore, Md.	2 00
Visitation Nuns, Washington, D. C.	2 00	Sr. M. Pascaline, S.S.N.D., Baltimore, Md.	2 00
Mother Superior, Ursuline Conv., Alton, Ill.	2 00	Sr. M. Vincent de Paul, S.S.N.D., Cumberland, Md.	2 00
Sr. M. Eugene, S.S.N.D., Belleville, Ill.	2 00	Sr. Elizabeth Garner, Emmitsburg, Md.	4 00
Mother M. Jolanta, Chicago, Ill.	2 00	Sr. Isabelle McSweeney, Emmitsburg, Md.	4 00
Sr. Barbara, S.C., Chicago, Ill.	2 00	Mission Helpers of the Sacred Heart, Towson P. O., Md.	2 00
Sr. Marcella, C.R., Chicago, Ill.	2 00	Mother M. Simplicia, S.S.J., Boston, Mass.	2 00
Sr. M. Albertina, B.V.M., Chicago, Ill.	2 00	Srs. of Notre Dame de Namur, Roxbury, Boston, Mass.	4 00
Sr. M. Felicitas, Chicago, Ill.	2 00	Missionary Franciscan Sisters, Newton, Mass.	2 00
Sr. Remigia, S.S.N.D., Chicago, Ill.	2 00	Srs. of Ste. Chretienne, Salem, Mass.	2 00
Mother Celestine, O.S.U., Decatur, Ill.	4 00	Sr. M. Lucretia, O.P., Dearborn, Mich.	2 00
Sr. Rose Mary, Momence, Ill.	2 00	Sr. Marie Angela, O.P., Detroit, Mich.	2 00
Sr. M. Jordan, O.P., Odell, Ill.	2 00	Sr. M. Laetitia, O.P., Detroit, Mich.	2 00
Mother M. Loyola, Quincy, Ill.	2 00	Sr. M. Leonarda, O.P., Detroit, Mich.	2 00
Srs. of the Most Precious Blood, P. O. Red Bud, Ill.	10 00	Sr. Regina Grace, O.P., Detroit, Mich.	2 00
Sr. M. Angeline, O.P., St. Charles, Ill.	2 00	Sr. M. Estelle, O.P., Grand Rapids, Mich.	2 00
Sr. M. Theophila, O.P., Springfield, Ill.	2 00	Sr. M. Hortense Burke, R.S.M., Grand Rapids, Mich.	2 00
Ursuline Srs., Springfield, Ill.	2 00	Srs. of St. Joseph, Marquette, Mich.	2 00
Sr. M. Ricarda, Sterling, Ill.	4 00	Sr. M. Annunciata, O.S.F., Plymouth, Mich.	2 00
Srs. of Christian Charity, Wilmette, Ill.	2 00	Dean, Coll. of St. Scholastica, Duluth, Minn.	4 00
Sr. M. Clarissa, O.S.B., Ferdinand, Ind.	4 00	Sr. M. Grace, O.P., Faribault, Minn.	2 00
Sr. M. Manetto, Prov. Indianapolis, Ind.	4 00	Mother M. Jerome, Frontenac, Minn.	2 00
Mother M. Vincentia, C.S.C., Notre Dame, Ind.	2 00	Sr. M. Pia, Mankato, Minn.	4 00
Sr. Pauline, South Bend, Ind.	2 00	Srs. of St. Francis, Rochester, Minn.	2 00
Sr. M. Ruth Herron, O.S.F., Clinton, Iowa	2 00	Mother Agnes Gonzaga, C.S.J., St. Paul, Minn.	2 00
Sr. M. Veronica, B.V.M., Clinton, Iowa	4 00	Sr. Elizabeth Marie, C.S.J., St. Paul, Minn.	2 00
Sr. M. Amabilis, B.V.M., Davenport, Iowa	2 00	Srs. of the Visitation, St. Paul, Minn.	10 00
Mother M. Gervase, B.V.M., Dubuque, Iowa	2 00	Sr. M. Donata, Wabasha, Minn.	2 00
Sr. M. Camilla, Dubuque, Iowa	2 00	Sr. Ambrose Kennedy, Kansas City, Mo.	2 00
Sr. M. Carlos, O.S.F., Dubuque, Iowa	2 00	Sr. Louise Patton, Kansas City, Mo.	2 00
Mother M. Rose, S.S.J., Concordia, Kans.	4 00	Sr. M. Sylvania, C.S.J., Kansas City, Mo.	2 00
Sr. M. Virginia, S.S.J., Concordia, Kans.	2 00	Sr. Matthew Marie Grennan, S.L., Kansas City, Mo.	2 00
Sr. Dolores, C.S.A., Hays, Kans.	2 00	Srs. of Charity, B.V.M., Kansas City, Mo.	20 00
Sr. Remigia, C.S.A., Hays, Kans.	2 00	Sr. Caroline Collins, Normandy, Mo.	2 00
Sr. Gertrude, O.S.U., Paola, Kans.	2 00	Sr. M. Phillip, Div. Prov., Normandy, Mo.	2 00
Sr. M. Bernadette, O.S.U., Paola, Kans.	2 00	Srs. of the Most Precious Blood, O'Fallon, Mo.	4 00
Sr. Ildefonse, C.S.A., Victoria, Kans.	2 00	Mother Marie Odeide Mouton, R.S.C.J., St. Louis, Mo.	2 00
Sr. Viola, C.S.A., Victoria, Kans.	2 00	Mother M. Hilaria, O.S.F., St. Louis, Mo.	2 00
Srs. of St. Joseph, Wichita, Kans.	2 00	Sr. Joseph Aloysius, C.S.J., St. Louis, Mo.	2 00
Srs. of Notre Dame, Cold Spring, Ky.	4 00	Sr. M. Evangela, S.S.N.D., So. St. Louis, Mo.	2 00
Srs. of Charity of Nazareth, Covington, Ky.	2 00		
Mother M. Roberta, O.S.U., Louisville, Ky.	2 00		
Sr. Francis Borgia, S.C., Louisville, Ky.	4 00		
Sr. Frances, Baton Rouge, La.	2 00		
Sr. M. Adrian, Lake Charles, La.	2 00		

Sr. M. Roswitha, C.S.J., St. Louis, Mo.	\$2 00	Sr. St. Edward, Buffalo, N. Y.	\$2 00
Srs. of Notre Dame, St. Louis, Mo.	2 00	Sr. M. Theophane, Eggertsville, N. Y.	2 00
Sr. Praxedes, C.P.P.S., St. Louis, Mo.	2 00	Mother St. Catherine, C.N.D., Grymes Hill, S. I., N. Y.	2 00
Sr. Virginia Marie, S.S.M., St. Louis, Mo.	2 00	Sr. M. Thomas Aquinas, Highland Falls, N. Y.	2 00
Mother M. Kilian, R.S.M., Webster Groves, Mo.	2 00	Mother M. Chrysostom, O.P., Jamaica, N. Y.	2 00
Sr. M. Leon, S.L., Webster Groves, Mo.	2 00	Sr. Angelica, S.S.J., Jamaica, N. Y.	2 00
Mother Anastasia, O.S.U., Falls City, Nebr.	2 00	Sr. Francis Geronimo, S.S.J., Jamaica, N. Y.	2 00
Sr. Kathleen, O.P., Omaha, Nebr.	2 00	Sr. Rose Gertrude, O.P., Jamaica, N. Y.	2 00
Sr. M. Irma, R.S.M., Omaha, Nebr.	2 00	Srs. of St. Mary, Lockport, N. Y.	2 00
Sr. M. Magdaline, O.P., Omaha, Nebr.	2 00	Mother M. Joseph, O.P., Maryknoll, N. Y.	2 00
Sr. M. Perpetua, S.S.J., Bayonne, N. J.	2 00	Sr. Miriam Roberta, S.C., Nanuet, N. Y.	2 00
Sr. M. Perpetua, O.P., Caldwell, N. J.	6 00	Mother Francis, O.S.U., New Rochelle, N. Y.	2 00
Mother Monica, O.S.B., Elizabeth, N. J.	2 00	Mother Margaret Bolton, r. c., New York, N. Y.	2 00
Sr. Marie Louise, S.C., Elizabeth, N. J.	2 00	Mother M. Bonaventure, O.P., New York, N. Y.	8 00
Sr. M. Patricia, C.S.J., Hohokus, N. J.	8 00	Mother M. Colette, R.S.H.U., New York, N. Y.	2 00
Sr. M. Gertrude, S.C., Jersey City, N. J.	2 00	Mother M. Elizabeth, New York, N. Y.	2 00
Felician Srs., O.S.F., Lodi, N. J.	2 00	Mother Teresa of C.J., New York, N. Y.	2 00
Sr. Leontine, Mendham, N. J.	2 00	Sr. M. Ambrosia, New York, N. Y.	2 00
Sr. M. Germaine, O.S.B., Paterson, N. J.	2 00	Sr. M. Austin, New York, N. Y.	2 00
Sr. M. Angelica, R.S.M., Red Bank, N. J.	2 00	Srs. of Charity of St. Vincent de Paul, New York, N. Y.	2 00
Sr. M. Concepta, R.S.M., Trenton, N. J.	2 00	Sr. St. Alfred of Rome, New York, N. Y.	2 00
Sr. Teresa Gertrude, S.C., Union City, N. J.	2 00	Sr. M. Loyola, R.S.M., Niagara Falls, N. Y.	2 00
Sr. Rose Marie, West New York, N. J.	2 00	Sr. M. Charles, Peekskill, N. Y.	2 00
Sr. Angela, Albany, N. Y.	4 00	Sr. M. Florita, S.S.J., Rochester, N. Y.	2 00
Mother M. Anselm, O.P., Amityville, L. I., N. Y.	2 00	Sr. M. Francesca, R.S.M., Rochester, N. Y.	2 00
Sr. M. Olympia, F.D.C., Arrochar, S. I., N. Y.	2 00	Sr. Muriel de Lourdes, S.S.J., Rockaway Park, L. I., N. Y.	2 00
Mother Jane Frances, S.S.J., Brentwood, L. I., N. Y.	4 00	Mother Polycarpa, O.P., St. Joseph's, N. Y.	2 00
Sr. Maria Francis, S.S.J., Brentwood, L. I., N. Y.	4 00	Mother M. Lidwina, Stella Niagara P. O., N. Y.	2 00
Sr. Ursula Maria, S.S.J., Brentwood, L. I., N. Y.	6 00	Sr. M. Michael, R.S.M., Syosset, L. I., N. Y.	4 00
Mother Marie, Brooklyn, N. Y.	4 00	Srs. of St. Francis, Syracuse, N. Y.	2 00
Sr. Jane Dominic, O.P., Brooklyn, N. Y.	2 00	Mother M. Immaculata, R.S.M., Tarrytown, N. Y.	2 00
Sr. Leo Xavier, S.S.J., Brooklyn, N. Y.	2 00	Sr. M. Blanche Rooney, C.S.J., Troy, N. Y.	6 00
Sr. M. Dafrose, O.P., Brooklyn, N. Y.	2 00	Sr. Superior, 605 Park Ave., Utica, N. Y.	4 00
Sr. M. Florence Rose, O.P., Brooklyn, N. Y.	2 00	Mother M. Emiliana, Wappingers Falls, N. Y.	6 00
Sr. Miriam Anita, S.C., Brooklyn, N. Y.	2 00	Mother M. Carmen, Williamsville, N. Y.	2 00
Sr. Miriam Perpetua, Brooklyn, N. Y.	2 00	Sr. M. Roberta, C.S.A., Yonkers, N. Y.	2 00
Srs. of St. Joseph, Sr. Leo Xavier, Brooklyn, N. Y.	2 00	Sr. M. Superata, Hankinson, N. Dak.	4 00
Srs. of the Visitation, Brooklyn, N. Y.	2 00	Sr. Yvonne, C.S.J., Jamestown, N. Dak.	2 00
Mother M. Scholastica, O.S.F., Buffalo, N. Y.	2 00	Srs. of the Holy Humility of Mary, Canton, Ohio	2 00
Sister Gonzaga, Buffalo, N. Y.	2 00	Sr. M. Francis, R.S.M., Cincinnati, Ohio	2 00
Sr. M. Alexander, Buffalo, N. Y.	2 00	Sr. M. Grace, R.S.M., Cincinnati, Ohio	4 00
Sr. M. Christopher, R.S.M., Buffalo, N. Y.	4 00		

Sr. M. Patricia, R.S.M., Cincinnati, Ohio	\$2 00	Srs. of Christian Charity, Wilkes-Barre, Pa.	\$2 00
Srs. of Mercy, Cincinnati, Ohio	6 00	Sr. M. Brendan, Providence, R. I.	2 00
Sr. M. Seraphia, Cleveland, Ohio	2 00	Benedictine Srs., Yankton, S. Dak.	2 00
Srs. of the Humility of Mary, Cleveland, Ohio	2 00	Sr. M. Albertine, Fort Worth, Tex.	2 00
Sr. Regina, O.S.U., Cleveland, Ohio	2 00	Sr. M. Agnes Whitaker, San Antonio, Tex.	4 00
Srs. of the Precious Blood, Dayton, Ohio	2 00	Sr. M. Antonina, Div. Prov., San Antonio, Tex.	4 00
Srs. of Notre Dame de Namur, Hamilton, Ohio	2 00	Sr. M. Francis, Ursuline, San Antonio, Tex.	2 00
Sr. Leonita, Mt. St. Joseph, Ohio	2 00	Srs. of Holy Cross, Alexandria, Va.	2 00
Srs. of Charity, Mt. St. Joseph, Ohio	2 00	Mother M. Francis, O.P., Everett, Wash.	4 00
Mother Superior, Ursuline, St. Martin, Brown Co., Ohio	2 00	Sr. M. Loretta, F.C.S.P., Seattle, Wash.	2 00
Srs. of St. Francis (I), Tiffin, Ohio	2 00	Sr. M. Florentine, O.S.F., Charleston, W. Va.	2 00
Srs. of St. Francis (II), Tiffin, Ohio	2 00	Sr. M. Theotima, P.C.J., Parkersburg, W. Va.	6 00
Srs. of Notre Dame, Toledo, Ohio	2 00	Sr. M. Valeria, C.S.A., Fond du Lac, Wis.	4 00
Sr. Frances Josephine, Marylhurst, Oreg.	2 00	Sr. M. Vera, C.S.A., Fond du Lac, Wis.	4 00
Mother Superior, Div. Prov., Allison Park P. O., Pa.	2 00	Sr. Florence, S.S.N.D., Green Bay, Wis.	2 00
Sr. M. Bernard, Div. Prov., Allison Park P. O., Pa.	2 00	Sr. Josine, S.S.N.D., Green Bay, Wis.	2 00
Sr. M. Tharsilla, Div. Prov., Allison Park P. O., Pa.	2 00	Srs. de Notre Dame, Marinette, Wis.	2 00
Srs. of St. Joseph, Baden, Pa.	2 00	Mother Alene, Merrill, Wis.	2 00
Mother M. Angela, O.S.F., Coraopolis, Pa.	2 00	Sr. Marie Theodosia, Merrill, Wis.	2 00
Sr. M. Eugenia, O.S.F., Coraopolis, Pa.	2 00	Sr. Everildis, S.S.N.D., Milwaukee, Wis.	4 00
Mother M. Katharine Drexel, Cornwells Heights, Pa.	4 00	Sr. M. Confirma, S.S.S.F., Milwaukee, Wis.	4 00
Sr. M. Rita O'Sullivan, O.S.B., Erie, Pa.	2 00	Sr. M. Josepha, O.S.F., Milwaukee, Wis.	2 00
Srs. of St. Francis, Glen Riddle P. O., Pa.	2 00	Sr. M. Jutta, O.S.F., Milwaukee, Wis.	2 00
Srs. of St. Joseph, McSherrystown, Pa.	2 00	Sr. M. Speranda, Sor.D.S., Milwaukee, Wis.	2 00
Srs. of St. Francis, Millvale, Pa.	2 00	Sr. Mira Studer, S.S.S.F., Milwaukee, Wis.	2 00
Mother M. Leonard, W. Philadelphia, Pa.	2 00	Sr. Moranda, S.S.N.D., Milwaukee, Wis.	2 00
Mother Mary of Good Counsel, Philadelphia, Pa.	2 00	Sr. Rita, Milwaukee, Wis.	4 00
Sr. Elenore Julie, S.N.D., Philadelphia, Pa.	2 00	Mother M. Romana, O.P., Racine, Wis.	4 00
Sr. Letitia Marie, S.S.J., Philadelphia, Pa.	2 00	Sr. M. Cleopha, O.P., Racine, Wis.	4 00
Sr. M. Consolata, R.S.M., Philadelphia, Pa.	2 00	Mother General, O.P., Sinsinawa, Wis.	2 00
Sr. M. Hilarion, O.S.F., Philadelphia, Pa.	2 00	Mother Prioress, O.P., Sinsinawa, Wis.	4 00
Sr. M. St. Agnes, I.H.M., Philadelphia, Pa.	2 00	Sr. M. De Ricci, O.P., Sinsinawa, Wis.	2 00
Sch. Srs. of Notre Dame, Philadelphia, Pa.	2 00	Sr. M. Januarius, O.P., Sinsinawa, Wis.	6 00
Srs. of St. Joseph, St. John Orph. Asylum, Philadelphia, Pa.	2 00	Sr. M. Ludgarde, S.S.J., Stevens Point, Wis.	2 00
Sr. Ottilia, C.C., Philadelphia, Pa.	2 00	Srs. of Charity, Halifax, N. S., Canada	2 00
Sr. St. Rita, Philadelphia, Pa.	2 00	Sr. M. Theophane, S.C., Truro, N. S., Canada	3 51
Sr. M. Veronica, R.S.M., Pittsburgh, Pa.	2 00	Mother Clotilde Murphy, F.S.C., Newtownbarry, Ireland	10 00
Srs. of Holy Family of Nazareth, Pittsburgh, Pa.	2 00		
Srs. of St. Joseph, Pittsburgh, Pa.	2 00		
Sr. Superior, Div. Prov., Pittsburgh, Pa.	2 00		
Mother M. Prioress, O.S.B., St. Mary's, Pa.	1 00		
Sr. Superior, O.S.B., St. Mary's, Pa.	2 00		
Sr. M. St. James, Sharon Hill, Pa.	4 00		
Sr. Bernadette, R.S.M., Titusville, Pa.	2 00		
Sr. M. Vincent de Paul, R.S.M., Wilkes-Barre, Pa.	4 00		
		Convents	
		Holy Angels Conv., Jonesboro, Ark.	2 00
		Presentation Conv., San Francisco, Calif.	2 00
		Conv. of Notre Dame, Lowell, Mass.	4 00
		St. Joseph Home, Jersey City, N. J.	2 00
		Holy Family Conv., Manitowoc, Wis.	2 00

SCHOOL-SUPERINTENDENTS'
DEPARTMENT

Rev. L. M. Byrnes, Mobile, Ala. ...	\$2 00	Rev. F. L. Sebastiani, S.J., Trin- idad, Colo.	\$2 00
Rev. P. J. Dignan, Los Angeles, Calif.	2 00	Rev. S. W. Delikat, Wilmington, Del.	2 00
Rev. R. Renwald, Sacramento, Calif.	4 00	Right Rev. E. J. Connelly, Washing- ton, D. C.	2 00
Rev. J. T. O'Dowd, San Francisco, Calif.	2 00	Catholic School Board, Chicago, Ill.	2 00
Rev. H. Newell, Denver, Colo.	2 00	Franciscan Fathers, Chicago, Ill.	2 00
Rev. L. W. O'Neill, Hockessin, Del.	2 00	Rev. J. R. Gleason, Chicago, Ill.	2 00
Rev. J. J. Murphy, Washington, D. C.	2 00	Rev. J. J. Kozlowski, Chicago, Ill.	2 00
Rev. C. A. Nebel, Belleville, Ill.	2 00	Right Rev. F. A. Rempe, Chicago, Ill.	2 00
Rev. G. M. Link, Grafton, Ill.	4 00	Rev. L. M. Keenan, Harvard, Ill.	6 00
Rev. M. J. Haddigan, Peoria, Ill.	6 00	Rev. J. B. Culemans, Moline, Ill.	4 00
Rev. L. Wernsing, Indianapolis, Ind.	2 00	Right Rev. W. A. Cummings, Oak Park, Ill.	2 00
Right Rev. J. M. Wolfe, Dubuque, Iowa	4 00	Right Rev. J. J. Burke, Peoria, Ill.	6 00
Rev. C. J. Ivis, Sioux City, Iowa.	2 00	Right Rev. P. H. Durkin, Rock Island, Ill.	2 00
Rev. M. J. Hogan, Manhattan, Kans.	4 00	Rev. A. Bertman, Springfield, Ill.	4 00
Rev. W. T. J. Boland, Oswatomie, Kans.	2 00	Rev. J. Hammes, Crown Point, Ind.	4 00
Rev. L. A. McNeill, Wichita, Kans.	2 00	Rev. L. A. Lindemann, Loogootee P. O., Ind.	2 00
Rev. Q. J. Malone, Wichita, Kans.	2 00	Rev. F. Walker, Terre Haute, Ind.	4 00
Right Rev. Canon A. F. Isenberg, Lafayette, La.	4 00	Benedictine Fathers, Burlington, Iowa	6 00
Rev. E. C. Prendergast, New Or- leans, La.	2 00	Rev. P. D. O'Malley, Dubuque, Iowa	4 00
Rev. E. J. Gorman, Fall River, Mass.	2 00	Rev. J. B. Herbers, Dyersville, Iowa	2 00
Rev. C. F. Deady, Detroit, Mich.	2 00	Rev. M. M. Tennesen, Red Oak, Iowa	20 00
Rev. E. L. Quaderer, Grand Rapids, Mich.	2 00	Rev. S. V. Fraser, Aurora, Kans.	2 00
Very Rev. T. L. Keaveny, St. Cloud, Minn.	2 00	Rev. E. D. Weigel, Collyer, Kans.	2 00
Rev. R. J. Connole, St. Paul, Minn.	2 00	Rev. J. Bradley, Junction City, Kans.	2 00
Very Rev. L. V. Barnes, Lincoln, Nebr.	2 00	Rev. J. F. Selting, Leavenworth, Kans.	2 00
Rev. J. H. Ostdiek, Omaha, Nebr.	2 00	Rev. J. G. Wolf, Leoville, Kans.	2 00
Rev. D. A. Coyle, Newark, N. J.	2 00	Rev. C. J. Merkle, Bellevue, Ky.	2 00
Very Rev. Msgr. W. F. Lawlor, Newark, N. J.	2 00	Right Rev. I. M. Ahmann, Coving- ton, Ky.	4 00
Rev. W. H. Hill, Paterson, N. J.	2 00	Rev. P. Ryan, Covington, Ky.	2 00
Rev. R. J. Graham, Somerville, N. J.	2 00	Rev. A. G. Wagner, Covington, Ky.	2 00
Rev. S. J. Holbel, Buffalo, N. Y.	4 00	Rev. H. F. Hillenmeyer, Fort Thomas, Ky.	2 00
Rev. J. M. Duffy, Rochester, N. Y.	8 00	Rev. H. Hanses, Lynch, Ky.	2 00
Rev. C. J. Ryan, Cincinnati, Ohio.	2 00	Right Rev. F. L. Gassler, Baton Rouge, La.	2 00
Rev. C. Elwell, Cleveland, Ohio.	2 00	Redemptorist Fathers, New Orleans, La.	2 00
Right Rev. J. R. Hagan, Cleveland, Ohio	2 00	Right Rev. G. P. Johnson, Portland, Me.	2 00
Rev. R. W. Harwick, Columbus, Ohio	2 00	Rev. L. O'Donovan, Baltimore, Md.	2 00
Right Rev. J. J. Murphy, Columbus, Ohio	2 00	Rev. M. J. Flaherty, Arlington, Mass.	2 00
Rev. N. M. Shumaker, Toledo, Ohio	2 00	Rev. W. J. Barry, E. Boston, Mass.	2 00
Rev. F. McNelis, Altoona, Pa.	2 00	Rev. J. J. McGarry, Boston, Mass.	2 00
Rev. R. B. McDonald, Erie, Pa.	2 00	Rev. J. J. Murphy, Boston, Mass.	2 00
Rev. J. G. Cox, Philadelphia, Pa.	2 00	Rev. J. V. Tracy, Boston, Mass.	2 00
Rev. J. A. Gorham, Philadelphia, Pa.	2 00	Rev. A. F. Hickey, Cambridge, Mass.	2 00
Rev. T. V. Cassidy, Providence, R. I.	2 00	Right Rev. J. J. Donnelly, Fitch- burg, Mass.	2 00
Rev. J. J. Kenny, Woonsocket, R. I.	2 00	Rev. D. V. Fitzgerald, Hopkinton, Mass.	4 00
Rev. G. J. Flanigen, Nashville, Tenn.	2 00	Augustinian Fathers, Lawrence, Mass.	2 00
Right Rev. J. Schnetzer, Houston, Tex.	2 00	Rev. E. T. Dunne, Lawrence, Mass.	2 00
Rev. J. H. Kelly, Rockport, Tex.	4 00	Rev. D. J. Maguire, Lowell, Mass.	2 00
Rev. E. J. Westenberger, Green Bay, Wis.	4 00	Right Rev. R. Neagle, Malden, Mass.	2 00

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Rev. C. E. Kennedy, San Francisco, Calif.	2 00	Rev. J. E. Lynch, Taunton, Mass.	2 00
		Rev. R. D. Murphy, Uxbridge, Mass.	2 00

Rev. D. C. Riordan, Watertown, Mass.	\$2 00	Rev. L. D. Burns, Philadelphia, Pa.	\$2 00
Rev. J. G. Cook, Detroit, Mich.	10 00	Right Rev. W. P. McNally, Philadelphia, Pa.	2 00
Rev. E. J. Knaebel, C.S.Sp., Detroit, Mich.	6 00	Rev. J. J. Walsh, Philadelphia, Pa.	2 00
Rev. J. M. Louis, Detroit, Mich.	2 00	Very Rev. G. J. Bullion, Pittsburgh, Pa.	2 00
Rev. J. C. Vismara, Detroit, Mich.	2 00	Rev. T. F. Coakley, Pittsburgh, Pa.	2 00
Very Rev. J. B. Moriarty, Ironwood, Mich.	2 00	Rev. J. C. Fallon, Pittsburgh, Pa.	2 00
Rev. H. J. Reis, Lake Linden, Mich.	4 00	Rev. J. D. Hannan, Pittsburgh, Pa.	2 00
Rev. H. De Gryse, Monroe, Mich.	2 00	Rev. J. A. McDonald, Pottstown, Pa.	2 00
Rev. F. T. Stack, Royal Oak, Mich.	2 00	Rev. E. A. Stapleton, Yardley, Pa.	2 00
Rev. R. Aubart, Minneapolis, Minn.	2 00	Rev. J. Hensbach, Bowdle, S. Dak.	2 00
Very Rev. C. Popelka, New Prague, Minn.	4 00	Rev. J. L. Morkovsky, San Antonio, Tex.	4 00
Rev. P. Kenny, Willmar, Minn.	2 00	Rev. P. A. Barry, Ludlow, Vt.	4 00
Right Rev. P. P. Crane, St. Louis, Mo.	2 00	Rev. E. J. McFadden, Seattle, Wash.	2 00
Rev. F. J. Holweck, St. Louis, Mo.	2 00	Jesuit Fathers, Yakima, Wash.	2 00
Rev. L. A. McAtee, St. Louis, Mo.	2 00	Rev. T. Rohner, Beaver Dam, Wis.	4 00
Redemptorist Fathers, St. Louis, Mo.	2 00	Rev. J. E. Hanz, Beloit, Wis.	2 00
Rev. W. L. Shea, St. Louis, Mo.	2 00	Dominican Fathers, Madison, Wis.	2 00
Rev. P. J. Judge, Omaha, Nebr.	2 00	Rev. G. Meyer, Milwaukee, Wis.	2 00
Right Rev. T. J. E. Devoy, Manchester, N. H.	2 00	Salvatorian Fathers, Milwaukee, Wis.	2 00
Right Rev. M. R. Spillane, Atlantic City, N. J.	2 00	Rev. J. P. Gluckstein, Neenah, Wis.	2 00
Rev. H. J. Watterson, Westfield, N. J.	6 00	Rev. J. P. McCarthy, Oconomowoc, Wis.	2 00
Rev. J. W. Colligan, Attica, N. Y.	4 00	Rev. M. J. Jacobs, Waunakee, Wis.	2 00
Rev. J. A. McAndrew, C.M., Brooklyn, N. Y.	4 00	Rev. J. W. Huepper, Wauwatosa, Wis.	2 00
Rev. J. A. St. John, Brooklyn, N. Y.	2 00	Right Rev. W. Reding, Wisconsin Rapids, Wis.	2 00
Rev. J. A. Smith, Brooklyn, N. Y.	4 00	Rev. H. D. J. Brosseau, Grenville, P. Q., Canada.	2 00
Rev. J. J. Mahon, Freeport, L. I., N. Y.	2 00	Rev. G. J. McShane, Montreal, P. Q., Canada.	1 67
Rev. E. J. Donovan, Great Neck, L. I., N. Y.	2 00	Msgr. V. Fernandez, Manila, P. I.	8 00
Rev. W. Byrne, Ithaca, N. Y.	2 00	Brothers	
Rev. J. A. Hogan, Medina, N. Y.	2 00	Bros. of Mary, San Francisco, Calif.	16 00
Rev. F. C. Campbell, New York, N. Y.	2 00	Bro. Dunstan, C.F.X., Lawrence, Mass.	2 00
Rev. C. J. Drew, New York, N. Y.	6 00	Bro. Angelus, C.F.X., Brooklyn, N. Y.	2 00
Rev. H. J. Lenahan, New York, N. Y.	2 00	Bro. Bernard, F.S.C., Brooklyn, N. Y.	2 00
Rev. J. J. Voight, New York, N. Y.	1 00	Bro. Claude, C.F.X., Brooklyn, N. Y.	2 00
Very Rev. Msgr. C. F. McEvoy, Syracuse, N. Y.	2 00	Bro. Hubert, C.F.X., Brooklyn, N. Y.	2 00
Rev. A. Strazzoni, C.S.C.B., Syracuse, N. Y.	2 00	Bro. Eugene, O.S.F., Brooklyn, N. Y.	2 00
Rev. E. T. Gilbert, Washington, N. C.	2 00	Bro. J. Wipfield, S.M., Brooklyn, N. Y.	2 00
Rev. E. P. Graham, Canton, Ohio.	18 00	Bro. Calixtus, F.S.C., New York, N. Y.	2 00
Franciscan Fathers, Cincinnati, Ohio	2 00	Bro. Patrick, F.S.C., New York, N. Y.	2 00
Right Rev. J. H. Schengber, Cincinnati, Ohio	8 00	Parish Schools	
Right Rev. G. X. Schmidt, Cincinnati, Ohio	6 00	St. Thomas Sch., Los Angeles, Calif.	2 00
Right Rev. G. P. Jennings, Cleveland, Ohio	2 00	St. Anthony Par. Sch., San Francisco, Calif.	2 00
Rev. T. P. Mulligan, Cleveland, Ohio	4 00	St. Boniface Par. Sch., San Francisco, Calif.	2 00
Right Rev. J. J. Schmitt, Cleveland, Ohio	2 00	St. John Paro. Sch., San Francisco, Calif.	2 00
Right Rev. W. J. Gallena, Painesville, Ohio	8 00	St. Peter Girls' Sch., San Francisco, Calif.	2 00
Right Rev. A. J. Dean, Toledo, Ohio	2 00	St. John Sch., New Haven, Conn.	4 00
Rev. F. A. Houck, Toledo, Ohio	2 00	St. Cyprian Sch., Washington, D. C.	2 00
Rev. F. S. Legowski, Toledo, Ohio	2 00	St. Anthony Sch., Rockford, Ill.	2 00
Rev. T. J. Hanney, Bala, Pa.	10 00	Our Lady of Hungary Sch., South Bend, Ind.	4 00
Rev. J. A. O'Connor, Clairton, Pa.	2 00	St. Francis Xavier Grade Sch., Dyersville, Iowa	2 00
Rev. M. A. Bennett, Easton, Pa.	2 00	Rudolphinum Paro. Sch., Protivin, Iowa	2 00
Rev. S. J. Garstka, Frackville, Pa.	20 00	Our Lady of Good Counsel Sch., Baltimore, Md.	2 00
Rev. J. F. Burke, Philadelphia, Pa.	4 00		

St. Michael Sch., Overlea, Md.	\$2 00	St. Brendan Elem. Sch., Brooklyn, N. Y.	\$2 00
St. Joseph Sch., Amesbury, Mass.	2 00	St. Catharine of Alexandria Sch., Brooklyn, N. Y.	6 00
St. Mary Star of the Sea Sch., Beverly, Mass.	12 00	SS. Cyril & Methodius' Sch., Brooklyn, N. Y.	2 00
The Fitton Sch., E. Boston, Mass.	2 00	St. John Cantius Sch., Brooklyn, N. Y.	2 00
St. Anne Sch., Boston, Mass.	12 00	St. Joseph Sch., Brooklyn, N. Y.	2 00
St. Columbkille Sch., Boston, Mass.	2 00	St. Peter Claver Sch., Brooklyn, N. Y.	2 00
St. Gregory Sch., Boston, Mass.	6 00	St. Rosalie Sch., Brooklyn, N. Y.	2 00
St. Raphael Sch., Boston, Mass.	2 00	St. Saviour Elem. Sch., Brooklyn, N. Y.	4 00
St. Hedwig Paro. Sch., E. Cambridge, Mass.	2 00	St. Stanislaus Sch., Brooklyn, N. Y.	2 00
St. John Sch., Canton, Mass.	2 00	St. Thomas Aquinas Sch., Brooklyn, N. Y.	4 00
Immaculate Conception Sch., Everett, Mass.	2 00	St. Ann Sch., Buffalo, N. Y.	2 00
St. Joseph Sch., Lawrence, Mass.	2 00	St. Joachim Sch., Cedarhurst, L. I., N. Y.	2 00
St. Catherine of Genoa Sch., Somerville, Mass.	2 00	Our Lady of Sorrows Sch., Corona, N. Y.	2 00
St. Mary Sch., Stoughton, Mass.	2 00	St. Leo Sch., Corona, N. Y.	4 00
Holy Redeemer Sch., Detroit, Mich.	4 00	St. Anastasia Sch., Douglaston, N. Y.	2 00
St. Charles Sch., Detroit, Mich.	2 00	St. Mary Sch., East Islip, L. I., N. Y.	2 00
St. Joseph Sch., Escanaba, Mich.	2 00	St. Adalbert Sch., Elmhurst, N. Y.	2 00
Guardian Angels Sch., Chaska, Minn.	2 00	St. Bartholomew Sch., Elmhurst, N. Y.	2 00
St. Canice Sch., Kilkenny, Minn.	2 00	St. Boniface Sch., Elmont, N. Y.	4 00
St. Joseph Sch., Marshall, Minn.	2 00	St. Kilian Sch., Farmingdale, L. I., N. Y.	2 00
Ascension Sch., Minneapolis, Minn.	2 00	St. Hedwig Sch., Floral Park, L. I., N. Y.	2 00
St. Elizabeth Par. Sch., Minneapolis, Minn.	2 00	St. Aloysius Sch., Great Neck, L. I., N. Y.	2 00
St. Mary Sch., New Ulm, Minn.	2 00	St. Ignatius Sch., Hicksville, L. I., N. Y.	2 00
St. Joseph Sch., Red Wing, Minn.	4 00	St. Gerard Sch., Hollis, N. Y.	2 00
St. Andrew Sch., St. Paul, Minn.	2 00	Our Lady of Grace Sch., Howard Beach, N. Y.	2 00
St. Bernard Sch., St. Paul, Minn.	2 00	St. Joan of Arc Sch., Jackson Heights, N. Y.	2 00
St. Columba Sch., St. Paul, Minn.	8 00	St. Joseph Sch., Jamaica, N. Y.	2 00
St. Francis de Sales Sch., St. Paul, Minn.	8 00	St. Patrick Sch., Long Island City, N. Y.	2 00
St. Matthew Sch., St. Paul, Minn.	2 00	St. Mary Sch., Manhasset, L. I., N. Y.	2 00
St. Patrick Sch., St. Paul, Minn.	6 00	Holy Cross Sch., Maspeth, N. Y.	2 00
St. Boniface Sch., Stewart, Minn.	2 00	St. Margaret Sch., Middle Village, L. I., N. Y.	2 00
St. Mary Grade Sch., Independence, Mo.	2 00	St. Patrick Boys' Sch., Newburgh, N. Y.	2 00
St. Mary Sch., Nutley, N. J.	4 00	Holy Name Boys' Sch., New York, N. Y.	2 00
St. Joseph Sch., West New York, N. J.	2 00	Sacred Heart Boys' Sch., New York, N. Y.	2 00
St. Joseph Sch., Babylon, L. I., N. Y.	2 00	St. Augustine Sch., New York, N. Y.	2 00
St. Barnabas Apostle Sch., Bellmore, L. I., N. Y.	2 00	St. Bernard Boys' Sch., New York, N. Y.	2 00
Annunciation Par. Sch., Brooklyn, N. Y.	4 00	St. Columba Boys' Sch., New York, N. Y.	2 00
Blessed Sacrament Sch., Brooklyn, N. Y.	8 00	St. Jerome Sch., New York, N. Y.	2 00
Fourteen Holy Martyrs Sch., Brooklyn, N. Y.	2 00	St. Margaret Mary Sch., New York, N. Y.	2 00
Immaculate Conception Sch., Brooklyn, N. Y.	2 00	St. Raymond Boys' Sch., New York, N. Y.	2 00
Immaculate Heart of Mary Sch., Brooklyn, N. Y.	2 00	St. Dominic Sch., Oyster Bay, L. I., N. Y.	8 00
Most Holy Trinity Sch., Brooklyn, N. Y.	2 00	St. Stanislaus Sch., Ozone Park, N. Y.	2 00
Our Lady of Czenstochowa Sch., Brooklyn, N. Y.	2 00	Assumption Sch., Peekskill, N. Y.	2 00
Our Lady of Guadalupe Sch., Brooklyn, N. Y.	2 00	St. Peter of Alcantara Sch., Port Washington, L. I., N. Y.	2 00
Our Lady of Solace Sch., Brooklyn, N. Y.	4 00		
Queen of All Saints Elem. Sch., Brooklyn, N. Y.	2 00		
Sacred Hearts of Jesus and Mary Sch., Brooklyn, N. Y.	2 00		
St. Agatha Sch., Brooklyn, N. Y.	4 00		
St. Agnes Sch., Brooklyn, N. Y.	2 00		
St. Anselm Sch., Brooklyn, N. Y.	2 00		
St. Augustine Sch., Brooklyn, N. Y.	2 00		
St. Barbara Elem. Sch., Brooklyn, N. Y.	2 00		

Sch. of Our Lady of Perp. Help, Richmond Hill South, N. Y.	\$2 00	St. Benedict Paro. Sch., Richmond, Va.	\$2 00
St. Agnes Elem. Sch., Rockville Center, L. I., N. Y.	2 00	St. Joseph Acad., Wheeling, W. Va., St. Mary Parish Sch., Burlington, Wis.	2 00
St. Catherine of Sienna Sch., St. Albans, N. Y.	2 00	St. Patrick Sch., Eau Claire, Wis. ...	2 00
Holy Trinity Sch., Utica, N. Y. ...	6 00	St. Casimir Sch., Milwaukee, Wis. ...	2 00
St. Luke Sch., Whitestone, N. Y. ...	2 00	St. John de Nepomuc Sch., Milwau- kee, Wis.	2 00
St. Thomas the Apostle Sch., Wood- haven, N. Y.	4 00	St. Stephen Sch., Milwaukee, Wis. ...	2 00
St. Sebastian Sch., Woodside, L. I., N. Y.	2 00	Lay	
St. Mary Boys' Sch., Yonkers, N. Y.	2 00	Miss M. Kerperin, California, Mo. ...	2 00
Mother of Mercy Sch., Washington, N. C.	10 00	Miss T. Johnston, Kansas City, Mo.	2 00
St. Anthony Sch., Cincinnati, Ohio	2 00	Miss W. L. McGrath, Brooklyn, N. Y.	2 00
St. Michael Sch., Cleveland, Ohio...	2 00	Mr. E. C. Piedalue, Montreal, P. Q., Canada	2 00
Holy Rosary Sch., Columbus, Ohio...	2 00	Sisters	
St. Rose Par. Sch., Lima, Ohio....	2 00	Sr. M. Rose-Aileen, Pasadena, Calif.	2 00
St. Mary Sch., Massillon, Ohio....	2 00	Srs. of St. Joseph, San Francisco, Calif.	2 00
Immaculate Conception Sch., Toledo, Ohio	2 00	Srs. of Mercy, Ansonia, Conn.	2 00
Sch. of SS. Simon & Jude, Bethle- hem, Pa.	2 00	Felician Srs., O.S.F., Enfield, Conn.	2 00
St. Ann Sch., Bristol, Pa.	4 00	Srs. of Mercy, New Haven, Conn. ...	2 00
St. Mary of the Assumption Sch., Coaldale, Pa.	2 00	Mother M. Leocritia, Willimantic, Conn.	2 00
St. Cunegunda Sch., McAdoo, Pa. ...	2 00	Sr. Deodata, S.S.J., Washington, D. C.	2 00
St. Patrick Sch., Malvern, Pa.	2 00	Srs. of St. Patrick Sch., Washing- ton, D. C.	2 00
St. Francis of Assisi Sch., Miners- ville, Pa.	2 00	Sr. Mary of the Angels, C.S.J., Au- gusta, Ga.	2 00
Holy Family Sch., Nazareth, Pa. ...	2 00	Sr. Gerard Joseph, C.S.J., Savannah, Ga.	2 00
St. Francis of Assisi Sch., Norris- town, Pa.	2 00	Sr. Claver, S.S.N.D., Blue Island, Ill.	2 00
Our Lady of Hungary Sch., North- ampton, Pa.	16 00	Mother Berenice, Chicago, Ill.	2 00
Holy Name of Jesus Sch., Philadel- phia, Pa.	2 00	Sr. Agnesita, O.P., Chicago, Ill. ...	2 00
Most Blessed Sacrament Sch., W. Philadelphia, Pa.	8 00	Sr. Dominic, C.R., Chicago, Ill.	2 00
Most Precious Blood Sch., Philadel- phia, Pa.	6 00	Sr. Fidelia, S.S.J., Chicago, Ill. ...	2 00
Nativity B.V.M. Sch., Philadelphia, Pa.	2 00	Sr. Herman Joseph, S.N.D., Chicago, Ill.	4 00
Our Mother of Sorrows Sch., W. Philadelphia, Pa.	2 00	Sr. M. Archangela, S.S.S.F., Chicago, Ill.	2 00
Sacred Heart of Jesus Sch., Phila- delphia, Pa.	10 00	Sr. M. Barbarina, S.S.S.F., Chicago, Ill.	2 00
St. Bernard Sch., Philadelphia, Pa.	2 00	Sr. M. Joan, O.P., Chicago, Ill.	16 00
St. Bridget Sch., Philadelphia, Pa.	4 00	Sr. M. Regina, B.V.M., Chicago, Ill.	2 00
St. Elizabeth Sch., Philadelphia, Pa.	6 00	Sr. M. Vincentia, Chicago, Ill.	2 00
St. Francis de Sales Sch., Philadel- phia, Pa.	2 00	Srs. of Holy Child Jesus, St. Igna- tius' Sch., Chicago, Ill.	2 00
St. Hedwig Sch., Philadelphia, Pa.	2 00	Srs. of St. Francis, Chicago, Ill. ...	2 00
St. Helena Sch., Philadelphia, Pa.	2 00	Sr. Stanislaus, C.R., Chicago, Ill. ...	2 00
St. Henry Sch., Philadelphia, Pa. ...	4 00	Srs. of St. Francis, Chicago Heights, Ill.	4 00
St. Joachim Sch., Philadelphia, Pa.	2 00	Sr. M. Mercedes, O.S.F., Joliet, Ill. ...	2 00
St. John the Baptist Sch., Philadel- phia, Pa.	2 00	Srs. of St. Francis, Joliet, Ill.	6 00
St. Ludwig Sch., Philadelphia, Pa. ...	4 00	Sr. M. Victorine, C.S.C., Michigan City, Ind.	2 00
St. Mary of Czenstochowa Sch., Philadelphia, Pa.	2 00	Sr. M. Angela, O.S.F., Oldenburg, Ind.	4 00
St. Philip Neri Sch., Philadelphia, Pa.	2 00	Sr. M. Paula, R.S.M., Des Moines, Iowa	2 00
St. William Sch., Philadelphia, Pa.	2 00	Sr. M. Ursula, R.S.M., Des Moines, Iowa	2 00
Transfiguration Sch., W. Philadel- phia, Pa.	2 00	Sr. M. Irene, Dubuque, Iowa.	2 00
St. Casimir Sch., Shenandoah, Pa.	4 00	Sr. Bernard, S.S.J., Concordia, Kans.	2 00
St. Joseph Acad., Dumbarton, Va.	2 00	Sr. Bridget, Kansas City, Kans. ...	2 00
Our Lady of the Blessed Sacrament Sch., Port Richmond, Va.	2 00	Sr. M. Claudia Tomasic, Kansas City, Kans.	2 00
Cathedral Girls' Sch., Richmond, Va.	2 00	Sr. M. Ewalda Stragisher, Kansas City, Kans.	2 00
Sacred Heart Sch., South Richmond, Va.	2 00		

Sr. Antholine, C.S.A., Munjor, Kans.	\$2 00	Sr. Aurelia Mary, S.S.J., St. Paul, Minn.	\$2 00
Srs. of Notre Dame, Central Covington, Ky.	2 00	Sr. Claude, S.S.J., St. Paul, Minn.	2 00
Srs. of Notre Dame, Covington, Ky.	2 00	Sr. De Lourdes, C.S.J., St. Paul, Minn.	2 00
Srs. of Notre Dame, Newport, Ky.	2 00	Sr. Emile, S.S.J., St. Paul, Minn.	2 00
Srs. of Charity, New Orleans, La.	2 00	Sr. M. Ellen, C.S.J., St. Paul, Minn.	2 00
Srs. of Mercy, New Orleans, La.	2 00	Sr. M. Michael, S.S.J., St. Paul, Minn.	2 00
Mother M. Generosa, O.S.F., Baltimore, Md.	2 00	Sr. Norbertine, S.S.J., St. Paul, Minn.	2 00
Sr. Aegidia, S.S.N.D., Baltimore, Md.	2 00	Sr. St. Alban, S.S.J., St. Paul, Minn.	2 00
Sr. Bernadetta, S.S.N.D., Baltimore, Md.	2 00	Srs. of Notre Dame, Wabasha, Minn.	2 00
Sr. Lucille, Baltimore, Md.	2 00	Sr. M. Valenta, S.S.N.D., Winona, Minn.	4 00
Sr. Marie Sylvia, S.S.N.D., Baltimore, Md.	2 00	Sr. Rosanna, C.C.V.I., Jefferson City, Mo.	2 00
Sr. M. Bonavita, S.S.N.D., Baltimore, Md.	2 00	Srs. of Loretto, Kansas City, Mo.	2 00
Sr. M. Constantine, O.S.F., Baltimore, Md.	2 00	Sr. M. Linus, Div. Prov., Normandy, Mo.	2 00
Sr. M. Fortunata, S.S.N.D., Baltimore, Md.	2 00	Sr. Rose Therese, C.C.V.I., Old Mines, Mo.	2 00
Sr. M. Laurentia, Baltimore, Md.	2 00	Sr. M. Gregory, S.L., St. Louis, Mo.	4 00
Sr. Nicola, S.S.N.D., Baltimore, Md.	2 00	Sr. M. Paschal, St. Louis, Mo.	2 00
Srs. of St. Casimir, Baltimore, Md.	2 00	Srs. of St. Joseph, St. Louis, Mo.	2 00
Sr. M. La Salette, S.S.N.D., Bryantown, Md.	2 00	Sr. Stephana, S.L., St. Louis, Mo.	2 00
Srs. of Charity, St. Margaret Conv., Boston, Mass.	10 00	Sr. Annunciata, Omaha, Nebr.	2 00
Srs. of Charity, St. Peter Conv., Boston, Mass.	2 00	Sr. M. of St. Emmeline, Nashua, N. H.	2 00
Srs. of Mercy, E. Boston, Mass.	2 00	Srs. of St. Joseph, St. Andrew Sch., Bayonne, N. J.	2 00
Sch. Srs. of Notre Dame, Our Lady of Perpetual Help Sch., Boston, Mass.	2 00	Srs. of St. Joseph, St. Mary Sch., Bayonne, N. J.	4 00
Srs. of Notre Dame de Namur, St. Augustine Sch., So. Boston, Mass.	2 00	Srs. of St. Joseph, St. Vincent Conv., Bayonne, N. J.	8 00
Srs. of St. Joseph, St. Agnes Conv., So. Boston, Mass.	2 00	Srs. of St. Francis, Butler, N. J.	8 00
Srs. of St. Joseph, St. William Conv., Boston, Mass.	4 00	Sr. M. Joannella, S.S.N.D., Irvington, N. J.	2 00
Sch. Srs. of Notre Dame, Cambridge, Mass.	4 00	Sr. M. Aquin, S.C., Newark, N. J.	2 00
Srs. of Providence, Chelsea, Mass.	4 00	Sr. M. Charitas, S.S.N.D., Newark, N. J.	2 00
Sr. Jeanne Marie, R.S.M., Fall River, Mass.	2 00	Srs. of Charity, Newark, N. J.	6 00
Srs. of Notre Dame de Namur, Lawrence, Mass.	6 00	Sr. M. Serena, S.C., Paterson, N. J.	2 00
Srs. of Notre Dame de Namur, Lynn, Mass.	2 00	Srs. of Charity, Paterson, N. J.	2 00
Sch. Srs. of Notre Dame, Malden, Mass.	2 00	Sr. M. Cunigunda, O.S.F., Trenton, N. J.	2 00
Srs. of Notre Dame de Namur, Peabody, Mass.	2 00	Srs. of St. Joseph, Vineland, N. J.	2 00
Srs. of Notre Dame, Somerville, Mass.	2 00	Sr. M. Assisium, O.S.F., Astoria, L. I., N. Y.	2 00
Srs. of St. Joseph, Springfield, Mass.	2 00	Sr. Marie Gabriel, S.C., Beacon, N. Y.	2 00
Srs. of Holy Union of Sacred Hearts, Taunton, Mass.	2 00	Sr. M. Philip Neri, S.N.D., Bohemia, L. I., N. Y.	2 00
Sr. M. Columba, I.H.M., Detroit, Mich.	2 00	Felician Srs., Brooklyn, N. Y.	8 00
Srs. of Charity, Detroit, Mich.	2 00	Sr. Agatha, S.S.J., Brooklyn, N. Y.	2 00
S. S. de Notre Dame, Sacred Heart Sch., Grand Rapids, Mich.	4 00	Sr. Alberta, S.S.J., Brooklyn, N. Y.	2 00
Srs. of Notre Dame, Lake Linden, Mich.	2 00	Sr. Alcantara, S.N.D., Brooklyn, N. Y.	2 00
Sr. M. Jeremiah, O.S.F., Plymouth, Mich.	2 00	Sr. Aloysius, O.P., Brooklyn, N. Y.	2 00
Srs. of I. H. M. River Rouge, Mich.	4 00	Sr. Anna Germaine, S.S.J., Brooklyn, N. Y.	2 00
Sr. M. Ursula, O.S.B., Duluth, Minn.	2 70	Sr. Clarissa, S.C., Brooklyn, N. Y.	6 00
Sch. Srs. of Notre Dame, Madison, Minn.	2 00	Sr. Francis Borgia, S.S.J., Brooklyn, N. Y.	2 00
Srs. of St. Francis, Minneapolis, Minn.	2 00	Sr. Francis Loretto, S.S.J., Brooklyn, N. Y.	2 00
		Sr. Francisca, S.S.J., Brooklyn, N. Y.	2 00
		Sr. Immaculata Maria, S.S.J., Brooklyn, N. Y.	2 00
		Sr. Leonilla, S.S.J., Brooklyn, N. Y.	2 00
		Sr. Maria Gonzaga, Brooklyn, N. Y.	2 00
		Sr. Marie Margaret, S.C., Brooklyn, N. Y.	2 00

Sr. Marie Noel, S.S.J., Brooklyn, N. Y.	\$2 00	Sr. Rose Leocadia, S.C., Kingston, N. Y.	\$2 00
Sr. Marita Margaret, S.C., Brooklyn, N. Y.	4 00	Mother Consilia, Long Island City, N. Y.	2 00
Sr. M. Antolina, S.S.J., Brooklyn, N. Y.	2 00	Sr. Domitilla, S.S.J., Maspeth, N. Y.	2 00
Sr. M. Bernadette de Lourdes, O.P., Brooklyn, N. Y.	2 00	Sr. M. Slava, Maspeth, N. Y.	2 00
Sr. M. Bohumira, S.S.N.D., Brooklyn, N. Y.	2 00	Sr. Benitia, O.P., Mineola, L. I., N. Y.	4 00
Sr. M. Clara, S.S.J., Brooklyn, N. Y.	2 00	Sr. M. Humberta, O.P., Mineola, L. I., N. Y.	2 00
Sr. M. Clotilde, R.S.M., Brooklyn, N. Y.	2 00	Sr. Miriam Inez, S.C., Newburgh, N. Y.	2 00
Sr. M. Concepta, R.S.M., Brooklyn, N. Y.	2 00	Sr. M. Hortensia, O.P., New Hyde Park, L. I., N. Y.	2 00
Sr. M. Cyril, S.C., Brooklyn, N. Y.	2 00	Dominican Srs., St. Benedict Sch., New York, N. Y.	2 00
Sr. M. de La Salle, S.S.J., Brooklyn, N. Y.	2 00	Mother M. Casimir, New York, N. Y.	2 00
Sr. M. Flavian, O.P., Brooklyn, N. Y.	2 00	Mother M. Consilia, New York, N. Y.	2 00
Sr. M. Justa, S.S.J., Brooklyn, N. Y.	2 00	Mother M. Mercedes, O.S.U., New York, N. Y.	8 00
Sr. M. Martina, S.S.J., Brooklyn, N. Y.	2 00	Mother M. St. James, R.J.M., New York, N. Y.	2 00
Sr. M. Petronilla, O.P., Brooklyn, N. Y.	2 00	Sr. Catherine Mary, S.C., New York, N. Y.	2 00
Sr. M. Pulcheria, O.P., Brooklyn, N. Y.	2 00	Sr. Cecilia Alacoque, S.C., New York, N. Y.	6 00
Sr. M. Scholastica, R.S.M., Brooklyn, N. Y.	2 00	Sr. Colombius, New York, N. Y.	2 00
Sr. Mildred, S.S.J., Brooklyn, N. Y.	2 00	Sr. Louise Mary, S.C., New York, N. Y.	2 00
Srs. of Charity, Brooklyn, N. Y.	2 00	Sr. Margaret Rosaire, S. C., New York, N. Y.	2 00
Sch. Srs. of Notre Dame, St. Alphonsus Sch., Brooklyn, N. Y.	2 00	Sr. Maria, S.C., New York, N. Y.	4 00
Sch. Srs. of Notre Dame, St. Mathias Sch., Brooklyn, N. Y.	2 00	Sr. Maria Rebecca, S.C., New York, N. Y.	2 00
Sr. Olivia, S.S.J., Brooklyn, N. Y.	2 00	Sr. Marie Rose, S.C., New York, N. Y.	8 00
Sr. Petronilla, S.C., Brooklyn, N. Y.	2 00	Sr. M. Aloysius, O.P., New York, N. Y.	2 00
Sr. Rose Vincent, S.S.J., Brooklyn, N. Y.	2 00	Sr. M. Angelita, S.C., New York, N. Y.	2 00
Sr. St. Liguori, S.S.J., Brooklyn, N. Y.	2 00	Sr. M. Benita, O.S.F., New York, N. Y.	2 00
Sr. Trinita, S.C., Brooklyn, N. Y.	2 00	Sr. M. Borromeo, O.P., New York, N. Y.	4 00
Sr. M. Dorothy, O.S.F., Buffalo, N. Y.	4 00	Sr. M. Brendan, I.H.M., New York, N. Y.	2 00
Srs. of the Resurrection, Castleton-Hudson, N. Y.	2 00	Sr. M. Cecilia, New York, N. Y.	6 00
Sr. M. Helen, R.S.M., Central Islip, L. I., N. Y.	2 00	Sr. M. Clarice, C.S.C., New York, N. Y.	2 00
Sr. M. Gabrielle, O.P., College Point, N. Y.	2 00	Sr. M. Columba, O.P., New York, N. Y.	6 00
Sr. Miriam Constance, Elmhurst, N. Y.	2 00	Sr. M. Dalmatia, O.P., New York, N. Y.	2 00
Sr. Anna Joseph, S.S.J., Far Rockaway, N. Y.	2 00	Sr. M. Emmanuel, Ursuline, New York, N. Y.	2 00
Sr. Marie Chrysostom, S.S.J., Floral Park, L. I., N. Y.	2 00	Sr. M. Hilda, I.H.M., New York, N. Y.	2 00
Sr. M. Olive, S.S.J., Flushing, N. Y.	2 00	Sr. M. Joseph, New York, N. Y.	6 00
Sr. M. Thecla, S.S.J., Flushing, N. Y.	2 00	Sr. M. Philip, New York, N. Y.	6 00
Sr. M. Alphonso, I.H.M., Forest Hills, N. Y.	2 00	Sr. M. Teresa, C.S.A., New York, N. Y.	2 00
Sr. M. Frieda, O.P., Freeport, L. I., N. Y.	2 00	Sr. M. Teresa, New York, N. Y.	6 00
Sr. M. Tharsilla, S.N.D., Glen Cove, L. I., N. Y.	2 00	Sr. M. Victoire, R.S.M., New York, N. Y.	2 00
Sr. M. Charlotte, O.P., Huntington, Station, L. I., N. Y.	2 00	Sr. M. Vivian, O.P., New York, N. Y.	2 00
Sr. M. Bernard, Jackson Heights, N. Y.	2 00	Sr. Miriam Veronica, S.C., New York, N. Y.	2 00
Sr. M. Osmond, S.S.J., Jamaica, N. Y.	2 00	Sr. Rose Catherine, New York, N. Y.	2 00
Sr. Regina Catherine, Jamaica, N. Y.	2 00	Sr. St. Aloysia of the Sacred Heart, C.N.D., New York, N. Y.	2 00

Sr. Superior, C.S.C., St. Paul the Apostle Sch., New York, N. Y.	\$2 00	Sr. Superior, St. Mary Conv., Glen- shaw, P. O., Pa.	\$2 00
Ursuline Nuns, Ozone Park, N. Y.	2 00	Sr. Teresa Clare, Greensburg, Pa.	4 00
Sr. Margaret Imelda, S.U.S.C., Patchogue, L. I., N. Y.	2 00	Sr. Superior, St. Mary Conv., Her- man, Pa.	2 00
Sr. M. Semplicia, O.S.F., Pelham, N. Y.	2 00	Sr. Eugenia, I.H.M., Holidaysburg, Pa.	2 00
Sr. Angeline, Poughkeepsie, N. Y.	2 00	Srs. of St. Francis, Johnstown, Pa.	2 00
Sr. Cecilia Loretta, S.S.J., Richmond Hill, N. Y.	2 00	Sr. Superior, St. Mary Conv., Johns- town, Pa.	2 00
Sr. Edward Mary, Richmond Hill, N. Y.	2 00	Sr. Superior, St. Michael Sch., Johnstown, Pa.	2 00
Sch. Srs. of Notre Dame, Holy Family Conv., Rochester, N. Y.	2 00	Sr. Superior, St. Mary Conv., Mc- Keesport, Pa.	2 00
Sr. M. Cletus, S.S.N.D., Sayville, L. I., N. Y.	2 00	Sr. Superior, St. Mary Conv., Mc- Kees Rocks, Pa.	2 00
Sr. M. Isabel, R.S.M., Sea Cliff, L. I., N. Y.	2 00	Mother St. Edgar, Melrose Park, Pa.	2 00
Srs. of Charity, Tompkinsville, S. I., N. Y.	2 00	Sr. Superior, St. Boniface Conv., Penn Station, Pa.	2 00
Sr. M. Agnes, Tottenville, S. I., N. Y.	8 00	Mother M. Dominica, Philadelphia, Pa.	4 00
Sch. Srs. of Notre Dame, Westbury, L. I., N. Y.	2 00	Sr. M. Charitina, H.F.N., Philadel- phia, Pa.	2 00
Sr. M. Alphonse, O.P., Winfield, N. Y.	2 00	Sr. M. Clotilda, O.S.F., Philadel- phia, Pa.	2 00
Sr. Xavier Mary, S.C., Yonkers, N. Y.	2 00	Sr. M. Gracilia, Philadelphia, Pa.	2 00
Srs. of St. Francis, Minot, N. Dak.	2 00	Sr. M. Hilda, O.S.F., Philadelphia, Pa.	2 00
Srs. of Notre Dame, Canton, Ohio	2 00	Srs. of Blessed Sacrament, Philadel- phia, Pa.	2 00
Srs. of Notre Dame, Cheviot, Ohio	2 00	Srs. of Christian Charity, Philadel- phia, Pa.	6 00
Srs. of Divine Providence, Cincin- nati, Ohio	2 00	Srs. of H. C. J., Philadelphia, Pa.	2 00
Srs. of Notre Dame, Cincinnati, Ohio	2 00	Srs. of I. H. M., Incarnation Conv., Philadelphia, Pa.	2 00
Srs. of St. Francis, Cincinnati, Ohio	2 00	Srs. of I. H. M., St. Thomas Aquinas Sch., Philadelphia, Pa.	4 00
Srs. of Notre Dame, Cleveland, Ohio	2 00	Srs. of St. Joseph, Ascension Sch., Philadelphia, Pa.	2 00
Srs. of St. Francis, Cleveland, Ohio	2 00	Srs. of St. Joseph, Epiphany Conv., Philadelphia, Pa.	2 00
Srs. of St. Francis, Columbus, Ohio	2 00	Srs. of St. Joseph, Holy Child Sch., Philadelphia, Pa.	2 00
Sr. Superior, St. Joseph Conv., Dover, Ohio	2 00	Srs. of St. Joseph, Holy Cross Sch., Philadelphia, Pa.	2 00
Sr. Helena, R.S.M., Fremont, Ohio	2 00	Srs. of St. Joseph, St. Columba Sch., Philadelphia, Pa.	2 00
Srs. of St. Francis, Mansfield, Ohio	2 00	Srs. of St. Joseph, St. Joseph Sch., Philadelphia, Pa.	2 00
Sr. Superior, Sacred Heart Conv., New Philadelphia, Ohio	2 00	Srs. of St. Joseph, St. Leo Sch., Philadelphia, Pa.	2 00
Sr. Margaret Clare, S.C., Springfield, Ohio	2 00	Sr. Dolorita, O.P., Pittsburgh, Pa.	2 00
Mother M. Benedict, S.N.D., Toledo, Ohio	2 00	Sr. Jean, O.P., Pittsburgh, Pa.	2 00
Dominican Srs., Portland, Oreg.	2 00	Sr. M. Louis, R.S.M., Pittsburgh, Pa.	2 00
Sr. Superior, St. Mary Conv., Beaver Falls, Pa.	2 00	Sr. Superior, Holy Trinity Conv., Pittsburgh, Pa.	2 00
Principal, St. Thomas Sch., Brad- dock, Pa.	2 00	Sr. Superior, Mt. Immaculata, Pitts- burgh, Pa.	2 00
Sr. Superior, St. Joseph Conv., Brad- dock, Pa.	2 00	Sr. Superior, St. Ambrose Conv., Pittsburgh, Pa.	2 00
Srs. of Charity, Carnegie, Pa.	4 00	Sr. Superior, St. Basil Conv., Pitts- burgh, Pa.	2 00
Sr. Superior, St. Ann Conv., Castle Shannon, Pa.	2 00	Sr. Superior, St. Margaret Sch., Pittsburgh, Pa.	2 00
Sr. M. Dobroslava, O.S.F., Coraopo- lis, Pa.	2 00	Sr. Superior, St. Martin Conv., Pitts- burgh, Pa.	2 00
Sr. M. Elizabeth, R.S.M., Dubois, Pa.	2 00	Sr. Superior, St. Norbert Conv., Pittsburgh, Pa.	2 00
Sr. Superior, St. Joseph Conv., Du- quesne, Pa.	2 00	Sr. Superior, SS. Peter & Paul Sch., Pittsburgh, Pa.	2 00
Sr. M. Clara, Erie, Pa.	2 00	Sr. Superior, St. Cecilia Conv., Rochester, Pa.	2 00
Sr. Superior, Assumption Conv., Ernest, Pa.	2 00	Srs. of St. Joseph, Schuylkill Haven, Pa.	2 00
Sr. Superior, All Saints Conv., Etna, Pa.	2 00		
Sr. Superior, St. Mary Conv., Ford City, Pa.	2 00		
Sr. Superior, St. Cecilia Conv., Glass- port, Pa.	2 00		

Sr. M. Nathaniel, I.H.M., Scranton, Pa.	\$4 00
Sr. Superior, St. Mary Conv., Sharpsburg, Pa.	2 00
Sr. Superior, St. Alphonsus Conv., Springdale, Pa.	2 00
Sr. Superior, Sacred Heart Conv., Tarentum, Pa.	2 00
Srs. of Holy Union of Sacred Hearts, Pawtucket, R. I.	2 00
Srs. of Notre Dame, Holy Name Sch., Providence, R. I.	2 00
Srs. of Notre Dame, St. Teresa Sch., Providence, R. I.	2 00
Sr. Claudia, O.S.B., Bristow, Va. . .	2 00
Sr. Superior, St. Alphonsus Conv., Wheeling, W. Va.	2 00
Sr. M. Aloysia, S.S.N.D., Appleton, Wis.	2 00
Sch. Srs. of Notre Dame, Barton, Wis.	2 00
Sr. Alfreda, Milwaukee, Wis.	4 00
Sr. M. Angelita, C.S.A., Milwaukee, Wis.	4 00
Sr. M. Aquin, R.S.M., Milwaukee, Wis.	2 00
Sr. M. Frederica, S.S.N.D., Milwaukee, Wis.	2 00
Sr. M. Gerald, B.V.M., Milwaukee, Wis.	2 00
Sr. M. Ida, O.S.F., Milwaukee, Wis.	4 00
Sr. M. Justina, S.S.N.D., Milwaukee, Wis.	4 00
Sr. M. Philippa, S.S.N.D., Milwaukee, Wis.	4 00
Sr. M. Zenobia, S.S.J., Milwaukee, Wis.	2 00
Sr. Pancratia, S.S.S.F., Milwaukee, Wis.	4 00
Sr. M. Bede, S.S.N.D., Oshkosh, Wis.	2 00
Sr. M. Laurinda, S.S.N.D., Watertown, Ont., Canada.	4 00

Convents

Srs. of Christian Charity Conv., Baltimore, Md.	\$2 00
St. Jude Thaddeus Conv., Havre, Mont.	2 00
Conv. of Our Lady Queen of Martyrs, Forest Hills, N. Y.	2 00

DEAF-EDUCATION SECTION

Rev. J. W. Heidell, C.S.S.R., New Orleans, La.	2 00
Sr. M. Regis, Baltimore, Md.	2 00
Srs. of St. Joseph, Randolph, Mass.	2 00
Sr. M. Janet, C.S.J., University City, Mo.	2 00
Rev. S. J. Landherr, C.S.S.R., Esopus, N. Y.	2 00
Rev. J. E. O'Brien, Whitestone, L. I., N. Y.	2 00
Rev. W. B. Heitker, Cincinnati, Ohio	2 00
Srs. of Charity, Pittsburgh, Pa.	2 00
Rev. E. W. McPhillips, Pawtucket, R. I.	2 00
Rev. E. Gehl, St. Francis, Wis.	22 00

BLIND-EDUCATION SECTION

Srs. of St. Joseph, Jersey City, N. J.	2 00
Rev. J. M. Stadelman, S.J., New York, N. Y.	2 00
Total receipts	\$21,617 60
Cash on hand, July 1, 1939.....	8,623 31
Receipts of year.....	12,994 29
Total receipts	\$21,617 60

GENERAL MEETINGS

PROCEEDINGS

KANSAS CITY, MO., March 27, 1940.

The Thirty-seventh Annual Meeting of the National Catholic Educational Association was held in Kansas City, Mo., during the week after Easter, March 27-29, 1940. The Association was welcomed to Kansas City by His Excellency, Most Reverend Edwin V. O'Hara, who directed that all necessary arrangements be made for the convenience and entertainment of the large number of Catholic educators who attended.

The Local Committee on Arrangements were: Very Rev. Daniel H. Conway, S.J., Rector, Rockhurst College, Chairman; Very Rev. James N. V. McKay, Very Rev. M. D. Tierney, Rev. Charles A. Dibbins, Rev. B. J. Hale, Rev. C. B. Healy, Rev. John R. Hennessey.

Through the efforts of this Committee, the utmost courtesy was shown to the visiting delegates. Examples of this courtesy were the excellent arrangements made for visiting priests to say Mass at leading hotels and the sightseeing facilities provided for the delegates.

In addition to the two general sessions and a public educational conference, there were active sessions of the Seminary Department, College and University Department, Secondary-School Department, Parish-School Department, Minor-Seminary Section, Deaf-Mute Section, and Blind-Education Section.

The headquarters were established at the Hotel Muehlebach, Twelfth St. and Baltimore Ave., where the committee meetings were held on Tuesday, March 26. These comprised meetings of the Executive Board of the Association, Executive Committee of the College and University Department, Executive Committee of the Secondary-School Department, Executive Committee of the Parish-School

Department, and Committee on Membership of the College and University Department.

The general meetings and the sessions of the various departments and sections were held in the following meeting rooms of the Municipal Auditorium, Thirteenth and Fourteenth, Central and Wyandotte Sts.:

Opening and Closing General Meetings, and Public Meeting, Music Hall; College and University Department, Room 600; Secondary-School Department, Little Theatre; School-Superintendents' Department, Room 206; Parish-School Department, Music Hall; Seminary Department, Room 501; Minor-Seminary Section, Room 401; Catholic Deaf-Mute Section, Room 201; Catholic Blind-Education Section, Room 203.

Lunch was served daily to the visiting Sisters in the Cafeteria of the Municipal Auditorium.

The Commercial Exhibit, an attractive and helpful feature of the Convention, was held in the Arena of the Municipal Auditorium.

The meeting was formally opened with Pontifical Mass in the Cathedral of Immaculate Conception on Wednesday, March 27, at 10:00 A. M.

The Most Reverend Frank A. Thill, Bishop of Concordia, was the celebrant of the Mass; the Most Reverend Paul Schulte, Bishop of Leavenworth, delivered the sermon, and the Most Reverend Edwin V. O'Hara, Bishop of Kansas City, presided in the sanctuary.

The Mass was preceded by a procession led by secular clergy and clergy from religious orders and included Bishops, Abbots, and Monsignori.

A public educational conference, held in the Music Hall of the Municipal Auditorium on Wednesday evening, March 27, was one of the highlights of the Convention. This meeting was the occasion of acquainting the people of Kansas City with the possibilities of Catholic secondary education. Most Reverend Edwin V. O'Hara, Bishop of Kansas City, was Honorary Chairman and Very Rev. Daniel H. Conway,

S.J., President of Rockhurst College, was Chairman of the Conference.

The guest of honor was the Most Reverend John J. Glennon, Archbishop of St. Louis. Speaking on the general subject of education, Archbishop Glennon gave encouragement and impetus to the topics under discussion by the Convention, as well as words of commendation for the high-school building program of the Diocese of Kansas City.

The other speakers were Rev. William J. McGucken, S.J., Professor of Education, St. Louis University, whose subject was "Character and Intelligence," and Dr. Clarence Manion, Professor of Constitutional Law, University of Notre Dame du Lac, whose address was entitled "The Education of an American."

Music was furnished by a specially selected choir of several hundred voices chosen from the parochial schools of Kansas City and assisted by men's voices from the Holy Name Choir, under the direction of the Reverend Albert Senn, O.F.M.

Great credit is due Mrs. Dottie C. Edwards and the editorial staff of the *Register*, Edition of the Diocese of Kansas City, who acted as clearing agents for all publicity for the Convention and furnished complete coverage for the N. C. W. C. News Service.

FIRST GENERAL SESSION

WEDNESDAY, March 27, 1940, 11:30 A. M.

The annual meeting was called to order with prayer at 11:30 A. M. in the Music Hall, Municipal Auditorium.

Reverend George Johnson, Secretary General, presided in the absence of the Most Reverend John B. Peterson, President General, who was unable to attend on account of illness.

The opening address was given by Right Reverend Michael J. Ready, General Secretary, National Catholic Welfare Conference, Washington, D. C. The subject of

Monsignor's Ready's address was "Catholic Education—An Apostolate for Social Order."

The minutes of the meeting held by the Association in Washington in 1939 were approved as printed in the Report of the Thirty-sixth Annual Meeting of the Association. The report of the Treasurer General was also approved.

A motion was presented authorizing the appointment of the usual Committees on Nominations and Resolutions. Members who were appointed to these Committees are as follows:

On Nominations: Rev. Julius W. Haun, D.D., Ph.D., Winona, Minn., Chairman; Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.; Rev. John M. Duffy, A.M., Rochester, N. Y.; Rev. William R. Kelly, A.M., LL.D., New York, N. Y.; Very Rev. Michael J. Larkin, S.M., Ph.D., New Orleans, La.

On Resolutions: Rev. Roger J. Connole, Ph.D., St. Paul, Minn., Chairman; Rev. Francis L. Meade, C.M., Ph.D., Niagara University, N. Y.; Rev. Andrew C. Smith, S.J., Spring Hill, Ala.; Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind.; Brother Dennis Edward, F.S.C., Scranton, Pa.

A motion was then unanimously adopted to send the following cablegram to His Holiness, Pope Pius XII:

CABLEGRAM TO HIS HOLINESS, POPE PIUS XII

"Most Holy Father:

"National Catholic Educational Association, assembled in Kansas City for Thirty-seventh Annual Meeting, sends expression of profound homage and loyalty and implores Apostolic Blessing.

"(Signed) EDWIN V. O'HARA,
"Bishop of Kansas City."

The following cablegram was received from Vatican City:

"Bishop O'Hara, Kansas City, Mo.:

"August Pontiff gratified homage National Catholic Educational Association. From heart imparts paternal Apos-

tolic Benediction invoking upon them continued Divine guidance important deliberations.

“(Signed) CARDINAL MAGLIONE.”

SECOND GENERAL SESSION

FRIDAY, March 29, 1940, 11:30 A. M.

A general meeting of the Association was held at 11:30 A. M. in the Music Hall, Municipal Auditorium, Reverend George Johnson, Secretary General, presiding.

Rev. Julius W. Haun, Chairman of the Committee on Nominations, presented the names of the following officers, who were unanimously elected for the year 1940-41:

President General: Most Rev. John B. Peterson, D.D., Ph.D., LL.D., Manchester, N. H.

Vice-Presidents General: Rev. John B. Furay, S.J., S.T.D., Mundelein, Ill.; Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Right Rev. Joseph V. S. McClancy, A.B., LL.D., Brooklyn, N. Y.; Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Pittsburgh, Pa.; Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.

Treasurer General: Rev. Richard J. Quinlan, A.M., S.T.L., Boston, Mass.

The Secretary then announced that the following had been elected from the Departments to the General Executive Board:

From the Seminary Department: Rev. Peter Leo Johnson, D.D., St. Francis, Wis.; Rev. Francis J. Connell, C.S.S.R., S.T.D., Esopus, N. Y.; Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind.

From the College and University Department: Rev. Julius W. Haun, D.D., Ph.D., Winona, Minn.; Rev. Francis L. Meade, C.M., Ph.D., Niagara University, N. Y.; Rev. Samuel K. Wilson, S.J., Ph. D., Chicago, Ill.

From the Secondary-School Department: Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.; Rev. Leo C. Gainor,

O.P., A.M., Columbus, Ohio; Rev. Julian L. Maline, S.J., Ph.D., Milford, Ohio.

From the School-Superintendents' Department: Rev. John M. Duffy, A.M., Rochester, N. Y.; Right Rev. John J. Bonner, D.D., LL.D., Philadelphia, Pa.; Rev. Francis J. Byrne, D.D., Richmond, Va.

From the Parish-School Department: Rev. William R. Kelly, A.M., LL.D., New York, N. Y.; Very Rev. Msgr. D. F. Cunningham, A.M., LL.D., Chicago, Ill.; Rev. Thomas J. Quigley, Pittsburgh, Pa.

The Secretary then read the following report of the Committee on Resolutions:

RESOLUTIONS

I

To Our Holy Father, Pope Pius XII, as Christ's Vicar on earth, we offer our homage. The Catholic educator, seeking to bring God into all of life so as to save mankind in this tragic time, has received from him new guidance and new strength. In his Encyclical "*Summi Pontificatus*" he traced even war and the worship of the Nation-State to the modern denial of an objective standard of morals. In his Encyclical to the American people he pleaded for religion in education that education may not itself "produce a sorrowful harvest." In his Christmas message to the Cardinals he pleaded for peace through the guarantee of the rights of countries and of peoples, through disarmament and world organization and through the reign of justice and charity among the nations of the earth. He has given us new courage and an unconquerable determination to send forth from our schools men and women who will have the faith, character, and minds that will let them do more than their share to save mankind and save souls in this era between eras.

II

To our distinguished host, the Most Reverend Edwin V. O'Hara, Bishop of Kansas City, we are deeply grateful. The arrangements for our comfort and convenience that

were made under his direction approached perfection and his constant presence in our midst and participation in our deliberations brought us inspiration and a deeper realization of the importance of the mission that has been entrusted to us.

The visiting priests are especially appreciative of the facilities provided for Holy Mass and wish to compliment His Excellency for his forethought in this regard.

We are thankful to the Very Reverend Daniel H. Conway, S.J., and his co-workers, who carried through the details of the Convention and who left no stone unturned to make our stay in Kansas City pleasant and profitable.

III

The Catholic Educational Association wishes at this time to pay tribute to the recent pronouncement of the American Hierarchy on the Church and the Social Order. Catholic education, aware that it is an instrument in the hands of these zealous shepherds of the flock of Christ, is mindful of its duty to carry out the program of social reform. Christian education, if it is to be a living force in the community, must define and teach this coherent code of social obligations and must use its potentially immense influence to see that these social obligations obtain in the daily lives of men.

Because the solution for present problems is to be found in clear thinking and in right conscience, and because in the words of the Bishops' statement "full restoration to a Christian social order is a matter of steady growth and not a sudden transition," Catholic education sees the important part it must play in long-time social planning.

Catholic education must be one with the Holy Father and the American Hierarchy in the supreme hope and purpose to re-enthroned Christ in the minds and hearts of men: to re-establish His kingship in human society; to impregnate the laws and institutions, the aspirations and final purposes of this nation with His spirit.

IV

Aware that the full meaning of Christian life in American democracy has been obscured by erroneous conceptions, it is now necessary to point out the true relation of religion and democracy.

Let it be made clear that American democracy cannot be understood without reference to the religious concepts, principles, and ideals from which it took its origin and from which it derives its strength. The very life blood of American democratic society flows from the relation of man and society to God. The sacred dignity of the human personality, the infinite worth of the individual soul, the inalienable right of life, liberty, and the search for happiness are meaningless and empty apart from their religious source. It is because man is intimately related to God that he is clothed with inviolable dignity; it is because the individual soul is precious to God that it must be valued by Society. Since religion binds man to God—his first duty—it is only when man realizes and has satisfied his office to his Creator that he can see the problems of society in their proper perspective.

For these reasons religion must permeate American life and unite individuals into that sacred brotherhood of men that democratic society demands for the realization of its ends. Just as long will democracy endure as this nation realizes, and acts upon the realization, that democracy and religion must not only be united but moreover cannot possibly be separated.

V

Keenly aware of the value to our national life of a proper balance between city and country, we urge that both these segments of our society, country, and city, be given due attention throughout the Catholic-school system.

More particularly do we urge that, because of a measure of neglect in the past, special emphasis be placed for the present in our schools upon the place and importance of country life in our national economy, and upon the genuine

values of rural life to the individual and the family, to the Church and the State.

VI

The four hundredth anniversary of the founding of the Society of Jesus, calls the attention of the learned world to the remarkable role in American education played by this great teaching order of the Catholic Church. From small beginnings in the infancy of our country the Jesuit system of secondary and higher institutions has so grown with the expanding nation that the American Jesuits of this quadrocentennial year operate today *twenty-four colleges and universities*, and *thirty-four High Schools* with a combined enrollment of over *60,000 students*. This distinguished contribution to the cause of Catholic education elicits the admiration and gratitude of our national association. Since its inception until now the organization has been deeply and consistently indebted to the Jesuits for their whole-hearted participation in all its activities. It is a pleasure now to offer to them and to the army of their Alumni, our heartfelt congratulations on their brilliant history of the past, our profound gratitude for their outstanding work today, and our sincere wishes for yet more glorious achievements in the years to come.

(Signed) ROGER J. CONNOLE.

FRANCIS L. MEADE, C.M.

ANDREW C. SMITH, S.J.

STEPHEN THUIS, O.S.B.

BROTHER DENNIS EDWARD, F.S.C.

GEORGE JOHNSON,

Secretary.

ADDRESSES

CATHOLIC EDUCATION—AN APOSTOLATE FOR SOCIAL ORDER

RIGHT REV. MICHAEL J. READY, GENERAL SECRETARY,
NATIONAL CATHOLIC WELFARE CONFERENCE,
WASHINGTON, D. C.

No defense of Christian teaching and its necessity for human welfare is quite so eloquent as the present straits of a God-neglecting society. Certainly as Christian teachers we can find little satisfaction in regarding the social calamity about us by shouting to the world that it is the result of errors and antichristian movements of past decades.

The diagnosis is true but it carries with it a judgment on our own effectiveness. During all these decades Popes and Bishops have issued a long series of authoritative pronouncements on the problem of how Christians shall live in an economic order directed in great measure to the making of money and the wielding of power. No one has ever successfully controverted the principles nor the program of those pronouncements. If false principles and vicious social policies have prevailed, we may take whatever consolation is possible from Christ's comment on the differentiating quality of wisdom between the children of darkness and the children of light.

Fifty years ago Leo XIII noted the alienation from the Church of large numbers of workingmen. This fact prompted him to reiterate forcefully to the world the social and economic principles on which Christian society was founded. Leo foresaw that the welfare of Christian society after the Industrial Revolution would depend more upon the solution of the social problem than on an endeavor to recapture and to perpetuate the forms of an artificial political order. Ten years ago Pius XI marked the graver menace of impending social disaster and redefined the doctrine of Leo. In an Apostolic Letter to the Bishops of the

United States (October 12, 1938) on the occasion of the opening of the Golden Jubilee of the Catholic University of America Pius XI took occasion to notice the world's period "of unrest, of questioning, of disorientation, and of conflict, which have been well defined as turning points of history." The Pontiff charged that according to the principles of the Encyclicals the Bishops could "evolve a constructive program of social action, fitted in all its details to local needs."

Six months ago Pius XII, providentially ruling the Church of Christ, in his Encyclical "To the Church in the United States" called on the American people "to untie the knotty and difficult social question by following the sure paths . . . of the Gospel and thus lay the basis of a happier age." In answer to that appeal the Archbishops and Bishops of the Administrative Board of the National Catholic Welfare Conference, issued their important statement of last Ash Wednesday on "The Church and Social Order." It is quite beyond my present purpose to put down in detail an analysis of the principles and recommendations therein enunciated for the functioning of true social order. The principles are not new and it would be impertinent to elaborate them before the nation's outstanding leaders in Catholic Education. It is timely, however, to ask your serious consideration on how best to make these principles a daily working influence in the lives of our present students and future citizens. I would wish in this consideration to avoid the common error of attributing to the schools the major blame for all the ills affecting individual and social welfare. Neither shall I urge a revolutionary overhauling of the curriculum as some sort of dyke-saving process against an impending flood of evils. It seems apparent to me, however, that the school is the one efficient, ready means to bring to our citizens a knowledge of essential social principles as well as the fostering of a crusading spirit which will give life and action to theory.

We have reviewed in briefest outline the endeavors of Popes and Bishops to enlist our citizens in the tasks of

true social reform. We might with profit recall, too, the lengthening list of great scholars who have lectured and written on every phase of the social question. We dare not forget the contributions made in this field under the sponsorship of the universities. But when we give adequate credit to all the great forces which have collaborated in defining and expounding Christian social principles we still are faced with that condemning anomaly of a social system apparently unable to remedy elementary but grievous social disorder. Endowed with a tremendous wealth of wisdom and leadership, we have had historic opportunities to fashion the society in which we live on the plan and specifications of a Christian social economy. Generations of industrial and rural workers, business and professional men, politicians, teachers, and writers have gone through our schools, but very few in any of these categories have given that type of leadership in social organization which truly reflects the real glory of Catholic principles. Have we marked any noteworthy growth in leadership since Leo's "*Rerum Novarum*" fifty years ago, or Pius' "*Quadragesimo Anno*" of ten years ago? The outstanding "Bishops' Program for Social Reconstruction" issued by the American Hierarchy in 1919 was received with suspicion even by some Catholic citizens because it advocated old-age pensions, collective bargaining, aid to dependent mothers and children, the elimination of child labor, state aid for better housing, and a long litany of important progressive social legislation enacted only in recent years.

Turning from the record of the past we are now concerned with new emergencies and new programs. The boys and girls sitting in our classes today, growing under the inspiration of religious ideals and pledging in their loyal hearts fidelity to Christian principles of life, will go out tomorrow capable of overcoming the bewilderment arising from the preaching of false social prophets if we give them two things—knowledge and spirit. The ravages of the economic depression have driven all of us to

think about a great variety of social relationships and to re-examine critically present trends in the social order. Unemployment, loss of homes and farms, inadequate family wages, insecure investments, labor strife, business failures are realities in the lives of our present students. Social philosophy is not just a course in a school curriculum nowadays. We must give our students answers. They seek direction. They need knowledge and courage.

Personally, I would like to see a credo of Catholic social principles as an integral part of every catechism and handbook of religion in our schools from the grades to the university. I think such teaching belongs in the course of religion because of the prevalent heresy which holds that economics, whether of labor or capital, is independent of religion and outside the imperatives of morality. Furthermore, we must instill in the minds of our people a conscientious adherence to social principles. Finally only by regarding man as a creature of God and not merely of the state, shall citizens grow strong in the fervor and courage which tyrants cannot destroy.

Our students at an early age thrill to the ringing phrases of patriots who framed the charter of our political liberty. How real is the scene in Philadelphia, July 4, 1776, when Hancock and Thompson first signed the Declaration of Independence. Its historic words inspire each generation to keep sacred the cause of liberty—"We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. . . ." The recent Pastoral of our Bishops proclaims the age-old teaching of the Church in defense of man's moral dignity and economic liberty. In the wisdom of that statement we know the Bishops' concern for the millions of men and women suffering the distress of poverty and hopelessness. We understand their solicitude for the flock of Christ when they say to a forgetful world—We hold these truths to be self-evident, that—

Economic power must be subordinated to human welfare, both individual and social;

Class conflict must be replaced by corporate unity;

Ruthless competition must give way to just and reasonable State regulation;

Sordid selfishness must be superseded by social justice and charity;

The twin evils of insufficiency and insecurity must be eliminated;

That we are obliged to establish in society the divine plan of a brotherhood of man under the Fatherhood of God. That—

“Because human beings and not animated machines toil in industry, therefore the Church cannot abdicate her right and duty to speak out in defense of the rights of human personality, nor fail to declare uncompromisingly the moral obligations of industrial and economic life.”¹

Social principles concerned with ownership, property and labor, security, wages, and the establishment of social order are presented by the Bishops as a guide in the solution of present-day problems. On the basis of these principles the Bishops believe that modern society can truly serve man's dignity, happiness, and eternal destiny. They speak as the official teachers of the Church, with authority. They speak as scholars, without emotionalism or vituperation. They make no special partisan political plea. They avoid the demagogery of crackpot social reformers and unscrupulous agitators. They speak as Bishops and Pastors, with love and solicitude for the children of God crushed by the hardships of man's inhumanity to man.

There is one pertinent consideration which we here should examine in some detail.

Beyond the school's opportunity to promote positively an apostolate for social order, it follows as a corollary that the school has an obligation to observe the norms of justice

¹ *Church and Social Order*, Par. 12.

in reference particularly to wages and social security. What is said here regarding the school, college, and university applies with equal truth to all religious and charitable institutions. The Bishops and others who share responsibility in the management of our institutions have given earnest study to the care of lay workers who in ever-growing numbers are recruited to help the clergy and Religious carry on the works of Christian education and mercy. The elected officers of the National Catholic Educational Association have considered problems of wages and security over many years and have reported their recommendations to the Association. In line with the recommendations made in the recent Pastoral, the Archbishops and Bishops of the Administrative Board, National Catholic Welfare Conference, after long study, negotiation and conference with representatives of various religious denominations, hospital and educational associations, have endorsed the proposed amendment to the Social Security Act introduced March 14th in the Congress by Senator Walsh of Massachusetts. This matter is brought to your attention at this time because of the material interest it has for all Catholic educational institutions having lay employees. I emphasize "lay employees" because in its present form the bill excludes from the coverage of the old-age benefits system, and I quote the language of the Bill, "service performed by a duly ordained or duly commissioned or licensed minister of any church in the regular exercise of his ministry and service performed by regular members of religious orders in the exercise of duties required by such orders."

The proposed amendment saves the tax-exempt status of our institutions by segregating social-security revenues collected from religious, educational, and charitable agencies in a specific trust fund in the Treasury of the United States. Moreover, the amendment limits participation in the Social Security Act to old-age benefits and accepts the contention we have made in the past that religious, educational, and charitable institutions continue to be exempt

from unemployment taxes. Our N. C. W. C. Legal Department has given exacting care to the drafting of this present legislative bill, the enactment of which would bring a measure of protection to our aged lay employes. The great diversity of agencies in the fields of education, benevolence, and religion, which have corresponded with our Legal Department on this proposed amendment indicate that the bill is receiving the widespread popular support it merits. With the payment of a security wage to our lay employes and with adequate provision for their protection in old age our institutions in these particulars at least will be promoting the ends of social order.

Our Holy Father, Pius XII, in his first Encyclical, "*Summi Pontificatus*," spoke of society's drift to chaos. In view of present-world events no one will charge that to be an exaggerated phrase. The defense against this foreboding social cataclysm is stated in Pius' call for "the re-education of mankind in spiritual and religious fundamentals."

The mission of the religious school in this work of re-education grows daily more important. Knowledge and courage are the elements of the urgent apostolate for a Christian social order. Whether what the Church declares to be true is put into operation does not depend finally upon the Pope or the Bishops. It depends upon the corporate body of Christians. They must articulate the doctrine of Christ by their lives and work. One encyclical or pastoral can follow another and little headway will be made toward the true ideals of social order until the body of Christians, until we—priests and lay—realize that what the authoritative Teachers of the Church say is something which depends for fulfillment upon each of us.

INTELLIGENCE AND CHARACTER

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An Associated Press dispatch gave wide publicity to a remark made by the President of the University of Southern California in an address to a convention of high-school principals. Doctor von Kleinsmid described the youth of today as "the only unspanked generation in history. . . . Lack of discipline in the home, school, and church has resulted in a generation of youth that have to depend upon themselves entirely for discipline."¹ I think a great many old-fashioned folk would agree with this statement, especially when they recall the sorry spectacle of lack of discipline displayed in Washington recently by the American Youth Congress. Their booing of the President of the United States, of the President's wife, of members of Congress was a shocking example of bad manners, disrespect, conceit, ungenerous and undisciplined behavior. Walter Lippmann spoke very much to the point when he said that this is a "result of recent theories of education." "So-called progressive education," he continues, "is based on the notion that if you remove authority and discipline and tradition in the upbringing of young people, the unobstructed natural goodness of their hearts and minds will by spontaneous creation bring them to good ideas."²

CATHOLIC TRADITION IN EDUCATION

The Catholic tradition in education, needless to say, has always insisted on the importance of authority and discipline. The Church, taught by Christ, has regarded human nature as in need of discipline because of the effects of original sin. Children in Catholic schools must discipline their minds, hearts, wills, emotions, senses. But discipline does not mean repression, does not imply Prussian regi-

¹ *Saint Louis Globe-Democrat*, March 20, 1940.

² *Saint Louis Post-Dispatch*, February 19, 1940.

mentation. Catholic doctrine, unlike Calvinism, does not teach that human nature is *depraved* because of the Fall; it is *deprived*—a difference of a letter, but one that is productive of a completely different philosophy of education and life, even of a different culture from that which is based on the dour teaching of John Calvin. The supreme effort of Catholic school, home, and Church is to restore man once more to that heritage which he lost through Adam's sin.

The absence of discipline in American education—which is due to that disorderly mind, Jean Jacques Rousseau—has been noted by others than Catholics. Irving Babbitt of Harvard long ago assailed Dewey and the other followers of Rousseau. More recently, Norman Foerster of Iowa, and the President of the University of Chicago, Mr. Hutchins, no unfriendly voice surely, have attacked the progressive educators for their rejection of discipline.

In the *Saint Louis Post-Dispatch*, Mr. Hutchins is quoted as saying:

“Education exists not merely that the rising generation may face the questions basic to political society and human life. It exists also to provide the highest goods themselves. It exists to foster moral, intellectual, and spiritual growth. The test of true education is not whether the graduates are millionaires or ditch-diggers. Even if they are all ditch-diggers, they would still be the educated citizens that democracy demands if they had sound character, disciplined minds, and elevated spirits. These things true education can give.”³

And may I add, if education fails to give these things then it is merely a caricature of education. Our million-dollar plants, our Tudor Gothic architecture, our splendid school libraries of which we Americans are so justly proud count for naught unless the products of our schools have sound character and disciplined minds and elevated spirits.

I propose to examine what our American schools are doing to attain these ends. More specifically to examine the pur-

³ *Saint Louis Post-Dispatch*, February 10, 1940.

pose of the American high school, and the American Catholic high school in particular in this present year of grace, 1940.

CHARACTER FORMATION OR INTELLECTUAL TRAINING

Allow me to quote: "Mankind is by no means agreed about the things to be taught, whether we look to virtue or the best life. Neither is it clear whether education is more concerned with intellectual or moral virtue."⁴ It has an astonishingly modern ring, has it not? Yet this was written long ago by Aristotle. Fortunately, one need no longer apologize for mentioning the name of the "master of those who know"; the brilliant young President of the University of Chicago has made Aristotle's name almost as familiar in our midwestern country as that of Shirley Temple or the Lone Ranger.

May I remark that this confusion as to the purpose of education still exists? Is character-building or intellectual training the purpose of our secondary schools? Mr. Hutchins turns his mordant wit upon those that uphold the character-building theory.

It may be that we don't teach our students anything, but what of it? That isn't our purpose. Our purpose is to turn out well-tubbed young Americans who know how to behave in the American environment. . . . The character-building theory amounts to a denial that there is or should be content to education.⁵

CATHOLIC CONFUSION ON THIS MATTER

Even some Catholic educators seem to be suffering from the same confusion. I should not dare say that they have been led astray by the strange gods of the so-called Progressive Educators with their naturalistic philosophy. Unfortunately, however, some few use their idiom; they seem to have the same contempt for tradition, authority, and

⁴ Aristotle, *Politics*, 1, viii, 2.

⁵ Hutchins, *The Higher Learning in America*.

discipline. Activity is glorified for its own sake. Now activity in itself has no value in a high school unless it be intellectual activity. Activity for activity's sake has its fullest realization in a merry-go-round, not in a school.

INTEREST HAS A PLACE IN HIGH SCHOOL

To avoid misunderstanding, I want to state emphatically that I believe interest and interesting methods have a place in high-school education. Because I do not approve of Progressive Education in high schools does not mean that I must be dubbed an obscurantist, an upholder of ancient Calvinistic formalism in education. Centuries before Progressive Education came on the scene, interesting ways were devised by skillful teachers to enable students to acquire knowledge in a mood of curiosity and imagination. I need but mention the sixteenth-century Jesuits and their contests, their emulation, their system of prizes.

Moreover, in insisting that intellectual training must have a prominent place in our high schools, I do not wish to be misunderstood as maintaining that training in the ancient classics is the only way to secure this. I recognize the fact that here in America a large proportion of our youth from the ages of 13 to 18 must go to school. There is no other place for them to go. Highly as I value the classics as an instrument of culture, I may say as an instrument of Catholic culture, I am too realistic to hold that a classical education is for all the children of all the people. There must be—and this is true for our Catholic system of secondary schools as well as for the secular schools—there must be different types of high schools, or at least different types of curricula suited to the varying capabilities of our boys and girls. But I do maintain that in every secondary school of whatever type, Catholic or secular, there must be emphasis on systematic intellectual training adapted to the abilities of the pupils. Otherwise these institutions, admirable though they may be, forfeit the right to be called schools.

OBJECTIVE OF A SCHOOL

A school is set up by a community to perform certain functions that it, and it alone, can perform. In addition, it aids other agencies, notably the family and the Church in other functions that are common to it and to them. Now those who conduct a secondary school must have a hierarchy of values. For example, good moral character is more important than proficiency in grammar; good citizenship of greater value than ability to appreciate a play of Shakespeare. For the Catholic secondary school, development of the Christian virtues is obviously of greater worth than learning or anything else. Therefore, it follows that the secondary school cannot be indifferent to these higher values. Since the pupils in the Catholic secondary school are not disembodied intellects, still less merely higher types in the animal kingdom, but children of God, redeemed by the Precious Blood of Christ our Lord, a Catholic school would fail wholly if it did not consciously strive to impart training in Catholic character.

CHARACTER EDUCATION NOT THE EXCLUSIVE CONCERN OF THE SCHOOL

But it must be remembered that these higher values, Christian citizenship, Christian character, supernatural virtues, are not the exclusive concern of the school. The school alone cannot secure them unaided. Surely it is conceivable that virtues can be developed by young people who never went to high school. Mere literacy of itself or the possession of a high-school diploma is no guarantee of either virtue or citizenship. But if the school does not attend to intellectual training at all, is not concerned with the fact that its students are not mastering grammar or reading or whatever may constitute the high-school curriculum, then it is not merely a poor school; it forfeits the right to be called a school at all, even though it may be successful in developing the virtues of a Christian character.

INTELLECTUAL VIRTUES THE CONCERN OF THE HIGH SCHOOL

The Catholic secondary school has the specific function of training for intellectual virtues. Yet as a Catholic institution it must always recognize that since it is concerned with the whole pupil, intellectual training is not enough, nor is it ever the most important thing in the life of the child. It is even possible that under certain circumstances it must forsake or abandon temporarily its specific purpose, and turn to the more important business of training for the moral virtues.

Examples may help to clarify this point. The specific purpose of a shoe factory is to make shoes; yet a Christian shoe manufacturer will necessarily admit that development of Christian virtue is more important. If shoemaking interfered with Christian virtues, shoemaking would have to cease. But in that event, he would cease calling his establishment a shoe factory. A library is a place to serve readers with books; yet in time of war the librarian and his staff might have to use the building for housing the wounded. If this were to be a permanent arrangement, quite obviously it could no longer be called a library. So, too, with our high schools. If a great moral or physical disaster were imminent, we might conceivably have to give up the work of intellectual training of our students and devote our efforts for the time to the exclusive development of the moral virtues. But, I maintain, there is no necessary incompatibility between virtue and learning. A good secondary school will use its intellectual training as a means to the well-rounded development of the characters of its pupils. One can say that if a secondary school fails to insist on intellectual training, it fails also in character-training.

PURPOSE OF CATHOLIC HIGH SCHOOL

The purpose, then, of the Catholic high school, as I understand it, is to develop Catholic boys and girls along intellectual lines, to turn out intelligent Catholic citizens with

an appreciative knowledge of their heritage as American citizens and an appreciative knowledge of their Catholic heritage. Only in the Catholic school can this appreciative knowledge be fully secured. If it be true—and we know that it is true—that our concept of democracy is based on the dignity of man, then it is only in the Catholic school that the proper dignity of man can be learned, because only there will youth learn that man has dignity because he is created by God to His image and likeness, only there will he learn of the high estate to which he has been called—a son of God, redeemed by Christ our Lord.

OUR CATHOLIC HERITAGE

Still more obvious is it that only in the Catholic high school can our young people learn of their Catholic heritage. If we want our boys and girls to be good Americans, we should not dream of sending them to the alien atmosphere of German or Russian schools. So, too, if we want our sons and daughters to be good intelligent Catholics, their impressionable years must not be spent in the alien atmosphere of a public school. For the public school in this country is by force of circumstances an alien place for the Catholic; by tradition, by custom, by law the public school—and secular educators deplore the fact as much as we do—may not speak of God, still less of Christ the Incarnate Son of God. Yet how can the history of our common humanity be understood unless the part played by our Blessed Lord be shown. He is the central figure of human history, and not, as those who banish religion from education would have it, merely a wandering teacher of Galilee, deserving a place in the frieze of human history along with Plato, Aristotle, Marcus Aurelius, Buddha and Lao-Tse; no more, no less than a *primus inter pares*.

IMPORTANCE OF THE CATHOLIC HIGH SCHOOL

We American Catholics are justly proud of our splendid Catholic high schools; it is a phenomenon amazing to secu-

lar educators that in the past three decades, despite the increase of secularism everywhere and a decline in private secondary schools in the country, the number of pupils in our American Catholic high schools has shown an extraordinary growth. Yet how far are we throughout the land from realizing our hope of every Catholic boy and girl in a Catholic high school, how many everywhere are deprived of a Catholic environment during these most precious formative years! I was once asked by a zealous priest in a small town in a western state to decide a problem for him. He was confronted with this choice; the finances of his parish allowed him to have either an elementary Catholic school or a Catholic high school. He could not have both. Which would I recommend? I did not hesitate a second. All will not agree with me, but I urged him to devote the funds in his limited budget to the erection of a Catholic high school. This is the value that I set upon a Catholic high school for our Catholic children.

Without minimizing the importance of home training in the early years, the magnificent work of the Sisters in our grade schools in bringing the little children to Christ, nevertheless, all will admit, I think, that the adolescent age, the high-school age is the critical age. It is then that characters are formed, choices made that are of transcendent importance for later life. It is the age of hero-worship, the age of ideals. Without a Catholic high-school education, the Catholic boy and the Catholic girl are deprived of the opportunity to make Christ their hero, their Captain and Leader to Whom they give their loyal, enthusiastic service; they may not have Mary, His Mother and theirs, as their model, their guardian, and protectress during this most difficult time of their lives. In the public high school, they must close the door of their hearts to Christ, His Mother, and the Saints. As in Bethlehem of old, in the public high school there is no room for Jesus, Mary, and Joseph.

THE PLANS OF BISHOP O'HARA

The people of Kansas City are fortunate in having a far-seeing Bishop who realizes the necessity of developing a strong system of Catholic high schools in this area. His plans are made, and, for His Excellency, Bishop O'Hara, to make a plan, means that it will be carried out in its entirety. His efforts to provide Catholic high schools for all the Catholic children of the Diocese of Kansas City deserve the hearty support of every Catholic man and woman. It will mean sacrifice; but we have a religion that is based on sacrifice.

REWARDS OF A CATHOLIC EDUCATION

And what rewards will come to the city and the diocese. Your children will receive a complete education, a Catholic education. The modern psychologist knows the effect of environment on the individual. Long centuries before, the Church knew this. From the days of the catacombs She has made every effort to have her children grow up in an atmosphere in which God, and Christ His Son, the Blessed Mother and the Saints loomed large. Only in such an atmosphere can Catholicism grow, only thus can the sacrifices made by our ancestors in the faith be made fruitful. Your children who will receive a Catholic education will be not merely trained in Catholic doctrine, not merely educated in the secular branches at least the equal of what they receive in the public high schools, they will also be presented with the whole sweep of Catholicism, her part in the building of our civilization and culture. For Catholicism *is* a culture. Out of that knowledge will be acquired an enthusiastic sense of coming in to possession of a great and glorious heritage. For from his coign of vantage in the ancient Church, the youth that receives a Catholic education has a view not merely of the world but of the superworld; not only of the facts in the natural order but of all those in the supernatural order as well, those facts which give meaning and coherence to the whole of life.

CATHOLIC CHARACTER FORMATION

Not only will he receive in the Catholic high school this knowledge of his Catholic heritage, but the Catholic teacher will never lose sight of the fact that along with his intellectual training youth must have training in the will, character formation based on religion—the only character education that can endure.

The Church has grown old in this work of training the characters of youth. Like Saint Paul, she cries out: "My little children, for whom I am again in labour until Christ be formed in you." Long before the days of experimental psychology she learned vivid ways of presenting dynamic truths to her children. An example is the great dogma of the Incarnation of such transcendent importance in the formation of the *alter Christus*. She is not content with the mere intellectual presentation of this fact that the Son of God became man, born of a Virgin. Under her direction, her artists and sculptors have presented in every age this fact in glowing colors and moving figures so that he who runs might see this most lovable of the sons of men, Mary's son and our brother. In her liturgy she presented a thousand different facets of this stupendous fact. She sang of Him, the Babe of Bethlehem; she dramatized anew the stirring scene so that even the unlettered peasant could not fail to grasp its meaning as portrayed, for instance, in the Crib of Assisi and repeated in all the Churches of Christendom since the days of Saint Francis. Her sons and daughters in this fashion saw the living Christ in all His beauty and majesty, and knowing Him they could not help but love Him and build their lives on His, make His principles and ideals their own, transform themselves into other Christs.

THE CATHOLIC HIGH SCHOOLS AND IDEALS

And so it is with our Catholic high schools. Here you will find no copy-book maxims of morality. Virtues living in the living Christ are the ideals for Catholic youth.

Courage is taught—not the dull, cold courage of a Stoic, but the supernatural courage of Christ and of all Christ's followers, the martyrs of the past and the present, a glowing incarnate ideal of courage that will enable the Catholic boy or the Catholic girl to run the gauntlet of the world's devastating scorn, to live up to Christ's ideals despite the jeers and gibes of modern paganism. Charity is taught—not the modern counterfeit, sham humanitarianism—but love of one's neighbor for the love of God, no matter what his race, no matter how outcast or despised, because the Catholic youth in the Catholic school is taught to see in his neighbor the living Christ, his brother, like himself a member of Christ's Mystical Body. The Catholic high school teaches purity and self-control, not on utilitarian grounds, not because of the evil consequences of their neglect, but the Catholic boy and girl learn to practice self-control because their bodies are the temples of the Holy Ghost, because they receive the Body and Blood of Christ and they themselves are tabernacles of the living Christ.

CHRIST'S PART IN CHARACTER-BUILDING

The Church reenforces all this character formation in her schools by her sacramental system wherein Christ again appears, because it is her teaching that it is Christ who forgives sin, Christ who gives strength and courage for the reconquest of self; that it is the same loving Christ who is received in the Sacrament of the Holy Eucharist, Christ the model of youth, urging them on to approach ever nearer to the Christian ideal of life, providing them with supernatural helps for the daily battle with the evil forces of the world. The saints who are mirrors of Christ, from Mary the Immaculate Mother down through the colorful gallery of the blessed heroes, men and women, boys and maids from every nation under heaven, representing every class of human society, all of these reflect Christ the great Captain and Leader, all bring home to Catholic youth the same lesson, "Ye are Christ's." What wonder that as the

knowledge of Christ grows in the minds of Catholic high-school youth, His love fills their hearts and from them comes the strong cry: "Master, lead on and we will follow Thee, to the last gasp in faith and loyalty."

THE HOPE FOR THE FUTURE

This, then, is our hope and the hope of Catholic educators throughout the world, our hope not merely for the young people of Kansas City but of this whole country of ours, that Catholic high schools may be multiplied so that no Catholic boy or girl may be deprived of the privilege of having a truly Catholic education, an intellectual training colored by religion so that the coming generation may be impressed with a sense of the tremendous reality of religion, that these boys and girls may realize that religion is something which enters into all their lives, colors all their thoughts, modifies their aspects of life, which makes them better and sounder men and women because of the sounder judgment and the saner outlook they derive therefrom. And you, Catholic men and women of Kansas City, have part in this glorious enterprise of spreading Christ's kingdom; through your sacrifices, your generosity, your cooperation, you can make real the dream of your Bishop to increase the opportunities for Catholic high-school education and thus make more vital the Catholic life of this community. You can help in the realization of His Excellency's aim "of building up the body of Christ . . . till all attain to the perfect man, to the full measure of the stature of Christ."

THE EDUCATION OF AN AMERICAN

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No doubt, you are wondering why a mere lawyer should suddenly be elected to the intellectual aristocracy. I have been wondering about that myself. Nevertheless, as these scholarly dissertations were unfolded, I began to suspect that I might make some pertinent observations by way of implementing and supplementing the addresses which you have already heard. For instance, I may be able to help Archbishop Glennon on some of the legal questions that he has raised, if he will reciprocate by brushing up the orthodoxy of my theology. Then, too, Father McGucken said, truly enough, that American citizenship is based upon the dignity of man. This is really a compressed analysis of my whole thesis because I believe that the proper education of an American is founded upon an understanding of that statement. We have already heard something about the modern trend toward the specialization of American education. Some time ago I heard this trend aptly described as the tendency to teach more and more about less and less. It occurs to me that we might better learn certain fundamentals well before we go into too much diversification in the field of educational accidentals.

Many of you well remember the fable about the fox and the cat. The fox was bragging to the cat about his knowledge of many tricks, the performance of any one of which would enable him to completely outwit pursuing hounds. He described and demonstrated many of these tricks at great length. The poor cat looked on in great admiration and sorrowfully admitted that he knew but one trick, and that was to quickly climb a tree. Just then the baying of the hounds was heard, and the cat instinctively made use of his one trick. He climbed the nearest tree to safety. The fox, who knew so many tricks, was momentarily bewil-

dered because he was unable to decide just which trick to use. In this moment of bewilderment the hounds were upon him, and from his safe perch in the tree the cat witnessed the complete destruction of the fox.

A knowledge of too many tricks sometimes impairs our proficiency with respect to any single one of them. Tonight, I shall be presumptuous enough to chide modern American education for its failure to teach one important and resourceful principle that every American should understand. Many of the questions raised here tonight could be quickly and clearly answered by a simple recourse to a single piece of documented American history.

As I understand it, the theme of this convention is "The Preservation and Strengthening of American Democracy by Catholic Secondary Schools." Therefore, I deem it appropriate to speak to you in the peculiarly American language of our unusual political science. It is our custom to go too far afield for answers to current American questions. American Catholics are inclined to have too much recourse to European literature for inspiration and information concerning the philosophy of American political trends and tendencies. These European writings, together with the teachings of ex-officials of ex-European states who hold chairs of politics in American universities and itinerant European lecturers now in the United States to tell us the whys and wherefores of modern democratic institutions, tend to instill into the American mind a thoroughly alien and altogether distorted notion of American democracy.

When a European speaks of "Democracy" he generally means something that is entirely different from our traditional concept of democracy in the United States. In fact, the whole terminology of our American political science is of a different gauge from that of the rest of the world. It is misleading and even dangerous for us to indulge a free international commerce in such terms as "liberty," "democracy," and "constitutional government" for the reason that our "liberty," our "democracy," and our "constitutional

system" are each and all separately and severally peculiar to the United States. If we allow Europe to rewrite our traditional definitions of these institutions, we will lose the substance of each and all of them. Nevertheless, much of the peculiarly American character of our governmental system is already widely misunderstood here.

The discussions of this very convention have disclosed some evidence of the growing misunderstanding of the basis of our American political institutions. For instance, we have been speaking of teaching religion to the students as if we proposed to inoculate these students with a sort of preventative antitoxin. Now, as a matter of fact, in so far as the United States of America is concerned, religion is not just a medicine for counteracting the tendencies toward materialism. On the contrary, religion is a vital organ of the American political system. It was religion that gave the foundation to our American constitutional system, but, unfortunately, religion then stepped aside and has since permitted that constitutional system to be regarded as a secular thing separate and apart from religion.

There are many reasons for this state of affairs. One of them is to be found in the fact that we are constantly confusing the *form* of our government with its *substance and purpose*. I am not one to discount the great value and importance of the American form of government. On the contrary, I yield to no man in my devotion to the constitutional system of the United States, but I do sense the great danger that has grown out of our constant reference to the "Constitution" as the source of our rights and liberties, which it most certainly is not, rather than one of the guarding sentinels of these liberties, which it certainly is. The Constitution of the United States is an important part of our important form of government, but form is secondary to substance; and if there were no substance, then certainly there could be little virtue or value in mere empty form. If I had a glass here in my hand, that glass would have some particular form; but the form of that glass would have little or nothing to do with its *contents*. There may be

many different forms of glasses, but the reaction from what we drink does not depend upon the *form of the glass* but upon the *character of the contents*. In the same manner, it is not the form of our government that is so important to our liberties, it is the substantial content of our governmental system—the thing around which the form is built—that is so preeminently vital to each and all of us.

The form of our government—State and Federal Constitutions with their all-important Bills of Rights—was built to hold and preserve the substance or basic principle of our political system. There is much confusion about what is and what is not American principle, but I submit that there should be little or no confusion about this matter. The word “principle” comes from a Latin word “*principium*,” which signifies *a beginning*. To find the principle of a thing we must consequently go back to the beginning of that thing; and to find the principle of American Government we must go back to the beginning of American Government.

Now, American Government did not begin in 1789 when the Federal Constitution was adopted, nor in 1787 when the Federal Constitution was written. American Government began when British government of America ended. To find American principle we must go back to the last dark hour of America’s history as a British colony; we must go back to July 1776. During the preceding decade, the English Parliament had been telling the American people that they had no rights which the British Parliament was bound to respect. We had been told in substance that our rights as Englishmen were precisely the rights that Parliament decided to permit us to exercise. This was the eighteenth-century version of the modern totalitarian state. This doctrine was then, as it is now, intolerable to free men, and the result was the American Declaration of Independence. We generally accept the American Declaration of Independence as something that separated us from England, but this is only half of its significance. By the American Declaration of Independence we not only cut ourselves loose from Great Britain, but we also stated the

direction that our new independent government was to take. We explained why British government was intolerable to us, but we also explained what the new American government was to be. This Declaration was made in unequivocal terms. Listen to it:

“We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. . . .”

An analysis of this Declaration discloses that it is a solemn acknowledgment of the following self-evident truths:

- (1) That God exists;
- (2) That God has created each and all of us;
- (3) That we are equal in God's sight;
- (4) That His gifts of life and liberty are unalienable by government or anybody else;
- (5) That government is merely man's agent for the protection of God's gifts;
- (6) That democracy is the approved American method by which and through which the appropriate protective processes of our government are decided upon and administered.

Remember that the structure of our entire American constitutional system is based squarely upon the foregoing self-evident truths. If these things were true in 1776, they are true now, because truth is by its nature unchangeable. In other words, if these declarations are sound, then American Government is well founded; on the other hand, if these declarations, or any of them, are false, then our form of government is simply an empty glass—form without content—letter without spirit—shadow without substance. It is the fact of man's creation with an immortal God-given destiny that makes liberty an unalienable right. This is the liberty that we sometimes call free will—the free will

that is essential to each of us if we are to achieve the eternal reward that God has in store for us.

The people who subscribed to these self-evident truths in 1776, namely, the signers of the Declaration of Independence, were not all educated men nor were they all Catholics, *but they were all religious men; they were men of faith in God and in God's Creative Purpose.* For once and for all, they gave the lie to the philosophy of the totalitarian state. Read the self-evident truths slowly and carefully and then decide for yourself whether or not an atheist or pagan could have subscribed to it. If you subscribe to this fundamental American principle, you also admit that man has an immortal soul, and you also admit that government's only job is to preserve the freedom and independence of that soul as it flies through life between the misty peaks of two eternities. This is the red corpuscle of our national blood stream; this is the foundation that religion gave to government.

If I would chide American education for anything, it would be for the uncommonly rough deal that it has given to this, the most highly inspired document of American history, the Declaration of Independence, the words spoken with the first breath of our new life as a free and independent state. I have often wondered whether or not this obvious neglect of the Declaration of Independence is merely casual or whether it is deliberate. Continual references to the sacredness of our "form" of government, with no mention of its substance, has caused me to be a bit suspicious.

Some years ago when I read a paper on the Declaration of Independence to an audience of law professors assembled from all over the nation, I elicited a most discouraging response, which later developed into bitter recrimination. Finally, some one in the audience was good enough to absolve my lack of constitutional orthodoxy by explaining that I was probably a "natural-rights man." Will you please explain to me how any one who holds that the American Revolution was justified, as that justification was set

out in the American Declaration of Independence, can be anything other than a "natural-rights man?" Have we reached the point where those who believe liberty to be an unalienable right are guilty of political heresy?

For a number of years I have clipped Fourth of July speeches as they are reported in the newspapers—words spoken by orators of high and low degree on the occasion of the birthday celebration of the American Declaration of Independence—and I have yet to find where any one of these speakers was reported to have quoted the language of the Declaration itself. Is it because many of those who make these speeches do not believe that these truths are self-evident? Are they less courageous than Jefferson, who composed the words which he described to be the "common sense of the subject," and the fifty-five patriotic Americans who signed it with him? Why do we ignore the self-evident truths of the Declaration of Independence when the fearless application of those principles would solve practically every problem facing the American people today? We teach our children a thousand tricks of modern education without fortifying them with this basic essential of all proper American education. Like the cat, the student of American political institutions must be taught to climb the tree of liberty in every emergency—a tree planted firmly in the soil of God's Creative Purpose and the roots of which are composed of the self-evident truths of the American Declaration of Independence.

The self-evident truths of the Declaration of Independence are thoroughly and completely Catholic; they are as orthodox as the language of any of the Papal Encyclicals. It is customary to ridicule the doctrine of American equality, but those who indulge this ridicule ignore the language of the document wherein this American equality is described. The Declaration of Independence does not say that all men are "born" equal or that any two men are equal at any time during their entire lives. The Declaration of Independence says "that all men are *created* equal"; it says that we are *equal in God's sight*, not in the sight of each other.

By the standards of humanity all men are always unequal—some are long, some short; some poor, some rich; some are brilliant, others are dumb—but in the eternal light that is God's perspective, all of these apparent inequalities disappear. Like other doctrines of the Declaration of Independence, the doctrine of American equality is sensible and reasonable only if we acknowledge the fatherhood of God and the consequent brotherhood of man.

We had to revolt from the European notions of the pagan all-powerful state in order to establish these self-evident truths in America. Europe is still weltering in the confusion that inevitably results from the denial that God is at the masthead of every properly constituted political system. The struggle in Europe today really began more than 400 years ago when Europeans lost their dignity as men and assumed their man-created status as "nationals." For the rights of man European politics substituted the rights of nations. Now, as then, the clash of arms resounds over the disputed rights of Germany, of England, of France, of Poland, of Italy, and others. God did not make Poland, neither did He make Germany or Russia, Italy or France; but God did create Frenchmen, Italians, Germans, and other individuals who are living throughout the world, regardless of the temporary political subdivision in which they happen to live. The protective processes of American Government, pursuant to the objective laid out in the Declaration of Independence, are extended to each man regardless of his race, creed, or geographical location. When Europe learns this important lesson—when Europe subscribes, as we subscribed, to the self-evident truths of the Declaration of Independence—then Europeans will learn, as Americans have learned, to live peaceably with one another, as God's children should live, in mutual acknowledgment of the equal rights that God has given to all men.

This is why it is dangerous to permit our American democracy to be diluted by the heresy of European teaching. Europeans seem to be unable to understand that our democracy is not just a "form" of government. They

cannot master the letter of our institutions unless they humbly acknowledge the spirit which gives those institutions their strength and vitality. This is consequently the only country in the world where the individual person has rights that his government is bound to respect. When American Courts declare American laws unconstitutional, they are simply reiterating the unalienable rights doctrine of the Declaration of Independence; they are denying the totalitarian theory of the pagan all-powerful state.

If we understand the Declaration of Independence, we will likewise understand that the Constitution of the United States is the front fence as the Constitution of Missouri is the back fence built around the house of our God-given unalienable liberties. Interested as we are in the protection of this God-given house, we are and must be forever vigilant in the care and character of both fences, but let us always remember that we do not live on the fence. The fence is a means of protection for liberty; it is not the source or the cause of liberty. If there is any confusion about that matter, an analysis of the Declaration of Independence will quickly clear it up.

Some years ago I visited a friend of mine who was conducting an interesting horticultural experiment. He had four tomato plants growing in four separate buckets, one along side of the other. The plant in bucket number one had a certain blight on its leaves and was in a state of decline; the plant in bucket number two was suffering from a different but apparently an equally fatal malady; the plant in bucket number three was being eaten by a bug; while the plant in bucket number four was completely healthy in all respects. My friend explained that each one of these maladies, including the bug on plant number three, was traceable to a certain soil deficiency in each bucket. The soil in which the healthy plant was growing was rich in all of the life-giving minerals that a plant requires. He explained that bugs and parasites instinctively avoided a plant fed upon the balanced diet of a complete and proper soil.

Society, after all, is merely a plant. If the soil of that society is the soil of God's Creative Purpose, there will be no parasites on the leaves, no evidence of liberty-destroying tyranny on any of its branches. I know that many of my good Jewish friends feel that tyranny in Germany would end if some one would just knock Hitler off the leaves of German society; but Hitler, Stalin, and other social parasites are not the *cause* of a tyranny, they are the *effects of soil deficiency*. When faith and religion disappear from the soil of any country, tyranny in one form or another manifests itself in the life of the people. Many years ago William Penn truly said that "those who are not governed by God will be ruled by tyrants." This is simply another way of saying that when faith goes out of the soil of any people despotism will soon manifest itself, and the liberties of that people will eventually be destroyed. It is useless to spray the leaves; we must protect the soil. We must abolish the widely prevailing atheistical concept of society and substitute for it the faith in God which is the source of all liberty. In teaching American Politics and American Civil Government we must forever emphasize the fact that the container is useless without its contents. The indispensable A, B, C's of our American constitutional system are the self-evident truths of the American Declaration of Independence.

COLLEGE AND UNIVERSITY DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, March 27, 1940, 2:30 P. M.

The meeting was opened with a prayer by the Reverend Julius W. Haun, President, who presided at all sessions.

The President made the following appointments:

Committee on Nominations: Rev. Edward A. Fitzgerald, Dubuque, Iowa, Chairman; Brother Emilian, F.S.C., Philadelphia, Pa.; Rev. William J. Murphy, S.J., Boston, Mass.; Sister Mary Columkille, C.C.V.I., San Antonio, Tex.; Sister Miriam Theresa, S.H.N., Marylhurst, Oreg.

Committee on Resolutions: Rev. Aloysius J. Hogan, S.J., Washington, D. C., Chairman; Mother Grace C. Dammann, R.S.C.J., New York, N. Y.; Rev. William F. Cunningham, C.S.C., Notre Dame, Ind.

After the annual address of the President the reports of the regional units were presented by the following:

New England Unit — Rev. William J. Murphy, S.J., Chairman.

Eastern Unit — Right Rev. William T. Dillon, former Chairman.

Midwest Unit — Dr. Edward A. Fitzpatrick, Chairman.

Southern Unit — Rev. Andrew C. Smith, S. J., in the absence of Rev. John W. Hynes, S.J., Chairman.

Western Unit — Sister Miriam Theresa, S.H.N., Chairman.

The Very Reverend Anselm M. Keefe, O.Praem., Ph.D., Dean, St. Norbert College, West De Pere, Wis., presented a paper on "Biology Texts Used in Catholic Colleges," and the Reverend Paul L. Carroll, S.J., A.M., Ph.D., Department of Biology, Creighton University, Omaha, Nebr., delivered a paper on the same subject, "A Survey of Textbooks of College Biology."

Rev. William C. Doyle, S.J., Rockhurst College, Kansas City, Mo., presented a paper on "Introducing the College Freshman to Science," after which there was general discussion.

Adjournment of the first session.

SECOND SESSION

THURSDAY, March 28, 1940, 9:30 A. M.

The Chairman opened the meeting with a prayer.

Dr. Roy J. Deferrari, Professor of Greek and Latin; Secretary General, The Catholic University of America, Washington, D. C., presented a paper on "Does the Catholic College Foster a True Sense of Freedom and Democracy?"

The next paper was read by Sister Teresa Gertrude, O.S.B., Benedictine Convent, Elizabeth, N. J., on "The Personnel Program in the Catholic Liberal Arts College." There was general discussion after this paper.

The Reverend John J. O'Brien, S.J., St. Louis University, St. Louis, Mo., read a paper on "Problems of Philosophy to be Stressed in the Undergraduate Curriculum," after which there was general discussion.

The annual report of the Committee on Graduate Study was presented by its Chairman, Rev. Thurber M. Smith, S.J. Father Smith moved the adoption of the report, Doctor Fitzpatrick seconded the motion, and it passed unanimously.

A report on a proposed revision of the By-Laws of the College Department was presented by the Reverend Samuel K. Wilson, S.J., Chairman of a Sub-committee of the Executive Committee appointed to study the By-Laws. After some discussion, Father Wilson moved the adoption of the report, Father Keefe seconded the motion, and it passed unanimously.

Adjournment of the second session.

THIRD SESSION

THURSDAY, March 28, 1940, 2:00 P. M.

The Chairman opened the meeting with a prayer.

Dr. Edward A. Fitzpatrick, Chairman of the Committee on Educational Problems and Research, presented a report on "College Teaching of Religion," after which there was general discussion.

The Reverend William F. Cunningham, C.S.C., presented a report on "The Catholic College Program of Religious Education." Doctor Fitzpatrick moved that the report be accepted and that the suggestion included in it be considered a charge to the Committee on Educational Problems to continue along its present general lines and promote the college examination of conscience. Rev. Joseph A. Gierut seconded the motion and it was passed unanimously.

The report of the Committee on Public Relations was presented by the Reverend Edward V. Stanford, O.S.A., Chairman. Father Stanford moved the acceptance of the report, Father Cunningham seconded the motion, and it passed unanimously.

Father Fitzgerald, Chairman of the Committee on Nominations, presented the following slate:

President: Rev. Julius W. Haun, Ph.D., D.D., Winona, Minn.

Vice-President: Right Rev. William T. Dillon, J.D., Brooklyn, N. Y.

Representatives on the General Executive Board: Rev. Francis L. Meade, C.M., Ph.D., Niagara University, N. Y.; Rev. Samuel K. Wilson, S.J., Ph.D., Chicago, Ill.

General members of the Department Executive Committee: Class of 1937-41 (to fill a vacancy): Sister Claire O.S.B., St. Joseph, Minn. Class of 1940-44: Rev. Philip S. Moore, C.S.C., Ph.D., Arch.Pal., Notre Dame, Ind.; Rev. Daniel M. Galliher, O.P., J.C.D., Providence, R. I.; Sister M. Aloysius Molloy, Ph.D., Winona, Minn.; Dr. Roy J. De-ferrari, Washington, D. C.

Father Fitzgerald moved that this report be accepted. Father Cunningham seconded the motion and it was passed unanimously. Father Fitzgerald moved that the Secretary of the Department be instructed to notify the nominees that they had been elected to their respective offices. Sister

Miriam Theresa seconded the motion and it passed unanimously.

In answer to a special request the Chairman gave permission to Rev. John Lamott to address the Department in regard to Kappa Gamma Pi—national Catholic honor society for women—and its position in regard to Delta Epsilon Sigma—newly organized national Catholic scholastic honor society for both men and women.

Adjournment of third session.

FOURTH SESSION

FRIDAY, March 29, 1940, 9:30 A. M.

The meeting was opened with a prayer by the Chairman.

Because of an oversight in the slate presented the previous afternoon by the Committee on Nominations, the Chairman requested the Committee to present a new slate at this session. Since Father Murphy had been unexpectedly called away from the city, the Chair appointed the Reverend George O'Donnell, S.J., to take his place on the Committee.

The Reverend William Ferree, S.M., A.M., Secretary, Catholic Bureau of Inter-American Collaboration, Washington, D. C., presented a paper on "Catholic Action in the Catholic College and University." Father Gierut moved that Father Ferree's recommendation in regard to further study be referred to the Committee on Educational Problems. Father Carroll seconded the motion and it passed unanimously.

Father Fitzgerald, Chairman of the Committee on Nominations, presented a new slate as follows:

President: Rev. Julius W. Haun, Ph.D., D.D., Winona, Minn.

Vice-President: Right Rev. William T. Dillon, J.D., Brooklyn, N. Y.

Representatives on the General Executive Board: Rev. Francis L. Meade, C.M., Ph.D., Niagara University, N. Y.; Rev. Samuel K. Wilson, S.J., Ph.D., Chicago, Ill.

General members of the Department Executive Commit-

tee: Class of 1937-41 (to fill a vacancy): Sister Claire, O.S.B., St. Joseph, Minn. Class of 1938-42 (to fill a vacancy): Dr. Roy J. Deferrari, Washington, D. C. Class of 1940-44: Rev. Philip S. Moore, C.S.C., Ph.D., Arch.Pal., Notre Dame, Ind.; Rev. Matthew J. Fitzsimons, S.J., Manhasset, L. I., N. Y.; Rev. Daniel M. Galliher, O.P., J.C.D., Providence, R. I.; Sister M. Aloysius Molloy, Ph.D., Winona, Minn.

Father Fitzgerald moved that the nominations be accepted and the Secretary instructed to cast one ballot for them. Doctor Fitzpatrick seconded the motion and moved that the nominations be closed. Father Fitzgerald seconded this motion and it passed unanimously. The original motion then passed unanimously.

The report of the Committee on Libraries and Library Holdings was presented by the Reverend Samuel K. Wilson, S.J., Chairman. Father Fitzgerald moved that the report be adopted and Mother Grace C. Dammann, R.S.C.J., seconded the motion. Doctor Fitzpatrick moved an amendment stating that with the dismissal of this very vital Committee the sincere thanks of the College Department be expressed for the fine work it has done. Father Cunningham seconded the amendment and it was accepted by Father Fitzgerald and included in his original motion. The motion passed unanimously.

Father Fitzgerald moved that the booklists prepared by the Library Committee be published in cheap pamphlet form as soon as possible after the publication of the May issue of the *College Newsletter*. Mother Dammann seconded the motion and it passed unanimously.

Rev. William C. Gianera, S.J., Chairman, presented the annual report of the Committee on Membership and moved its adoption. Father Cunningham seconded the motion and it passed unanimously.

Rev. Francis L. Meade, Chairman, presented the report of the Finance Committee and moved its acceptance. Doctor Fitzpatrick seconded the motion and it passed unanimously.

Father Hogan presented the following report for the Committee on Resolutions:

RESOLUTIONS

(1) *Be it resolved*, That the grateful appreciation of our Department be hereby expressed to the Officers, Committees, and Individuals, contributing to the splendidly interesting and informative program of the session.

(2) *Be it resolved*, That a very special expression of our heartfelt gratitude be extended to His Excellency, Bishop O'Hara of Kansas City, to the Very Reverend Daniel H. Conway, S.J., President of Rockhurst College, and his most efficient Committee on Arrangements, and to each and every organization and individual cooperating with them, for the unfailing courtesy, thoughtful preparations, and wholehearted hospitality and helpfulness which we have everywhere experienced since our arrival in Kansas City.

(3) *Be it resolved*, That we respectfully recommend to the attentive consideration of our Members the remarkable Encyclical Letter of our late lamented Pope Pius XI on "The Christian Education of Youth," wherein are so eloquently and so definitely expounded the guiding spirit and the basic principles which must permeate all Catholic education, even in the matter of textbooks.

(4) *Be it resolved*, That this Department go on record as encouraging its Member Institutions to develop in their students the power of applying to concrete situations in the political, economic, and social orders those fundamental truths of Revelation and natural reason which their courses in Religion and Philosophy should train them to attain.

(5) *Be it resolved*, That our Department rejoice exceedingly with the Members of the Society of Jesus on this occasion of the Quadricentennial Celebration of the Foundation of their Society. For four hundred years the sons of Saint Ignatius of Loyola have labored assiduously throughout the world in the Catholic education of youth, and particularly in our own United States they have carried on this enduring work, from the pioneering days of Georgetown's

foundation, coincident with the Ratification of our Federal Constitution in 1789, to the present day when their universities and colleges, to the number of twenty-four, and their thirty-four high schools stretch across the American Continent.

(6) *Be it resolved*, That our Committee on Public Relations, appointed last year by the Executive Committee, be continued to assist our Member Institutions in all matters, particularly the Social Security Bills, affecting the independence and welfare of any of our Catholic institutions.

(7) *Be it resolved*, That our deep sorrow in the death, during the past year, of Very Rev. John W. R. Maguire, C.S.V., former President of this Department, and of Rev. George D. Bull, S.J., head of the Graduate Department of Philosophy at Fordham University, New York, be publicly expressed. During their years as members of our Department and as recognized educators, both Father Maguire and Father Bull accomplished nobly for Catholic Higher Education.

Father Hogan moved that these resolutions be adopted. Doctor Fitzpatrick seconded the motion, and it passed unanimously.

Father Haun reappointed the Committee on Public Relations and asked it to continue to function.

Father Haun expressed his personal appreciation and the appreciation of the members of the Department to all those who participated in preparing and presenting this program.

Adjournment of the annual meeting.

SAMUEL K. WILSON, S.J.,

Secretary.

MEETINGS OF THE DEPARTMENT EXECUTIVE COMMITTEE

FIRST MEETING

PHILADELPHIA, PA., January 10, 1940, 10:00 A. M.

The Executive Committee of the College and University Department of the National Catholic Educational Association met at the Benjamin Franklin Hotel, Philadelphia, Pa., at ten o'clock, Wednesday morning, January 10, 1940.

Present: Rev. Julius W. Haun, President; Right Rev. William T. Dillon, Vice-President; Rev. Samuel K. Wilson, S.J., Secretary; Brother Emilian, F.S.C., Rev. Edward A. Fitzgerald, Sister Mary Columkille, C.C.V.I., Rev. Thomas F. Flynn, C.M., Very Rev. John A. Elbert, S.M., Rev. Thurber M. Smith, S.J., Rev. Aloysius J. Hogan, S.J., Rev. William F. Cunningham, C.S.C., Rev. Daniel M. Galliher, O.P., Sister M. Aloysius Molloy, Rev. Charles J. Deane, S.J., Rev. Edward V. Stanford, O.S.A., Dr. Edward A. Fitzpatrick, Rev. William J. McGucken, S.J., Rev. John W. Hynes, S.J., Sister Mary Anastasia, Brother Ralph, F.S.C.
As guests: Rev. Francis L. Meade, C.M., Very Reverend Anselm M. Keefe, O.Praem.

Excused: Rev. Andrew C. Smith, S.J., Sister Mary Camillus, R.S.M., Rev. John F. Connolly, S.J., Sister Miriam Theresa, S.H.N., Rev. William J. Murphy, S.J., Sister Helen Madeleine, S.N.D., Rev. Daniel M. O'Connell, S.J.

Absent: Sister Jeanne Marie, C.S.J.

The Committee discussed at length the proposed program of the annual meeting.

Father Haun reported that Father Geoffrey O'Connell would be unable to present his proposed paper on "Texts for Sociology Classes in Catholic Colleges" and the Committee agreed that if possible another speaker should be secured for this subject.

Father Anselm M. Keefe, O.Praem., and Father Paul L. Carroll, S.J., agreed to collaborate in presenting a report on "Texts for Biology Classes in Catholic Colleges."

Father Thurber M. Smith, S.J., Chairman of the Committee on Graduate Study, stated that his Committee did not wish to sponsor as an exclusively graduate problem Dr. Roy J. Deferrari's discussion of the charge made by some standardizing agencies that Catholic institutions of higher learning are undemocratic and do not allow perfect freedom of speech. It was agreed, accordingly, that for this year the Committee on Graduate Study should not sponsor a separate session of the annual meeting and that the time thus made available should be devoted to this question.

Prolonged debate on the question of the multiplicity of Catholic organizations seeking student membership and attendance at meetings brought out varying opinions. One group favored positive action by the Department to link up the activities of the various Catholic colleges, and proposed asking Father William Ferree, S.M., to discuss his work with Pax Romana. Another group believed a committee should be set up to gather information about student organizations and make it available to college administrators for their guidance. Some believed the present large number of organizations is desirable and others were of the opinion that they frequently overlap and should be unified. The Committee finally decided that Father Ferree should be invited to read a paper and the whole subject should then be discussed on the floor.

Father Fitzgerald moved that Sister Teresa Gertrude, O.S.B., be invited to read a paper on "Guidance in the Program of the Catholic Liberal Arts College." Doctor Fitzpatrick seconded the motion and it was carried.

Several members expressed the opinion that if at all possible papers should be presented on the problems of philosophy, humanities and science teaching in the undergraduate college. Father Fitzgerald moved that Father John C. O'Brien, S.J., be invited to speak on philosophy and Father Elbert seconded the motion, which was carried.

Father Fitzgerald presented a motion, seconded by Father McGucken, empowering the Chairman to arrange

the program in final form according to his best judgment. The motion passed unanimously.

The Committee discussed at some length the status of the Committee on Membership, in an endeavor to find a solution to the practical problems raised by its large size and the distances by which its members were separated. It was thought, too, that if possible a closer relationship between the Executive Committee and the Committee on Membership should be effected. Father Fitzgerald moved that the officers of the Membership Committee be considered *ex officio* members of the Executive Committee. Father Cunningham seconded the motion and it was carried. This action, of course, was subject to action by the College Department in making the necessary amendment to the by-laws.

In connection with a request received by Father Haun for time on the annual program, Father Meade moved that it be the sense of the Executive Committee that the floor of the College Department could not be used to further the advance sale of copyrighted material. Father Galliher seconded the motion and it passed unanimously.

Father Wilson was appointed Chairman of a Subcommittee to study the By-Laws and recommend changes to eliminate certain vaguenesses in them which had become apparent during the year.

Adjournment.

SAMUEL K. WILSON,
Secretary.

SECOND MEETING

KANSAS CITY, Mo., March 26, 1940, 10:00 A. M.

The Executive Committee of the College and University Department of the National Catholic Educational Association met at 10:00 o'clock Tuesday morning, March 26, 1940, in the Hotel Muehlebach, Kansas City, Mo. The Chairman, Rev. Julius W. Haun, opened the meeting with a prayer.

Present: Father Haun, Rev. Samuel K. Wilson, S.J., Rev. Andrew C. Smith, S.J., Brother Emilian, F.S.C., Rev. Edward A. Fitzgerald, Rev. John F. Connolly, S.J., Very Rev. John A. Elbert, S.M., Rev. Thurber M. Smith, S.J., Rev. Aloysius J. Hogan, S.J., Rev. William F. Cunningham, C.S.C., Rev. Daniel M. Galliher, O.P., Sister M. Aloysius Molloy, Rev. Edward V. Stanford, O.S.A., Rev. William J. McGucken, S.J., Sister Miriam Theresa, S.H.N., Rev. William J. Murphy, S.J., Sister Helen Madeleine, S.N.D., Rev. Daniel M. O'Connell, S.J.

Excused: Right Rev. William T. Dillon, Rev. Thomas F. Flynn, C.M., Sister Jeanne Marie, C.S.J., Sister Mary Anastasia, Rev. John W. Hynes, S.J., Brother Ralph, F.S.C.

Absent: Sister Mary Camillus, R.S.M., Sister Mary Columkille, C.C.V.I.

With one correction the minutes of the January 10th meeting were adopted, on motion by Father McGucken, seconded by Father Deane.

Father Stanford presented a detailed statement of the present status of Federal Social Security legislation, stating that a bill recently introduced by Senator Walsh seemed to provide for all the features upon which colleges insisted. He also explained the best method for a college to introduce its own plan of retirement insurance.

It was decided that, in future, the annual meeting of the Executive Committee should be held after, rather than before, the meetings of the Committee on Membership, the Committee on Educational Problems, etc.

Father Fitzgerald moved that a clause be inserted in the By-Laws providing that the immediate past president of the College Department shall be a member of the Executive Committee, *ex officio*. Doctor Fitzpatrick seconded the motion and it passed unanimously.

Father Wilson, Chairman of the Sub-committee appointed to study the By-Laws and recommend any revisions which seemed advisable, presented his Sub-committee's report. The proposed revisions were discussed at

some length and a number of changes were made. In particular, the question of the organization of the Committee on Membership was very carefully considered and it was decided that in the interests of efficiency its size should be considerably reduced and its Secretary should be, *ex officio*, a member of the Executive Committee. Father Wilson moved that with the changes proposed at this meeting of the Executive Committee, the report of his Subcommittee be adopted and transmitted to the College Department for approval. Father Fitzgerald seconded the motion and it passed unanimously.

The Committee was honored by a visit from His Excellency, the Most Reverend Edward V. O'Hara, Bishop of Kansas City, who welcomed the Committee and the Department most cordially, expressed the hope that the annual meeting would be highly successful, and stated that the delegates had only to express their wishes to have them fulfilled.

Father McGucken moved that the Executive Committee of the College Department suggest to the General Executive Board the desirability of holding an annual meeting in the far West or South, or both. Sister Miriam Theresa seconded the motion and it passed unanimously.

The Secretary was directed to call the attention of the proper persons to errors concerning College Department personnel in the printed program of the annual meeting.

Relations between the Executive Committee and the College Department and Kappa Gamma Pi and Delta Epsilon Sigma—national Catholic honor societies—were discussed at length because of a request from the Reverend John Lamott, Moderator of Kappa Gamma Pi, that he be allowed to address the Committee and the Department. Father Fitzgerald presented the following motion: *Resolved*, That the Executive Committee has not officially approved Delta Epsilon Sigma nor has it ever been asked to give official approval of Delta Epsilon Sigma. Doctor Fitzpatrick seconded the motion and it passed unanimously.

Doctor Fitzpatrick moved that the Moderator of Kappa Gamma Pi be shown the above resolution as indicating that the Executive Committee had no connection with the new honor society and, therefore, there was no need of his appearing before the Committee. Father Wilson seconded the motion and it passed by a vote of sixteen to two. It was decided, however, that after adjournment of this meeting Father Lamott should be invited to express his opinions, unofficially and informally, to the members of the Executive Committee if he wished to do so.

Doctor Fitzpartick moved the adjournment of the meeting. Seconded by Father Wilson.

Adjournment.

SAMUEL K. WILSON, S.J.,
Secretary.

THIRD MEETING

KANSAS CITY, Mo., March 29, 1940, 10:00 A. M.

The Executive Committee met for the second time in Kansas City immediately after the close of the College Department's sessions, on Friday morning, March 29th. The President opened the meeting with a prayer.

Present: Rev. Julius W. Haun, Right Rev. William T. Dillon, Rev. Samuel K. Wilson, S.J., Rev. Francis L. Meade, C.M., Rev. Andrew C. Smith, S.J., Brother Emilian, F.S.C., Rev. Edward A. Fitzgerald, Rev. John F. Connolly, S.J., Rev. Thomas F. Flynn, C.M., Very Rev. John A. Elbert, S. M., Rev. Thurber M. Smith, S.J., Rev. Aloysius J. Hogan, S.J., Sister Claire, O.S.B., Rev. Philip S. Moore, C.S.C., Rev. Daniel M. Galliher, O.P., Rev. Matthew Fitzsimons, S.J., Sister M. Aloysius Molloy, Rev. Charles J. Deane, S.J., Rev. Edward V. Stanford, O.S.A., Dr. Edward A. Fitzpatrick, Rev. William J. McGucken, S.J., Sister Miriam Theresa, S.H.N., Sister Helen Madeleine, S.N.D.

Excused: Rev. John W. Hynes, S.J., Sister Mary Anastasia, Brother Ralph, F.S.C., Rev. William J. Murphy, S.J.

Absent: Sister Mary Camillus, R.S.M., Dr. Roy J. Deferrari.

In accordance with the new By-Laws, the Committee proceeded with the reorganization of the Committee on Membership. Father Stanford nominated the Very Reverend Anselm M. Keefe, O.Praem., St. Norbert College, West De Pere, Wis., as Secretary of the Committee on Membership. Father Deane seconded the nomination. Father Andrew Smith moved that the nominations be closed, Father Deane seconded the motion, and it passed unanimously. The Secretary was instructed, accordingly, to cast a unanimous ballot for Father Keefe. Father Keefe then entered the meeting and presented the following nominations for membership on his Committee:

Rev. William C. Gianera, S.J., Santa Clara, Calif.; Rev. Francis J. Furey, Immaculata, Pa.; Rev. Warren J. Barker, S.J., New Orleans, La.; Rev. William F. Cunningham, C.S.C., Notre Dame, Ind.; Sister Mary Honora, I.H.M., Detroit, Mich.; Sister Mary Evangela, B.V.M., Dubuque, Iowa.

Father Fitzgerald moved that these nominations be approved, Father Galliher seconded the motion and it passed unanimously.

Doctor Fitzpatrick moved that, in future, all discussions of papers at annual meetings by those not on the program be limited to three minutes, and that an announcement of this regulation be made at each session. Father Stanford seconded the motion and it passed unanimously. Father Stanford moved that normally each paper read at the annual meeting be limited to twenty minutes. Father Meade seconded the motion and it passed unanimously.

Father Stanford moved that the next meeting of the Executive Committee be held in Pasadena, Calif., at the time of the meeting of the Association of American Colleges. Father Wilson seconded the motion and it passed unanimously.

Adjournment of the meeting.

SAMUEL K. WILSON, S.J., *Secretary*.

REVISION OF BY-LAWS OF THE COLLEGE AND UNIVERSITY DEPARTMENT

ARTICLE I

Name

The name of the organization shall be "The Catholic College and University Department" of the National Catholic Educational Association (hereinafter referred to as the Department).

ARTICLE II

Purposes

The purposes of this Department shall be:

- (a) To stimulate interest in Catholic higher education.
- (b) To initiate and to prosecute the study of educational problems from a Catholic viewpoint.
- (c) To provide opportunities for the fruitful discussion of problems common to Catholic colleges as a whole, as well as problems pertinent to particular groups or types of colleges.

ARTICLE III

Membership

Section 1. There shall be two types of membership in the Department, constituent and associate. Constituent members are those fully recognized by the Department; associate members are those under advisory consideration, prior to acceptance as constituent members.

Section 2. To maintain membership in the Department a college or university shall pay to the Secretary General of the Association an annual fee of \$20.00.

Section 3. Any Catholic college or university holding membership in the National Catholic Educational Association may be proposed for a constituent or associate membership in the College and University Department as a senior or junior college by the Committee on Membership on the basis of the approved procedure, and voted into membership by the Department.

Section 4. The Secretary of the Department shall publish annually in the Bulletin of the National Catholic Educational Association a classified list of member colleges and universities with annotations showing their various educational affiliations.

ARTICLE IV

Officers

Section 1. The officers of the Department shall be a President, a Vice-President, and a Secretary. All officers shall be elected at the annual meeting, a majority vote of those institutions present and voting being necessary to elect.

All officers shall hold office from the adjournment of the meeting at which they are elected until adjournment of the meeting at which their successors are elected.

Section 2. The President shall hold office for one year and may be re-elected once to succeed himself. He shall be responsible for all activities of the Department and shall exercise all the necessary powers to manage these activities which are not expressly forbidden him by the By-Laws.

Section 3. The Vice-President shall hold office for one year, and he may be re-elected once to succeed himself. He shall act as assistant to the President, and shall succeed to that office in case it becomes vacant.

Section 4. The Secretary shall be elected for a period of three years and he may be re-elected to succeed himself. He shall be the custodian of the records of the Department. He shall keep the minutes of the annual meeting and of the meetings of the Executive Committee. He shall conduct all necessary correspondence and serve as the chief assistant to the President. He shall keep an accurate list of the institutional members of the Department, and a record of the attendance at meetings. At the annual meeting he shall provide for registration and prepare a list of the member institutions present, with the name of the official representative of each institution, to be used in recording the vote of the Department.

ARTICLE V

Committees

Section 1. There shall be an Executive Committee consisting of the President, Vice-President, Secretary and immediate Past President of the College and University Department and the Secretary of the Committee on Membership; ten regional members, of whom each of the five regional units hereinafter mentioned (Article VIII) shall select two; and sixteen members at large, four to be elected each year from the general body, each to serve for a period of four years. The Executive Committee shall assist the President in planning the activities of the Department, in arranging the annual program, and in making other necessary arrangements.

Section 2. There shall be a Committee on Membership, of which the Secretary shall be chosen by the Executive Committee of the College and University Department for a term of three years. Each year the Secretary shall choose and present to the Executive Committee for confirmation six members (with special consideration for regional representation) who shall constitute, with himself, the Committee on Membership. This Committee shall receive and consider applications made by institutions seeking membership in the Department and shall set up a procedure for determining the constituent membership of the Department. This Committee shall report annually to the Executive Committee, which shall in turn report annually to the Department for final approval.

Section 3. Any member of an elective committee of the Department who absents himself from four consecutive meetings which are regularly scheduled shall be automatically dropped from membership on that committee, and a vacancy declared.

Section 4. There shall be appointed by the President at the first session of the annual meeting a Nominating Committee, consisting of five members representing the five regional units, one of whom shall be named Chairman.

It shall be the duty of this Committee to select nominees for the elective offices and report to the Department at the annual meeting. Only representatives of institutions holding constituent membership shall be eligible for office.

Section 5. Within thirty days after the annual meeting, the President shall appoint a subcommittee of the Executive Committee to be known as the Finance Committee and consisting of three members. Its duties shall be to approve all budgets and audit all expenditures of the Department.

Section 6. Nothing in this article shall be construed as preventing the appointment of additional standing or special committees deemed necessary for the work of the Department.

ARTICLE VI

Meetings

Section 1. The Department shall hold its annual meeting at the time and place selected for the annual meeting of the Association.

Section 2. The President shall call a meeting of the Executive Committee sometime during the midwinter to plan the program of the annual meeting and shall call the Executive Committee together immediately before and after the annual meeting, and at such other time as he may deem necessary.

Section 3. The rules contained in "Roberts Rules of Order" (Revised) shall govern the meetings in all cases to which they are applicable, and in which they are not inconsistent with the By-Laws of the Department.

ARTICLE VII

Sections

On the recommendation of the Executive Committee and by approval of the Department, sections may be organized for groups having special interests so that they may hold sectional meetings.

ARTICLE VIII

Regional Units

Section 1. Within the Department there shall be five regional units, having memberships composed of the Catholic colleges and universities in the following territorial divisions:

- (a) An Eastern Unit, comprising the District of Columbia, and the States of: Delaware, Maryland, New Jersey, New York, and Pennsylvania.
- (b) A Midwest Unit, comprising the States of: Arizona, Arkansas, Colorado, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, New Mexico, North Dakota, South Dakota, Ohio, Oklahoma, West Virginia, Wisconsin, and Wyoming.
- (c) A Southern Unit, comprising the States of: Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, and Virginia.
- (d) A Western Unit, comprising the States of: California, Idaho, Montana, Nevada, Oregon, Utah, and Washington.
- (e) A New England Unit, comprising the States of: Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, and Vermont.

Section 2. It is understood that an institution, preferring to belong to a different regional unit because of greater convenience, is at liberty to so act, provided that membership be held in one unit only.

Section 3. Each regional unit shall hold at least one annual meeting at a time that shall not conflict with the annual meeting of the Department.

Section 4. Each regional unit shall elect a Chairman and provide for a representative (by election or appointment) to serve with the Chairman of the unit on the Executive Committee of the Department. Officers so chosen shall be selected from institutions holding constituent member-

ship. They shall assume their duties at the meeting of the Executive Committee immediately following their election.

Section 5. The names of officers so chosen shall be certified by the Secretary of the unit to the Secretary of the Department within two weeks.

Section 6. Each regional unit shall provide for such additional officers and for such committees as it may deem necessary.

Section 7. Each regional unit shall elect its own officers and shall regulate its own affairs. There shall, however, be nothing in its regulations inconsistent with these By-Laws.

ARTICLE IX

Right to Vote

Degree-granting institutions holding constituent membership shall have one vote each, and junior colleges holding constituent membership shall have one-half vote each, to be cast by the president of the institution or his official representative.

ARTICLE X

Amendments

These By-Laws may be amended at any annual meeting by a majority vote of the institutions present and voting, provided that notice of the proposed amendment has been sent to the member institutions at least one month in advance of the meeting. An amendment not thus proposed in advance may be adopted by a two-thirds vote of the members present and voting.

ADDRESS

ADDRESS OF WELCOME

REV. JULIUS W. HAUN, PH.D., D.D., ST. MARY'S COLLEGE,
WINONA, MINN., PRESIDENT OF THE COLLEGE
AND UNIVERSITY DEPARTMENT

In this season when all nature is revitalizing itself against another year's flower and fruit it is seemly that Catholic higher education should, by some external sign of universal movement, manifest the upsurge of new life. There is no better way to give this evidence of renewal than by gathering together, as we are now gathered, to clothe in words the ideas that have been shaping themselves in our minds, that, like a burst of green from the stored strength of winter, these ideas may grow sharper in outline and fuller in being through free expression; to hear our mutual problems, and purposes, and means to attainment of aims presented by experts, and tried against the ideals, the judgment, and the experience of those whose problems and purposes they are; above all, to be infused with a new enthusiasm for our noble work by personal contact with our fellows in the service, thus thawing away, in the springtime warmth of human relations, the deadening shell which the routine of duties may induce.

And surely it is proper, in these days of the acid testing and growing collapse of many a false dream, that we assemble to make a new profession of faith in the things that are real. With the merely opportune, the pragmatic, the material, the violent holding the melodramatic stage of the present, we gather to protest that there are higher things, things of the refined spirit, by which men may live a nobler life. Justice and charity in peace has been the repeated cry from Vatican Hill. As Christians we are dedicated to that ideal; as Americans we insist that the ideal is attainable only amid the liberties of free men in a democracy; as

educators we know that neither the Christian ideal nor the dignity of free men can endure unless the human spirit be elevated by an education grounded in a sound philosophy and lifting the soul unto God.

In that dedication the core of our association has ever been the Catholic college of liberal arts, whether standing splendidly alone, or functioning as the heart of the university. May we ever keep it so, never paltering with the base spirit that would pull it down to lose it in the quicksands of mere training without grounded and centered thought. It is to this high and proper key that our program at this meeting is pitched. Let us enter upon it prayerfully and with renewal of spirit, and bear its various messages back to our co-workers in the schools from which we have come.

It is fitting that I should express the pleasure of all of the officers of the College and University Department in this splendid assemblage of the most active spirits devoted to the continuing strength of Catholic higher education and to the cherishing of those lofty ideals for which Catholic education on the higher levels has ever stood. Happy in the opportunity to renew and strengthen the bonds which bind us together, we bid you a hearty welcome.

REPORTS

REPORT OF THE NEW ENGLAND REGIONAL UNIT

The New England Regional Unit of the National Catholic Educational Association was formed at a luncheon meeting held at Boston College on December 9, 1939, at 12:30 o'clock. The meeting was called by the Reverend William J. Murphy, S.J., President of Boston College.

Roll call showed the following colleges represented:

Holy Cross College, Worcester, Mass.; Rev. Joseph R. N. Maxwell, S.J., Rev. Joseph D. Fitzgerald, S.J.

Emmanuel College, Boston, Mass.; Sister Helen Madeleine, S.N.D., Sister Theresa Regina, S.N.D.

Providence College, Providence, R. I.; Very Rev. John J. Dillon, O.P., Rev. Arthur H. Chandler, O.P.

St. Joseph's College, Hartford, Conn.; Sister Mary Rosa, R.S.M., Sister Consilia, R.S.M.

Albertus Magnus College, New Haven, Conn.; Sister Mary Isabel, O.P., Sister Mary Bertrand, O.P.

Regis College, Weston, Mass.; Rev. Edward T. Harrington, Sister Carmelin, S.S.J., Sister Jacqueline, S.S.J.

St. Anselm's College, Manchester, N. H.; Right Reverend Edward Anglin, O.S.B., Rev. Charles Tucke, O.S.B.

Our Lady of the Elms College, Chicopee, Mass.; Rev. John R. Rooney, Rev. George A. Shea, Sister Helen Joseph, S.S.J., Sister Mary Cornelius, S.S.J.

Boston College, Chestnut Hill, Mass.; Rev. William J. Murphy, S.J., Rev. George A. O'Donnell, S.J., Rev. John J. Long, S.J., Rev. John P. Foley, S.J.

Father Murphy, as chairman *pro tem*, explained the purpose of the meeting and selected a committee to prepare nominations for the officers to be elected.

The following were nominated:

Chairman: Rev. William J. Murphy, S.J., Boston, Mass.

Vice-Chairman: Very Rev. John J. Dillon, O.P., Providence, R. I.

Member to serve on the general Executive Committee with the Chairman: Sister Helen Madeleine, S.N.D., Boston, Mass.

Secretary: Sister Mary Isabel, O.P., New Haven, Conn.

Members to serve on the Committee on Membership: Rev. Joseph D. Fitzgerald, S.J., Worcester, Mass.; Rev. John R. Rooney, Chicopee, Mass.

Moved by Father Murphy that these nominees be elected. Motion carried.

The Chair suggested the appointment of committees to study matters of interest to this Unit, the date of the meetings, and the general scope of the work of the Unit.

Moved by Father O'Donnell that the meeting each year should be held in Boston at the time of the meeting of the New England Association. Moved by Father Maxwell to amend by stating that a decision should be made for one year only, to give time for deliberation. Amendment carried. Motion as amended carried.

The Chair recalled to the delegates that New Englanders seem not too anxious to attend meetings, and consequently the agenda should contain topics of very special interest each year. This could bring about better cooperation with the New England Association and learned societies, and improve educational policies.

There was discussion on the conditions for membership in this New England Unit. Father Rooney made an appeal that all Catholic colleges in New England might be allowed to enter. Father Chandler felt that the same regulation should govern this membership as obtains for the National Association; namely, that the colleges must first be admitted to some local association. After discussion he was willing to amend this point of view to the extent of inviting them to the meetings and trying to induce them to join the National Association.

Moved by Father O'Donnell that all Catholic Colleges in New England be invited to the next meeting and that they

be urged to join the N. C. E. A. Motion thus amended carried.

There was animated discussion on the proposed Catholic Honor Society.

Father Fitzgerald offered a vote of thanks to Father Murphy and to Boston College for the hospitality enjoyed by the members of the New England Unit.

Moved by Father Maxwell to adjourn. Motion carried. Meeting adjourned at 4:30 P. M.

Respectfully submitted,

WILLIAM J. MURPHY, S.J.,

Chairman.

REPORT OF THE EASTERN REGIONAL UNIT

In the Eastern Regional Unit we have made it our custom to offer the minutes of our various meetings by way of report to the National Organization.

The Program Committee meets each February and the member colleges gather at the Annual Convention of the Middle States Association which is held at Atlantic City. The meetings there consist of a luncheon gathering on Friday and a morning session on Saturday. On Friday evening the Committee on Program convenes. By presenting the minutes of these various meetings accordingly, we are able to give a fair picture of the activities of the group.

As in past years, we ignore the correspondence that passes between the various officers and the incidental things such as the instigating of state action where such a policy is found wise.

We inclose herewith the official minutes together with the papers read at the annual meeting.

MEETING OF THE EASTERN REGIONAL UNIT, HOTEL CHALFONTE - HADDON HALL, ATLANTIC CITY, N. J., NOVEMBER 24-25, 1939

Right Rev. William T. Dillon, Presiding

GENERAL MEETING

FRIDAY, November 24, 1939.

Luncheon was served at 1:15 P. M. in the West Room; the business meeting began at 2:15 o'clock. Forty colleges and 28 high schools were represented. The member colleges represented were:

Caldwell College, Caldwell, N. J.

Canisius College, Buffalo, N. Y.

Catholic University of America, Washington, D. C.

College Misericordia, Dallas, Pa.
College of Chestnut Hill, Chestnut Hill, Pa.
College of Mt. St. Vincent, Mt. St. Vincent-on-Hudson,
N. Y.
College of Notre Dame of Maryland, Baltimore, Md.
College of Notre Dame of Staten Island, Staten Island,
N. Y.
College of St. Elizabeth, Convent Station, N. J.
College of St. Rose, Albany, N. Y.
Fordham University, New York, N. Y.
Georgetown University, Washington, D. C.
Georgian Court College, Lakewood, N. J.
Good Counsel College, White Plains, N. Y.
Immaculata College, Immaculata, Pa.
Immaculata Junior College, Washington, D. C.
La Salle College, Philadelphia, Pa.
Loyola College, Baltimore, Md.
Manhattan College, New York, N. Y.
Manhattanville College of the Sacred Heart, New York,
N. Y.
Marymount College, Tarrytown, N. Y.
Marywood College, Scranton, Pa.
Mount Mercy College, Pittsburgh, Pa.
Mount St. Agnes Junior College, Baltimore, Md.
Mount St. Mary's College, Emmitsburg, Md.
Nazareth College, Rochester, N. Y.
Niagara University, Niagara University, N. Y.
Rosemont College, Rosemont, Pa.
St. Francis College, Brooklyn, N. Y.
St. Francis College, Loretto, Pa.
St. John's University, Brooklyn, N. Y.
St. Joseph's College, Emmitsburg, Md.
St. Joseph's College, Philadelphia, Pa.
St. Joseph's College for Women, Brooklyn, N. Y.
St. Vincent's College, Latrobe, Pa.
Seton Hall College, South Orange, N. J.
Seton Hill College, Greensburg, Pa.

University of Scranton, Scranton, Pa.

Villanova College, Villanova, Pa.

The reading of the minutes of the 1938 meeting was dispensed with in view of the fact that all members had received a copy shortly after the annual meeting. It was regularly moved and seconded that the minutes be accepted and approved. The motion carried unanimously.

The Chairman appointed a Committee on Nominations composed of Very Rev. James M. Campbell, Ph.D., Washington, D. C., Chairman; Rev. Joseph I. Boyle, O.S.A., A.M., Villanova, Pa.; Mother M. Cleophas, S.H.C.J., Rosemont, Pa.

After explaining the program for Saturday, the Chairman presented an address on "Trends in Education."

The meeting adjourned at 2:35 P. M. so that the members might attend the afternoon session of the Middle States Association.

COMMITTEE ON EDUCATIONAL PROBLEMS

The meeting was called to order in the rectory of St. Nicholas Church at 6:45 P. M., November 24. Present were: Right Rev. William T. Dillon, St. Joseph's College for Women, Brooklyn, N. Y., Chairman; Rev. Edward V. Stanford, O.S.A., Villanova College, Villanova, Pa.; Very Rev. James M. Campbell, Catholic University of America, Washington, D. C.; Mother Grace C. Dammann, R.S.C.J., Manhattanville College of the Sacred Heart, New York, N. Y.; Mother Mary Frances, S.S.N.D., Notre Dame College of Maryland, Baltimore, Md.; Brother Emilian, F.S.C., La Salle College, Philadelphia, Pa., Secretary.

THE CHARGE MADE BY SOME EDUCATIONAL AGENCIES THAT CATHOLIC INSTITUTIONS OF HIGHER LEARNING ARE UNDEMOCRATIC AND DO NOT ALLOW PERFECT FREEDOM OF SPEECH.

The Committee examined the charge and studied the best means of refuting it. It was agreed that the error is due to a subconscious but abiding prejudice existing in the minds of some who influence those not familiar with Cath-

olic education. Catholic educators were recommended to acquaint members of non-Catholic educational associations with Catholic principles and the perfect compatibility of dogma and academic freedom. One suggested mode of answering the charge is to cite the freedom enjoyed by Catholics who are united in faith and morals but who differ very much in almost everything else.

The Committee feels that the educational associations and agencies in the Eastern Regional Unit's area are almost free from this prejudice.

STUDENT ASSOCIATIONS

The Secretary was instructed to forward this topic to the N. C. E. A. for discussion at the 1940 Annual Meeting.

A poll of the members on the payment of expenses of students attending such meetings revealed a difference of procedure among the colleges. In some cases the college pays; in others the student defrays his own expenses.

SCANDALS CONNECTED WITH CATHOLICS IN HIGH POSITIONS

The present outbreak of scandals connected with Catholics in high office should be used as an object lesson to college students on the harm done the Church by such scandals. Alumni Associations should be rid of those who have disgraced the Church; men under suspicion should not be invited to address the student body or have their names connected with the college. The natural as well as the supernatural virtues should be stressed.

Before adjourning, the Committee concerned itself with "cribbing" during examinations. It was regretted that some confessors treat the matter lightly in confession.

The meeting stood adjourned at 8:30 P. M.

GENERAL MEETING

SATURDAY, NOVEMBER 25, 1939.

The meeting came to order with a prayer at 9:45 A. M.

The Chairman introduced the first speaker, Very Rev. James M. Campbell, Ph.D., The Catholic University of

America, Washington, D. C., whose paper was "Experiences With the College Senior Comprehensive Examination" at the Catholic University of America. The following discussions resulted:

At the Catholic University, comprehensive examinations are given in 16 fields, including Latin, Greek, French, German, English, mathematics, chemistry, physics, etc. but not in commerce and sociology because of the peculiar nature of these subjects. Course examinations are given in addition to the comprehensive examinations.

Guidance for the field of concentration begins at the end of the sophomore year.

The course load of every student is four subjects with Philosophy required. In addition to the four courses, a junior must complete a reading list and a senior must produce a thesis and prepare for the comprehensive examination. If a student feels able to pass the comprehensive examinations without having taken courses he is free to do so.

The Co-ordinating Seminar. Beginning in the junior year, a professor is given charge of not more than 10 students who report to him in a body once or twice a week. The student propounds and solves problems while his fellow students correct and criticise, and the professor "heckles."

On the conclusion of this discussion, the Chairman introduced Very Rev. Edward B. Bunn, S.J., Rector, Loyola College, Baltimore, Md., who read a paper entitled "Student Guidance in the Catholic College."

In the discussion following, Father Bunn stressed these points: Student guidance has a parental aspect but is not paternalistic; it helps adjust the student to spiritual, disciplinary, and academic conditions. The counselor should be a teacher with a light teaching load and it is advantageous if he is moderator of some extra-class activity.

The system of guidance proposed by Father Bunn com-

bines the best features of the traditional Catholic system and the latest scientific techniques.

It would be ideal if the same counselor guided the same group of students for four years but this is not always possible or feasible.

The guidance officer should examine how his non-Catholic students practice their religion.

The counselor's records should be kept confidential.

The Chairman, at this point, called for the reports of the Committees. The Secretary read the following report:

Committee on Social Hygiene

Since the last meeting, February 22, 1938, no new problems referring to Social Hygiene have been presented to the Committee. Since that date, the problem of Social Hygiene has, to some degree, lost some of the impetus it had received from both Federal and State Legislatures. Because of this fact, and also because no new problems have presented themselves, the Committee has nothing new to offer. However, as was suggested at this meeting, by motion to draw up an outline or syllabus for suggested treatment on this subject I shall, in the near future, contact the members of the Committee for this purpose. When such a syllabus has been formulated, I shall present it.

PAUL A. LOEFFLAD, M.D.,

Chairman.

Very Rev. James M. Campbell, Ph.D., read the ballot prepared by the Committee on Nominations:

Chairman: Rev. Charles J. Deane, S.J., New York, N. Y.

Vice-Chairman: Mother Grace C. Dammann, R.S.C.J., New York, N. Y.

Secretary: Brother Emilian, F.S.C., Philadelphia, Pa.

Regional Representative on Membership Commission: Mother M. Cleophas, H.C.J., Rosemont, Pa.

It was regularly moved (Brother D. Edward, F.S.C.) and seconded (Rev. Aloysius J. Hogan, S.J.) that the recommendations of the Committee on Nominations be accepted and approved. The motion carried unanimously.

Monsignor Dillon turned the meeting over to the new Chairman after having expressed his gratitude to all for their splendid cooperation and assistance during his term of office.

Father Deane called for further discussion from the floor on the topics treated during the meeting of the Committee on Educational Problems. (Only facts not covered in the foregoing report of the Committee on Educational Problems are given here.)

THE CHARGE OF LACK OF ACADEMIC FREEDOM IN CATHOLIC INSTITUTIONS OF HIGHER LEARNING

The accusation originates with two or three prejudiced persons and spreads to those who are ignorant. A national honor society was cited as an example. This society doubts the possibility of freedom of research in a Catholic college because it is committed to definite dogmas and assumptions. It also infers that Catholic education favors the totalitarian form of government; that Catholic colleges cannot allow the professor of history to teach all history; and that the Catholic women's colleges are "hide-bound."

SUPPLEMENTS TO THE RELIGION COURSES

Much interest in the spiritual values in education was commented upon.

In the college religion classes, liturgy could be taught in conjunction with the Holy Mass and the sacraments.

A plea was entered to keep Catholic education Catholic—in methods, subject-matter, and especially in textbooks. This is especially important in sociology and the other social sciences.

It was regularly moved (Rev. Aloysius J. Hogan, S.J.) and seconded (Brother D. Edward, F.S.C.) that the Eastern Regional Unit offer a vote of thanks to Monsignor Dillon for his efficient and capable management of the Unit during his term of office. The motion carried unanimously.

The meeting adjourned at 12:00 o'clock noon.

MEETING OF THE COMMITTEE ON EDUCATIONAL
PROBLEMS, FORDHAM UNIVERSITY, NEW YORK,
FEBRUARY 22, 1940

The meeting was called to order in Keating Hall at 11:00 A. M.

Present were: Rev. Charles J. Deane, S.J., Fordham University, New York, N. Y., Chairman; Right Rev. William T. Dillon, St. Joseph's College for Women, Brooklyn, N. Y.; Rev. Edward V. Stanford, O.S.A., Villanova College, Villanova, Pa.; Very Rev. Edward J. Walsh, C.M., St. John's University, Brooklyn, N. Y.; Very Rev. James M. Campbell, Catholic University, represented by Roy J. Deferari, Ph.D., Catholic University, Washington, D. C.; Mother Grace Dammann, R.S.C.J., Manhattanville College of the Sacred Heart, New York, N. Y.; Mother Mary Frances, S.S.N.D., Notre Dame College of Maryland, Baltimore, Md.; Sister Marie Jose, College of St. Elizabeth, Convent Station, N. J.; Brother Emilian, F.S.C., La Salle College, Philadelphia, Pa.

Reverend Robert I. Gannon, S.J., President of Fordham University, welcomed the members of the Committee and begged to be excused in order to meet the demands of imperative duties.

Father Deane opened the meeting with observations on the recent executive meeting of the Middle States Association:

(1) At the 1939 Annual Convention of the Association at Atlantic City, 108 of the 138 accredited colleges were represented. Only two accredited Catholic colleges were not represented.

(2) Of the 50 members of the Eastern Regional Unit, only two are not accredited by the Middle States Association; both members have made application and will probably come up for consideration this year.

(3) Because of the overlapping of associated group meetings on Saturday morning of the Middle States Association Convention, the Association requested that there be a

general meeting of the Association from 9:30 to 10:30, and sectional meetings from 10:30 to noon. The Committee favored this suggestion.

(4) The Middle States Association agreed to commemorate the centenary of Fordham University in its 1940 Convention.

Father Deane regretted that, until recently, the Catholic representation at conventions was poor. He emphasized the necessity of sending the same representative over a period of years that he might become known to the members of the Association.

CIVIL AERONAUTICS PROGRAM AND THE CATHOLIC COLLEGE

Many member colleges are not participating in the program because of uncertainty as to its aims and practicability. Those participating found the course somewhat indefinite; that there was strong parental opposition in many cases, and that the medical examination by an appointed flight surgeon—suggesting the government's desire to expedite immediate mobilization in case of a crisis—eliminated many aspirants. It was thought the program is too young to place a true evaluation upon it.

TEACHER PREPARATION IN NEW YORK CITY

The Committee felt that there is little justification for the charge that Catholics do not receive teaching positions in New York. Graduates of Catholic colleges were urged to exhibit more energy in obtaining positions at the top of the list.

Suggestions:

(1) Introduce a speech program into both Catholic high schools and colleges to overcome the speech defects in graduates of Catholic schools and prepare them for interviews.

(2) Publicize civil-service positions and teaching vacancies in the Catholic press.

NEW FEDERAL EDUCATION BILLS

Two new bills are proposed which provide for the removal of the exemption privilege in favor of charitable and

non-profit institutions in social-security and unemployment-compensation legislation except in the case of churches and other institutions of a purely religious nature.

The American Hierarchy does not oppose the colleges' inclusion under social security, provided the principle of exemption from taxation is not jeopardized.

The N. C. W. C. favors the colleges' inclusion under social security but strongly opposes the unemployment-compensation clause. In this respect the N. C. W. C. agrees with the Association of American Colleges which has manifested opposition to social security because of the unemployment-compensation clause.

All Catholic colleges were encouraged to provide some annuity plan for the lay members of the faculty. More and more pressure is being exerted in this regard by accrediting agencies, some of which are considering making it a requirement for accreditation. Teacher annuity and insurance present but few difficulties. To date, however, no workable plan of security has been devised for the non-instructional employes of the college. The Association of American Colleges is seeking funds to have the matter studied by a man who is familiar with insurance and college administration.

Tenure for the lay staff of a Catholic college is almost paradoxical. Few Catholic colleges have formulated regulations governing tenure but rarely does a Catholic college violate the teacher's right of tenure. The Harvard and Yale plans relating to tenure were discussed. The weakness of the Catholic system lies in the absence of definite rules governing advancement on the faculty, and an indiscriminate use of the title "Professor," especially among the clerical and religious members of the staff. Even small colleges were recommended to work out requirements for the various grades of staff members—instructor, assistant and associate professor, and professor.

The Committee voted that the paper to be read at the Atlantic City meeting should be: "Tenure, Pension, and

Promotion." The paper is to be read by a lay member of the faculty and is to be discussed by a representative of the administration.

THE CHRISTIAN FRONT

There was no instance available showing any connection between the Christian Front and a Catholic College.

CATHOLIC COLLEGES AND SOUTH AMERICA

To foster good will with South America, the State Department is desirous of an interchange of students between North and South American colleges. To safeguard young South Americans, the State Department recommends that only those prepared for graduate work be received as exchange students in the United States.

The opinions of some members are that:

- (1) The State Department will exploit the colleges, giving little or no aid.
- (2) There is no regard for the religious aspect of the case, but rather a disregard for the Catholic culture possessed by the South American student.
- (3) South America is not anxious to have the North American culture imposed upon it.
- (4) There is but one university worthy of the name in South America.

To work out an exchange of Catholic students, the American Hierarchy should work in cooperation with the Bishops of South America.

The Committee recessed for lunch at 1:00 P. M. and resumed discussions at 2:15 P. M.

RELIGION COURSES IN THE CATHOLIC COLLEGE

Inspectors from accrediting agencies are surprised to find that the Catholic statement "religion is the central, vivifying course and permeates all other courses" is not actually the case. Every course has something to contribute to religion. Departmental meetings were urged to determine how each subject can best contribute to religion.

COORDINATION OF COLLEGE ORGANIZATIONS

The plan proposed by the N. C. W. C. to institute a Council of Youth was discussed.

The unwarranted spread of collegiate organizations was criticised because of the loss of time suffered by the student who must attend many meetings, the financial drain on the college and the seeming ostracism of a college which fails to join every new organization. Instances were cited where organizations, in order to justify their existence, misquoted papal encyclicals.

It was regularly moved (Monsignor Dillon) and seconded (Doctor Deferrari) that this Committee go on record as favoring the establishment of an Advisory Committee of the College and University Department, N. C. E. A., whose function would be to advise college administrators on the nature, purpose, history, and success of any organization appealing for student membership in a Catholic college. This Committee's findings are not to be coercive. The motion was carried by a vote 7-1, Father Walsh objecting on the ground that the idea is not yet ripe.

This Committee would not block the formation of new worth-while groups because its principal function is to give advice. A new society with vitality and sound reason for existence could gain a footing in several colleges and after some years apply to this Committee for a review of its charter and history.

It was urged that students be advised to work with organizations already existing rather than follow the tendency to begin new societies.

CATHOLIC GRAFTERS

Some teachers of ethics overstress casuistry. As a result, students are prone to use as a rule of life a privilege that a priest may invoke when a person is dying. Some Catholic professional men justify shady practices by quoting a phrase from a lesson in ethics. It was regretted that priests are, at times, too lenient in dealing with such sins as cheating in examinations, lying, etc.

Cheating in examinations by Religious was deplored. Scandal is inevitable when a large secular university in New York is forced to double its staff of proctors when Religious are taking an examination. Pressure by superiors was named as one cause for cribbing by Religious.

It was regularly moved (Monsignor Dillon) and seconded (Mother Mary Frances) that a vote of gratitude be tendered Fordham University for the hospitality extended to the Committee today. The motion carried unanimously.

The Committee recommends to the College and University Department of the N. C. E. A., that a suitable statement of sympathy be incorporated into the minutes of the next annual meeting on the death of the Very Reverend John W. R. Maguire, C.S.V., former President of the Department.

The meeting adjourned at 4:00 P. M.

Respectfully submitted,

WILLIAM T. DILLON,

Chairman.

BROTHER EMILIAN, F.S.C.,

Secretary.

REPORT OF THE WESTERN REGIONAL UNIT

The annual meeting of the Western Regional Unit of the College and University Department was held at Marylhurst College, Marylhurst, Oreg., on February 24 and 25, 1940. Representatives from 13 of the 23 colleges in the region were present. Most Reverend Edward D. Howard, Archbishop of Portland-in-Oregon, spent the second day at the conference and expressed his great appreciation at the excellence of the papers and the enthusiasm of the delegates. Following is the program:

PROGRAM

SATURDAY, FEBRUARY 24

10:00 A. M.—Registration.

11:00 A. M.—Opening Session, Sister Miriam Theresa, S.H.N., Ph.D., Chairman, presiding.

(1) Welcome to the Delegates, Sister M. Elizabeth Clare, S.H.N., A.M., President, Marylhurst College, Marylhurst, Oreg.

(2) Minutes of the previous meeting, Sister M. Rose Augusta, S.H.N., A.M., Dean of Studies, Holy Names College, Spokane, Wash., Secretary.

(3) Report of the Chairman.

(4) Report of the representative to the 1939 National Conference, the Reverend William C. Gianera, S.J., Dean of the Faculties, University of Santa Clara, Santa Clara, Calif.

(5) Report of the delegate to the National Executive Committee Meeting, Brother Ralph, F.S.C., Ph.D., Dean of Students, St. Mary's College, St. Mary's, Calif.

12:00 —Luncheon.

1:00 P. M.—Afternoon Session, the Reverend Theodore J. Mehling, C.S.C., A.M., Dean of Studies, University of Portland, Chairman of the Program Committee, presiding.

I. Panel Discussion: Freshman Orientation.

- (1) Intelligence Tests and Measurements: Sister Mary Ida Annen, O.S.B., A.M., Mt. Angel Normal School and College, Mt. Angel, Oreg.
- (2) Placement Tests and Sectioning in Religion Classes, the Reverend John F. Connolly, S.J., Dean of the Faculties, Loyola University, Los Angeles, Calif.
- (3) Placement Tests and Sectioning in English Classes, Brother Bernard, F.S.C., A.M., Recorder, St. Mary's College, St. Mary's, Calif.
- (4) Orientation Courses, Sister M. Elizabeth Clare, S.H.N., A.M., President, Marylhurst College, Marylhurst, Oreg.

II. Guidance in the Catholic College.

- (1) Practical Aspects of a Guidance Program in a Women's College, Sister Mary Austin, S.H.N., Ph.D., Dean of Studies, College of the Holy Names, Oakland, Calif.
- (2) Practical Aspects of Catholic Guidance in a Men's College, the Reverend John B. Delaunay, C.S.C., Ph.D., Dean of Men, University of Portland, Portland, Oreg.
- (3) General Discussion.

SUNDAY, FEBRUARY 25

10:00 A. M.—Morning Session, Sister Miriam Theresa, S.H.N., Chairman, presiding.

- I. Rural Sociology Courses in a College of Education, Sister Helen Miriam, S.H.N., A.M., Department of Social Sciences, Holy Names College, Spokane, Wash.

- II. Non-Catholics in the Catholic College, the Reverend Leo J. Robinson, S.J., Ph.D.,

President, Gonzaga University, Spokane, Wash.

III. Religious Courses in Catholic Colleges, the Reverend James Koessler, O.S.B., S.T.D., Dean, Mt. Angel College, Mt. Angel, Oreg.

General Discussion.

12:00 —Luncheon.

1:00 P. M.—Afternoon Session, Sister Miriam Theresa, S.H.N., Chairman, presiding.

(1) Conclusions and Suggestions drawn from these meetings.

(2) The Program for next year.

(3) Business meeting and election of officers.

At the business meeting, it was decided that in the years in which the meeting of the Northwest Association of Secondary Schools and Colleges falls during Holy Week, the Western Regional Unit will hold its annual meeting at an earlier time and in a different place, but that during the years when there is no conflict between the meetings of the Northwest Association and Holy Week, the Western Regional Unit will hold its meetings in Spokane, Wash., simultaneously with the Northwest Association and the Inland Empire Teachers' Association meetings. The annual meeting for 1941 will be held at the University of Santa Clara on December 28 and 29, 1940. The following officers were elected:

Chairman: Sister Miriam Theresa, S.H.N., Marylhurst, Oreg.

Vice-Chairman: Rev. John Connolly, S.J., Los Angeles, Calif.

Secretary: Sister M. Rose Augusta, S.H.N., Spokane, Wash.

Committee on Membership: Rev. W. C. Gianera, S.J., Santa Clara, Calif., 1940-42; Rev. T. J. Mehling, C.S.C., A.M., Portland, Oreg., 1940-41.

Respectfully submitted,

SISTER MIRIAM THERESA, S.H.N.,

Chairman.

REPORT OF THE COMMITTEE ON GRADUATE STUDY

The Committee on Graduate Study reports with regret the resignation of Dr. Edward A. Fitzpatrick and takes the opportunity of expressing its appreciation of his efforts in the work of the Committee during the past several years.

The Committee welcomes the appointment of Rev. Francis J. Gerst, S.J., Dean of the Graduate School, Loyola University, Chicago, Ill.

The Committee met on April 14, 1939 at Washington, D. C. This meeting consisted of a round-table discussion. There were represented about 20 presidents and executive officers in charge of graduate work in Catholic institutions.

An informal discussion presided over by the Chairman of the Committee discussed the *Admission of Students to Graduate Work*. The subject was introduced by Doctor Deferrari and the discussion opened by Rev. George O'Donnell, S.J., and Rev. Thomas F. Flynn, C.M.

The Committee met for the second time on January 11, 1940, in Philadelphia, Pa. At this meeting the Committee approved the action of its Chairman in conceding to the Executive Committee of the College Department for this year the time usually allotted for a program organized by the Committee on Graduate Study.

At this meeting, the Committee discussed the details of the Round-Table Conference to be held at the 1940 Convention. Its arrangements for this program were transmitted to the President and Secretary of the College and University Department and approved.

At the Convention of 1938, it was recommended that the gathering of statistics concerning Catholic graduate schools and presentation of such surveys be made at six-year intervals. In view of the evidence accumulated since that time concerning the value of these surveys and after considerable discussion of the various elements of the problem involved, the Committee now recommends to the Department that a survey of graduate instruction in Catholic schools be undertaken for presentation, if possible, at the 1941 Convention and that similar studies be presented every four years thereafter. Respectfully submitted,

THURBER M. SMITH, *Chairman*.

REPORT OF THE COMMITTEE ON EDUCATIONAL PROBLEMS AND RESEARCH

COLLEGE TEACHING OF RELIGION

I

THE GENERAL SITUATION

NATURE OF REPORT

This is frankly an exploratory report. It aims to discover what the situation is. Its aim is to get the problem before you as completely as possible. For the present, solutions are not its main interest—and particularly, not the conventional ready-made solutions. It has two parts: a statistical part stating some objective facts, and a descriptive part not so clearly capable of statistical treatment but revealing opinion, attitude, and facts. By means of these parts or sections we aim to present the present situation and some indication of clear tendencies and obvious problems that need further study.

THEORY AND PRACTICE OF CATHOLIC EDUCATION

In spite of the fact that the theory of Catholic education, particularly with reference to religion is so clear, so definite, so direct, and so simple, one must be surprised to discover that the actual situation has none of the simplicity, definiteness, clearness, or directness of the theoretical solution. This does not mean that in many of the colleges there is not a sense of complete adequacy of the program in religion. But an important issue to raise here may be thus stated: Are the graduates of the Catholic college distinctive morally and spiritually in their personal and in their social attitudes in their community; or are they in their spiritual and moral attitudes undistinguished from the general mass, and the mean average of opinion. This is one of the problems we are here raising as requiring further study.

CONFUSION IN THE ELEMENTARY-SCHOOL FIELD

But as in the elementary school, where the information was rather fully presented within the year,¹ there is here in the college a sense of inadequacy and confusion and a recognition of the need for further study. This is a healthy attitude and in view of the energy and intelligence being devoted to the problem there must come in the next few years a clarification of the problem, a greater sense of the reality of the situation and a program directly related to the psychological and social realities.

UNCERTAINTY IN THE COLLEGE FIELD

Father Stephen F. McNamee, S.J., of Georgetown University, is chairman of a Committee of the Eastern Province of Jesuits and says:

"I can only say that we have had a special committee in this province for the past three years and that we have no solution for the problem of religion in college! I have written to all the English-speaking provinces in the Society of Jesus, as well as to the various colleges in the United States under the direction of other religious orders. Nearly all sense the failure to present to the college boys the whole Catholic manner of life, the Catholic ethos so to speak. But no one has the solution. Hence you have my best wishes and prayers in your work. I shall look forward to your solutions.

"Being chairman and having accumulated a vast amount of matter as a committee member I do not feel that I am free to answer question 10, much as I would like to do so."

CONFUSION IN THE HIGH-SCHOOL FIELD

At St. Benedict's College (Atchison, Kans.) a study was made (and published December 1936) of the status of "religious training of freshman college students" and this is a revealing report. We do not here make the comparison between Catholic high-school trained and public high-school trained, except to say "that the boys coming from public

¹ Cf. Fitzpatrick and Tanner *Methods of Teaching Religion in Elementary Schools*.

schools do not know their religion as well as the boys from the Catholic schools." This was to be expected, but the extent of errors by the Catholic high-school product on fundamental questions was surprising. We shall return to that question after a comment on the reason for giving the test.

The reason for giving the test was the experience of the teachers of religion discovering in the classroom the strange and marked ignorance of the students. The introductory paragraph of the report says:

"For more than five years the professors of the regular Religion classes in college have complained of the great difficulty in adjusting the teaching of this all-important subject to the needs of the students. Discussion and analysis brought out the fact that the students in each class appeared to have a marked unevenness in fundamental preparation; a great many students in each class disclosed such marked ignorance of the fundamental truths and doctrines of the Church that it was impossible to follow out the regular courses of instruction in religion as outlined and taught in former years. How remedy the situation?

HOW MUCH RELIGION DOES THE COLLEGE FRESHMAN KNOW?

Let us give the results for the first 10 questions for both groups:

- (1) Faith alone is all that is necessary for salvation.

Group P²—69% failed.

Group C³—59% failed.

- (2) The Bible is the sole rule of Faith.

Group P—79% failed.

Group C—42½% failed.

- (3) No merely human being could make sufficient satisfaction after the sin of Adam and Eve.

Group P—61% failed.

Group C—23% failed.

- (4) The Catholic doctrine about Jesus Christ is that He possesses both a divine and human nature. He possessed the divine nature from all eternity and in the fullness of time assumed the human nature.

² "P" means public-school groups of freshmen.

³ "C" means high-school group of freshmen.

- Group P—100% failed.
 Group C—59% failed.
- (5) Perfect happiness cannot be obtained in this life.
 Group P—25% failed.
 Group C—15% failed.
- (6) Man can know the existence of God by reason alone.
 Group P—41% failed.
 Group C—34% failed.
- (7) Outside the Church there is no salvation. This question may appear in various forms. Thus, only those belonging to the soul of the Church may be saved.
 Group P—79% failed.
 Group C—59% failed.
- (8) How may original sin be removed.
 Group P—43% failed.
 Group C—21% failed.
- (9) All will enjoy the same degree of happiness in Heaven.
 Group P—71% failed.
 Group C—28% failed.
- (10) Every one is bound to perform good works.
 Group P—25% failed.
 Group C—28% failed.

METHODS OF TEACHING RELIGION IN HIGH SCHOOL AND IN COLLEGE

This is not a secure foundation in either case, and the result for the Catholic high-school freshman though better is rather surprising in its deficiency. This result may raise a question as to whether there is any essential difference between the methods, spirit, and practice of the college in its instruction and training in religion, and of the high school. The methods in the Catholic high school are at least from this data not as effective as we thought.

II

THE PROBLEMS AS FORMULATED BY TEACHERS IN THE FIELD

The question, "Are there any topics in religion in higher education that you think we should especially discuss?" brought forth a considerable number of replies and we are presenting them below in two sections: (1) of a general

character and (2) those of a more specifically pedagogical nature; that is, dealing more definitely with the problems of curriculum and method rather than aim and purpose or end.

APPLICATION OF RELIGION TO LIFE

One of the persistent questions that goes through this whole study finds expression here. It is the sense that what we are doing is not finding adequate expression in the individual and social life of the student. The topics listed under this heading are as follows:

- (1) How to bring Christ more intimately into the lives of the students. One of the colleges proposes the problem: "Is the College Religion course immediately to inspire for better living or to train the intellect in religious thinking?"
- (2) The application of her religion for the young woman in the upper class of society.
- (3) Making leaders out of Catholic-college students.
- (4) Preparation for Catholic Action in our Catholic parishes, especially after graduation.
- (5) How to bring about a more complete transfer of knowledge into immediate practice.
- (6) The relationship of the natural virtues with the supernatural life.
- (7) Making religious training practical.
- (8) Christian Asceticism.
- (9) Making the Religion courses vital to our time and present problems.
- (10) Our responsibility as citizens. The necessity of making our religion vital in our daily inter-course with others—business and social—especially in civil affairs emphasizing our duties as citizens.
- (11) The last one in this group raises a question which is implied by many others. The fact that those who "live" their religion best are not always those who "know" their religion best. We need something that will instill "the-Christ-in-us" doctrine.

COURSES FOR PARTIALLY-TRAINED CATHOLICS AND FOR NON-CATHOLICS

Among the topics to be discussed in this course are: (1) Religion topics for Catholics who have not attended Catholic

high school. This is put more fully in the following statement:

"I am concerned about the Catholic Freshmen who have had no Catholic high-school education. These students are unable to understand or appreciate even the language used in our freshmen courses. From actual experience I know that these are Catholics in name only and are skeptical about any of the teaching of the Faith and the claims of the Church. Provision should be made for grouping these students in special classes and an introductory course in religion is needed, because not having had any religion in high school they are unused to the notion of studying religion or having to take a course in it. Such a course should be not apologetics, but descriptive, informative, and expository. I think that the Deans should so arrange schedules that these groups of students could be segregated for special courses in religion."

One of the colleges says:

"We are particularly interested in a Religion Orientation Course for non-Catholic students of Freshman standing. Some non-Catholic Freshmen so strenuously object to Dogmatic Religion. Would a course in simplified form, of Theodicy be better for modern non-Catholic students, who so frequently show pragmatic tendencies as to whether God is or not."

THE TRAINING OF THE TEACHER

The question of the training of the teacher in religion is raised in a few of the answers. The following are the questions that were raised:

- (1) What special preparation should the teacher in religion in a college have?
- (2) Where can a lay person or a Sister be adequately prepared for teaching college religion?
- (3) What is being done to stimulate the religious vocations in our colleges?

THE RELIGION CURRICULUM

The more specific educational or pedagogical questions were more numerous than those which have just been reviewed.

The problem of the curriculum seemed to occupy very much the forefront of the minds of those charged with the

teaching of religion in the college. Among the questions that they would like to have discussed are:

- (1) The practicability and possibility of making religion the core of the central course in the college curriculum.
- (2) Making the college courses in Religion on a par intellectually with other courses in the curriculum.
- (3) A discussion of just what should constitute an integrated course in junior-college religion.
- (4) The surprising fact that at least some and possibly many Catholic colleges do not require religion of the Catholic students of the college, although the catalogue usually indicates that religion is required. (Judging by the questionnaires which this committee submitted, practically all Catholic colleges require courses in Religion. I am not sure whether this questionnaire raises the question as to students in professional schools as distinct from students in colleges of liberal arts.)
- (5) Many of the elements entering into the religion curriculum, the teacher of religion would like to see discussed.
- (6) In a school where slow progress is being made with the use of the missal the experience of other schools in the teaching of liturgy and the practical means of indoctrinating in the teaching of the missal is desired. This relates itself to the following suggestion.
- (7) A good course in the college years based primarily on the Mystical Body of Christ in the liturgy.
- (8) Christian Asceticism.
- (9) The Sacrament of Matrimony in all its phases.
- (10) The place and type of course of Apologetics to be used or defense methods of religious attacks.
- (11) Equipping the student intellectually to meet the difficulties of sincere, intelligent Protestants and to uphold the position of the Church on present-day topics.
- (12) Spending a little more time on Papal Encyclicals as they come out.
- (13) A course in Theology for selected students in the Senior year.
- (14) Holy Scriptures in the college course.
- (15) Religion in current moral problems.
- (16) One tells us that if he could find time he would describe thirty courses which would go far to lifting

religion to the plane of upper religion secular subjects.

There are some general questions on the curriculum that that may be grouped by themselves:

- (17) The potential demand for majors and minors in religious education.
- (18) The problem of the selection of material; not every subject can be taught nor all of every one of them in the time allowed.
- (19) Should there be a definite correlation between religion and philosophy or should they be kept distinct?
- (20) The feasibility of the N.C.E.A. proposing that the bishops at their annual assembly in Washington, D. C., a specific program of studies that every Catholic high school and college must follow—a unified program of Religion.
- (21) The question of methods and textbooks is raised here as elsewhere. The two topics that inquiry was made upon were:

- (1) adequate textbooks,
- (2) effective teaching methods.

SOME "FURTHER SUGGESTIONS"

The last question given on the questionnaire was: "Have you any further suggestions or comments?" and some of the institutions made additional suggestions here. Several of the institutions expressed great satisfaction and hope that some systematic study of the problem of religion in the college is being undertaken. One of the most enthusiastic statements was as follows:

"I should like to say that the initiation of this study is, perhaps, the most significant action that the National Catholic Educational Association project at this time. I sincerely hope that the response of all colleges will be so wholehearted that you will be enabled to revolutionize our Catholic-college curricula in the matter of religious instruction and practice. We have been reminded so often of the sad state of affairs in this respect in our colleges—now the longed-for improvement becomes a possibility. If all of us work together, I am certain that we will be able to place our Catholic colleges in the forefront in twentieth-century education because we will realize what we have been told fre-

quently by outsiders; namely, that we have the unifying principle of all education which secular institutions lack, our faith."

Among the suggestions contained in answer to question 20 were the following:

- (1) The question of textbooks was repeated even here. One college is looking forward to the ideal basic textbooks for freshmen and sophomore religion; another wants the problem of a basic text or study syllabi discussed.
- (2) Graduate courses in Religion, it is suggested, should not be overlooked and more particularly students in the Social Sciences should have Theological knowledge commensurate with their academic standing.
- (3) The suggestion is also made that definitely-planned Religion courses for non-Catholics should be included in the curriculum.
- (4) One institution naively remarks: "Since the priests take care of the subject, we think them capable of finding the needs of our students. The Catholic Action Club meets and produces Religious skits."
- (5) One of the colleges wants to meet the problem of the rudimentary knowledge of religion that half of the college entering students have without organizing two separate courses in Religion.
- (6) The college referred to immediately above wants to know if there is place in the liberal arts college for a scientific course in Theology.
- (7) In answer to this question, too, we find the proposal of tying up in some manner the work in religion classes with the parish work so that the principles of religion will be carried over into actual life.
- (8) Full-time teachers of religion, it is suggested in another answer, enhances the place of religion in the curriculum.
- (9) A list of chapel speakers is referred to in another answer as suggested that this means should be used for training students.
- (10) The Catholic students should be induced to read at least the New Testament and parts of the Old Testament as a basis for class discussion.

III STATISTICAL SUMMARIES GENERAL

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III

GENERAL STATISTICAL SUMMARIES

1. TABLE NO. 1—SUMMARY OF ANSWERS TO
QUESTIONNAIRE ⁴

In view of the fact that some of the colleges that are listed as men's colleges but the statistics of which contained women students and women graduates, for this table we adopted the classification furnished by the institution itself to the United States Bureau of Education and published in its recent directory.

One hundred and eleven institutions replied to the questionnaire at the time of tabulation. A few have come in since. Where the total of a column does not equal one hundred and eleven, some institutions failed to answer the question or answered it indefinitely.

TEXTBOOKS IN RELIGION

We give here a list of the textbooks reported as used in the Catholic colleges with the number of colleges reporting the use of each. We should like to classify these books by years or courses, but it was not always possible to do so. We present this list this year and we shall localize more definitely by courses and years the information, if it is thought desirable by the Association. The list is as follows:

TABLE NO. 2—RELIGIOUS TEXTBOOKS USED IN CATHOLIC
COLLEGES

<i>Name of Book</i>	<i>No. of Colleges</i>
Adam, Spirit of Catholicism.....	1
Aquinas, Summa Contra Gentiles.....	1
Augustine, City of God.....	1
Baltimore, Catechism No. 2.....	3
Bible.....	14
Bible, New Testament.....	3
Borgman, Libica.....	1
Brothers of Christian Schools—Catechism of Chris. D.....	2
Callan, Four Gospels.....	1
Campion, Religion, a Secondary School Course—III.....	4
Cassilly, Religion, Doctrine and Practice.....	4

⁴ Questionnaire is given in the appendix.

<i>Name of Book</i>	<i>No. of Colleges</i>
Chesterton, Catholic Church and Conversion	1
Chesterton, Everlasting Man	1
Chetwood, God and Creation	13
Civardi, Manual of Catholic Action	1
Confray, Studies	1
Cooper, Religion Outlines for Colleges—I	24
Cooper, Religion Outlines for Colleges—II	20
Cooper, Religion Outlines for Colleges—III	21
Cooper, Religion Outlines for Colleges—IV	21
Coppens, A Systematic Study of the Catholic Religion	3
Daily Missal	4
Deharbe, Complete Catechism of the Catholic Religion	1
Devine, The Commandments Explained	2
Devine, The Sacraments Explained	2
Devivier, Christian Apologetics	1
Dougherty, Outlines of Bible Study	3
Dowd, Gospel Guide	1
Doyle, The Defense of the Catholic Church	18
Ellard, Christian Life and Worship	21
Encyclicals, Four Great	4
Encyclical, Marriage	1
Encyclicals, Social	1
English and Wade, Rebuilding the Social Order	2
Fitzpatrick, Highway to God	1
Fouard, Christ the Son of God	1
Fouard, St. Paul and His Missions	1
Fouard, St. Peter and the First Years of Christianity	1
Gasparri, Catechismus Catholicus	1
Gigot, Outlines of Jewish History	1
Gigot, Outlines of New Testament History	1
Glenn, Apologetics	5
Glenn, Ethics	1
Glenn, The History of Philosophy	1
Graham, Faith for Life	7
Grandmaison, Jesus Christ—3 vol.	1
Grant, The Orient in Bible Times	1
Herzog, Channels of Redemption	13
Herzog, God the Redeemer	13
Hill, The Catholic's Ready Answer	3
Hogue, Outline of Christian Morality	1
Hughes, A History of the Church	2
Hurley, I Believe	2
Husslein, The Christian Social Manifesto	1
Kempf, The Questions of Youth	2
Kramp, Eucharistia	1
Lattey, Westminster Version of the Sacred Scriptures	1
Laux, Church History	5
Laux, Course in Religion for Catholic High Schools and Academies	4
Leibell, Readings in Ethics	1
Lord, Religion and Leadership	16
Lortz, History of the Church	3
McKee, Annotated Reading	1

<i>Name of Book</i>	<i>No. of Colleges</i>
Madgett, Christian Outlines.....	1
Mersch, Morality and the Mystical Body.....	1
Messenger, Studies in Comparative Religion—5 vol.....	1
Messmer, Outlines of Bible Knowledge.....	1
Michel, The Christian in the World.....	1
Michel, The Liturgy of the Church.....	1
Michel, Our Life in Christ.....	2
Mimeographed Notes.....	11
Moore, I Also Send You; Christ and His Church.....	1
Morrison, The Catholic Church and the Modern Mind.....	5
Morrison, Character Formation in College.....	1
Morrison, Marriage.....	8
Morrison, Revelation and the Modern Mind.....	2
Morrison, Think and Live.....	1
Mourret, A History of the Catholic Church.....	1
Newman, Catechism.....	1
O'Brien, Life of Christ.....	3
O'Brien, Faith of Millions.....	1
Parsch, The Liturgy of the Mass.....	1
Poulet, History of the Catholic Church—2 vol.....	1
Ross, Christian Ethics.....	1
Russell, Christ the Leader.....	6
Schmidt, Faith and Reason.....	1
Schumacher, Social Message of the New Testament.....	1
Scott, Answer Wisely.....	1
Scott, Credentials of Christianity.....	1
Seminary Professor, Manual of Christian Doctrine.....	2
Sheed, A Map of Life.....	2
Sheehan, Apologetics and Catholic Doctrines.....	25
Sheen, God and Intelligence.....	2
Sheen, Religion without God.....	1
Tanquerey, Dogmatic Theology.....	1
Tanquerey, The Spiritual Life.....	3
Turner, Lessons in Logic.....	2
Ward, Catholic Evidence Training Outlines.....	1
Wilmer, Handbook of Christian Religion.....	9

IV

THE ISSUES RELATING TO THE STATISTICAL MATERIAL

NUMBER OF HOURS OF RELIGIOUS INSTRUCTION

It is quite clear from the statistics submitted to this Committee that the Catholic college is ordinarily requiring of all its Catholic students eight semester hours. In some cases—in many cases—institutions require two (2) hours of instruction in religion for each semester hour of credit given. This is a practice that at least might be questioned

in view of the general practice of higher education that one hour of instruction ordinarily receives one hour of credit and of the attitude occasionally expressed that students think the practice is unfair.

Possible Criterion:

From this data, it is obvious that:

- (1) All Catholic senior colleges may be required as a minimum to require of all Catholic students eight (8) semester hours of instruction on the collegiate level counting one hour of instruction for one semester hour of credit.

⁵ There are certain supplementary questions that may be raised in the development of this criterion:

- (1) Is an offering of eight semester hours of credit an adequate offering of a Catholic senior college?
- (2) How shall minimum essentials in content of a college program in religion be determined?

ANNUAL RETREAT

An annual retreat of three days required of Catholic students is set down in all Catholic institutions. There is very slight variation.

Possible Criterion:

Taking this fact and applying it to the question of constituent membership (formally called accreditation) we may formulate a rule:

- (a) All constituent members of the College and University Department (N. C. E. A.) shall give an annual retreat of at least three days required of all students.

The development of this criterion will require the consideration of such questions as:

- (1) the spirit in which the retreat is conducted;
- (2) the qualities of the retreat master for the group;
- (3) the character of the retreat for the group;
- (4) the relation of the retreat to the religious program of the college;

⁵ For an interesting supplementary discussion see Appendix A, which contains a report from the University of Detroit on "Acceptance of Religion Credits."

- (5) specific provision for non-Catholic students on the retreat days.

CHAPLAIN

Most of the Catholic colleges have a full-time chaplain, some have part-time chaplains. Many of the colleges report in the statistics having a full-time chaplain but the number of additional duties assigned to him, particularly heavy teaching loads, shows that the chaplain is not in fact a full-time chaplain. The discussion later will show that the chaplaincy is not clearly conceived as a part of the religious-educational function of the college. If the chaplain is merely the minister of the liturgical services of the college church or chapel, the question of full-time or part-time may not be so important, but if he is the guide or supervisor of the religious influences in the college, then it is very much more important. In any case, the priest who conducts the religious services of the college should use the sermons or other instruction opportunities to reinforce, supplement, or give direction to the educational program of the college.

Duties which we often think belong to the chaplain are assigned to priests with various titles; for example, in a Western institution, the duties of the Dean of Men are thus described:

The religious life of the Catholic student is under the guidance of the Dean of Men, who makes available those practices so essential to the true Catholic life. He takes a kindly interest in the problems of the students who can come to him for instruction or advice at any time. He is assisted in this work by the priest members of the faculty. Every effort is expended and every opportunity given to prepare the student to become an active and helpful influence in his home parish and in the broader activities of the Church when he has left the walls of the University.

At the other end of the country, the duties of the counselor of students is thus described:

To further the religious training of the students, one of the Fathers of the Faculty is appointed as coun-

seller or adviser of the students. His principal duty is to direct the spiritual activities of the College, and the various religious societies and sodalities, in regard to which he exercises much the same supervision as the Dean of Discipline exercises in his department. He provides opportunities for the students to receive the sacraments in addition to the times assigned for the general student body. He is in a special sense the friend and adviser of the students, not only in matters directly spiritual, but, also, material and temporal, in their studies, their social duties, and in other intimate and personal matters as each one may wish.

There is a statement in connection with a few colleges that we may note here as a possible matter for further inquiry. It is that the college is considered as a parish, and the chaplain, the pastor, conducts the religious life of the college as a parish, thus initiating the student in the habits of parish cooperation.

THE CHAPLAIN IN THE STATISTICS

FOURFOLD FUNCTION OF CHAPLAINS

The position of the chaplain in the Catholic college is apparently not always clearly conceived nor definite in function. As we read over in detail the statements by the various colleges, the material, we think, finds its classification under four heads:

- (1) The care of religious services; the liturgical practices of the school.
- (2) The guidance of students.
- (3) The supervision of extra-curricular activities.
- (4) Additional but unrelated activities.

THE LITURGICAL DUTIES OF THE CHAPLAIN AS PRIEST

In general, the chaplain has the care of the spiritual life of the students in the college where he exists as an officer of the college. We are now discussing the chaplain for students who may be a different person than the chaplain for the religious community that is conducting the college. He naturally has charge of the time and persons who con-

duct the regular religious exercises and practices of the school, namely:

Sunday Mass,
Daily Mass,
Confessions,
Holy Hour,
Weekly Sermons and Sermons for special occasions,
Administering of Sacraments,
Holy Communion,
Confirmation, Extreme Unction, etc. whenever necessary,
Instruction of Converts.

IN CHARGE OF SODALITY

The principal extra-curricular activity of the chaplain seems to be to supervise the Sodality and have charge of the Sodality reception.

ADDITIONAL DUTIES

Apparently, the work of the chaplain is not adequate to keep most of the chaplains busy in the conducting of the spiritual life of the college, for many other assignments are often given him. Or are the other duties major, and the chaplaincy incidental? The following duties are also performed by persons listed as chaplains, full or partial programs as teachers of religion, or philosophy, or other subjects.

Possible Criterion:

For the present it seems inadvisable to formulate any criterion in terms of a chaplain, but a tentative formulation as a basis of further information may be made:

- (1) The religious life of the college should be conducted as a parish, with the parishioners cooperating, and the usual parish organizations, but with a more intensive spiritual life which the college conditions make possible.
- (2) Provision should be made for daily confessions at a regular time.
- (3) Opportunity to secure advice in religious matters and moral matters should be understood to be available at all times, and counsel should be systematically planned for.

- (4) Counselors should not be overloaded with other duties, including the teaching of religion or philosophy, and should not be involved in the administration of the discipline of the school.

CLASSIFICATION OF STUDENTS

The classification of students in religion seen in the light of the facts of widely varied training and achievement of college Freshmen, seems a necessity. There is a strong tendency to do this at entrance, but it ought to be universal. A number of colleges offer only the eight semester hours required for graduation which assumes a homogeneous group. The distinction is often merely on the basis of those who have had Catholic high-school training and those who have had no Catholic high-school training. This is not always a safe basis and there are wide individual variations. A division into two groups may not be adequate, and specific provision ought to be made for individual instruction, or instruction in small groups; e.g., preparation for Confirmation which is occasionally necessary. There is an increasing use of the Cunningham test which certainly helps reveal the facts about the knowledge of the student.

There seems to be no subsequent classification of students.

Possible Criterion:

While the tendency is strong and a number of institutions have classified students in religion, the following criterion should, we think, be adopted as a requirement of all constituent members:

The Freshmen of all colleges should be classified with reference to their knowledge of Catholicism (instruction, liturgy, social, and personal applications) and appropriate and diverse provision made for educational opportunities to meet the varied needs and achievements of the students. (For the present, this shall provide as a minimum for two groups.)

COMPREHENSIVE EXAMINATION IN RELIGION

The information sought on comprehensive examinations was not secured. The term "comprehensive examination" was understood in many senses, and was confused generally with term, quarter, and semester examinations and even

placement examinations. We understood in our question by "comprehensive examination" an examination generally of a field of knowledge or of human experience without reference to the courses that are offered. Apparently, there are very few institutions that give a comprehensive examination as a requirement for graduation; however, we leave this problem for later inquiry. This is clearly a field where the need is for education and not for judgment in terms of a criterion. This is an indication of the wisdom of the present procedure, and shows its possibilities in rendering services to our colleges.

REQUIREMENTS FOR TEACHERS IN RELIGION

There is apparently the very strong consensus that the teachers of religion in colleges should be priests though as the statistics will show in some places Sisters teach religion as do lay people sometimes in a supplementary capacity. The priests who are assigned to a college obviously in diocesan institutions requires in two of the colleges the approval of the bishop. Though this is not stated, obviously this is a requirement in all institutions where diocesan priests are teaching in colleges. In practically all the cases where Sisters are teaching and lay people are also teaching, the work is under the supervision of a priest.

TRAINING OF A PRIEST WHO TEACHES RELIGION

There is an indication in a number of cases that the priest should have more than merely the ordinary training in Theology in the seminary. Some of the comments are as follows:

One institution requires at least a year in a school of religion at the Catholic University after ordination.

Some of the colleges require a doctor's degree in Theology.

One institution would like to have at least a graduate major in Theology with a minor in Philosophy.

Another institution wishes a thorough foundation in Scholastic Philosophy.

Another requires Masters degree in religion as a minimum.

The qualifications for one of the Brothers' colleges are ascertained by the examinations conducted by the Institute of the Brothers of Christian Schools.

Another requires a licentiate in Sacred Theology.

Another lists Ph.D.'s from the Gregorian University.

OTHER QUALIFICATIONS OF TEACHERS OF RELIGION

Among the qualifications listed for teachers of religion besides the formal training in religion, theology, or philosophy are:

- (1) Their understanding of youth, their special interest in the work and special preparation.
- (2) Ability to teach—mentioned by several institutions.
- (3) Another college has practically the same points as the first one but expressed as follows: "proper preparation, natural aptitude, love for this type of work."
- (4) Zeal and the necessary personality traits.
- (5) Well grounded in religion and good understanding of human nature.
- (6) General fitness.
- (7) Enthusiasm, purpose, and educational insight.
- (8) Teaching youth by their example as well as by precepts.

Possible Criterion:

From the practice something in the way of a criterion may be formulated:

- (1) The ordinary teacher of religion should be a priest, though lay people or Religious (Sisters and Brothers) should be used if they have the necessary knowledge and are acceptable to the bishop of the diocese (where this approval is necessary).
- (2) It should be shown affirmatively that the person assigned to the teaching of religion:
 - (1) has general fitness,
 - (2) is especially interested in the problem,
 - (3) has ability and skill in teaching,
 - (4) has enthusiasm and understanding of youth,
 - (5) regards it as of major importance, not an incidental duty.

TEXTBOOKS IN COLLEGE RELIGION

Table No. 2 shows the wide diversity of textbooks used in the field of the teaching of college religion. Teachers are using at least some of the textbooks because they are, in their opinion, the best available—not that they are the best. It is good that so many authors are working on the problem and there is a critical attitude on the part of teachers. A bad practice that has become manifest in some of the lower schools has not manifested itself clearly on the college level. It is the use of books because they are published by members of the order. The important fact for the present is the diversity of texts, and consequently, the uncertainty as to curriculum. For a more detailed statement of this problem see the section in the “Content of Religious Instruction.”

THE PRACTICAL RESULTS OF THE SODALITY
ORGANIZED SODALITIES IN CATHOLIC COLLEGES

One of the questions asked was whether there was an organized sodality. Practically in all institutions there is some kind of religious organization and most of them call it a sodality. Some call it a Catholic Action Club and some give it other names.

In one institution—Nazareth Junior College, Nazareth, Ky.—“The whole curriculum is organized around the sodality as a core.” Time did not permit us to find out more definitely about this statement, but if this is the fact then it certainly is a matter for very careful subsequent investigation in order that all our institutions may know how this is done.

At Duchesne College, Omaha, Nebr., the sodality is a kind of reward. The college statement is:

The sodality is so hard to get into and its membership so prized that students work very hard to overcome faults and character defects as a result.

THE PRACTICAL RESULTS CLAIMED FOR SODALITY

The question asked besides the fact whether the sodality was organized was: “What are the practical results of the

sodality in the life of the college?" Though no examples are given or methods of how these results are achieved, for the purpose of the report we are now giving, we list the results which are reported as flowing from the sodality:

- (1) Motivates Mass attendance and reception of the sacraments.
- (2) Sodality social affairs bring religion into the students' daily lives.
- (3) Contact with the work of a national organization is an inspiration to members.
- (4) More frequent reception of the sacraments.
- (5) Higher ideals in spiritual life.
- (6) Results in Catholic Action—social and charitable application of religion.
- (7) Emphasizes the spiritual and corporal works of mercy.
- (8) Gives a definite Catholic tone to social activities and other extra-curricular activities.
- (9) Generous help given to the poor.
- (10) Provides scholarship to a college for colored students.
- (11) Supports missions.
- (12) Develops personal holiness and responsibility to the group in a practical way.
- (13) Elevates the daily language of the students.
- (14) Helps articulate religion with everyday life.
- (15) Increases piety.
- (16) The infiltration of spiritual ideals and motives into the daily lives and activities of the students.
- (17) Promotes the use of the missal.

THE ACTIVITIES OF THE SODALITIES

Some of the activities of the Sodality are:

- (1) The sodality manages a cooperative store of its own.
- (2) Conducts open forums in which Catholic social problems are treated.
- (3) Brings outside preachers to the college.
- (4) Splendid outlet for apostolic activity.
- (5) General uplifting influence on the morale of the students as a body.
- (6) Conducts 20 study clubs.
- (7) Conducts a Legion of Decency drive.

- (8) Promotes Catholic literature.
- (9) Develops leadership and special ability.
- (10) Complements the religion courses.
- (11) Acquaints students with noteworthy contemporary Catholics and events.
- (12) Provides lecture teamwork.
- (13) Furnishes cheer and entertainment for the Old Folks' Home, Little Sisters of the Poor, St. Joseph's Home for Foundlings, St. Joseph's Shelter, and the Orphan Asylum.
- (14) Discusses religious topics.
- (15) Catechetical work in parishes.

V

THE CONTENT OF RELIGIOUS INSTRUCTION

NOT MERELY EXTERNALS

We shall not get very far if we continue to state our requirements for religion in the Catholic college in terms of merely externals. "You must require for graduation eight semester hours in religion, there must be an annual retreat for three days, you must have a good collection of Catholic books on religion and borderline subjects, etc., etc." We must slowly but progressively come to the actual problem—Christian formation of youth—until Christ be formed in them. We must now consider seriously not only the requirement that there must be a minimum number of hours of instruction, but we must concern ourselves with what is the content of that instruction, while there are further questions that should be our next step. What should be the content or curriculum of the Religion Course? How shall it be organized? You must cooperate in working out that problem.

SPECIFIC DETAILED PROPOSALS

A number of our teachers and administrators with true apostolic zeal have gone to the pains of formulating their thoughts and their experience. I think we can render no better service to you and to the cause of Catholic education than to present you these suggestions. The Committee

itself will need time to consider it, too, but the discussion should by no means be confined to the Committee. This material might very well be made the basis of faculty meetings, or at least of departmental meetings in the Department of Religion. Need we say, we shall welcome your suggestions, or questions, or solutions. We present herewith detailed statements from the following institutions:

- (1) Creighton University, Omaha.
- (2) Fordham University, New York.
- (3) Loyola University, Chicago.
- (4) University of Detroit.
- (5) Carroll College, Helena.
- (6) De Paul University, Chicago.
- (7) Briar Cliff College, Sioux City.
- (8) Mount Mercy Junior College, Cedar Rapids.
- (9) Notre Dame of Cleveland.
- (10) St. Francis College, Brooklyn.
- (11) St. Mary's College, Indiana.

We would have printed all the formulations that came in, but that would have been repetitious, and, moreover, we thought these more detailed considerations would probably be most helpful.

QUESTION 10. CREIGHTON UNIVERSITY, OMAHA.

(a) *Religious Instruction:*

It is thought that religion should be taught each semester the student is in college. The student studies Christ (1st year); His work, the Church (2nd year); the teachings of that Church—dogma (3rd year); the applications of the Church's teaching to modern economic, social, and family problems (4th year).

The student who has not had HS religion must omit Life of Christ as it is thought a survey of doctrine and practice is more to the point for him.

Pre-professional students who will be at school only three years, provided they have had HS religion, omit the material taught in the regular third-year courses and take that taught in fourth year.

(b) *Religious Worship:*

Weekly Mass of the student body, if possible voluntary. In addition a students' Sunday Mass.

(c) *Religious Practice:*

A succession of tridua and novenas throughout the school year together with short noon devotions (5 to 10 minutes) during particular months (e.g., October, May, and Lent)—all of these in keeping with the liturgical year or else in keeping with the special needs of the students at particular times (e.g., Novena for success in exams).

Confessions every day at some convenient hour; if possible the noon period.

Discussions clubs to supplement the teaching of religion in the classroom.

Personal contact for spiritual purposes by leaders in the school, which could be conducted through the sodality. This contacting can be made for every spiritual activity which is put on. It must be systematized so that all students are reached and so that those who do the contacting are friends of the men and women reached. This last will make for effectiveness.

Easily available use of Catholic pamphlets to give students a taste of Catholic literature and offset the evil effects of indecent literature.

Some method of making the students learn self-sacrifice by giving some little material contribution for some spiritual cause.

(d) *Social Applications of Religion:*

Under religious auspices social functions should be held to give the Catholic students a sense of their own solidarity and to teach them that they can have a good time and still be decent and wholesome. In some way they should be made distinctive, different from any other social event in the school, perhaps by exclusiveness (e.g., only Catholics) and by informality, so that the students themselves and also the non-Catholics may be able to compare them with the other social functions which take place around the school.

(e) *Non-Catholic Students:*

At Creighton we have obligatory classes during the first two years (meeting twice a week) for non-Catholic students. Content of the Freshman course: existence of God, the soul, free-will, etc. conducted

with plenty of discussion by class. Sophomore course: character training (moral problems). . . . The courses are liked by the students . . . give a good foundation in fundamental religion, natural of course . . . clears mind of agnosticism, etc.

QUESTION 10. FORDHAM UNIVERSITY, NEW YORK.

- (1) It seems to me that religion as taught here now includes all but the last (e). To date we have not had enough non-Catholic students to give a special course. Many of the non-Catholics attend the regular religion classes. During the time of retreat, we give three lectures a day to all non-Catholic students who do not wish to attend the retreat. These are apologetic in character—Religion, Divinity of Christ, the Church, the Commandments, etc.

I think it is a mistake to look upon religious worship and religious practice as something divorced from religious instruction which included both. The various religious functions during the school year illustrate the liturgy and both religion and ethics bring in the social applications.

INTERRELATED COURSE IN RELIGION FOR COLLEGES

<i>Dogmatic</i>	<i>Moral</i>
<i>Freshman</i> —Apologetics: Divinity of Christ; Divinity of the Church of Christ.	Commandments of God.
<i>Sophomore</i> —Scripture and Tradition; Redemption; Incarnation; Grace. Sacraments of Baptism, Confirmation, Holy Orders.	Commandments of the Church. Theological, Cardinal, Moral Virtues.
<i>Junior</i> —Sacraments of Holy Eucharist, Penance, Extreme Unction, Matrimony. The Mass. The Last Things.	Prayer. Corporal and Spiritual Works of Mercy. Catholic Action.
<i>Senior</i> — ⁶ Existence and Attributes of God. The Trinity. Creation. Original Sin. Angels. Demons.	Vocation. Duties of States of life.

⁶ These matters are put in Senior because by that time they will have seen the philosophical and scientific arguments.

<i>Social</i>	<i>Liturgical</i>
<i>Freshman</i>	
Christian Marriage.	Low Mass.
Encyclical Pius XI.	High Mass.
	Pontifical Mass.
	Requiem Mass.
<i>Sophomore</i>	
Christian Education.	Vespers.
Encyclical Pius XI.	Benediction.
	Holy Week.
<i>Junior</i>	
Labor Questions.	Various Devotions.
Encyclicals Leo XII and Pius XI.	Liturgy of the Sacraments.
<i>Senior</i>	
Justice and Peace.	Eastern Rites.
Encyclicals Pius XI and Pius XII.	Blessings of the Pontificale - Church, Bells, etc.
	The Roman Ritual.

CHARLES J. DEANE, S.J.

QUESTION 10. LOYOLA UNIVERSITY, CHICAGO.

(a) *Religious Instruction:*

"The general aim of the religion curriculum should be to present the essentials of Catholicism in so intelligent and appreciative a fashion as will result in personal and apostolic living by our Graduates." Report of Jesuit Teachers Convention at Campion College, 1938.

To obtain this the following key doctrines must be taught:

- (a) course in Apologetics;
 - (b) concept of the Supernatural Life;
 - (c) Sacrifice of Christ and the Sacrifice of the Mass;
 - (d) dogma of the Fall and the Redemption;
 - (e) the fact of the Mystical Body;
 - (f) the attitude of the Church on Social Problems.
- (b) *Religious Worship and Practice:*
- (c) All Religion courses should have as their aim the spiritual, intellectual, and psychological orientation of the student toward Catholic living. This means that the student should learn (1) how to pray;

(2) how to assist at Mass; (3) how to grasp the meaning of the liturgy; (4) to understand the motives for the practice and development of Catholic virtue; (5) to appreciate personal relationship with Christ, His Mother, and the Saints.

(d) *Social Applications of Religion:*

Courses in the Social Encyclicals and their applications to modern problems should be given to all students. These courses, however, need not be confined to the Religion Department; in fact, they may be more effective if taken as sociology or economics. A course in Marriage and the Family should also be included.

(e) *Non-Catholic Students:*

Provision should be made for courses in Natural Religion for incoming non-Catholic students. If these students can be persuaded to take courses in Supernatural Religion, this is obviously to be desired. At Loyola, all non-Catholics must take courses in Natural Religion during their freshman and sophomore years.

NOTE: The following is a summary of the religion curriculum as followed at Loyola:

All Freshmen and Sophomores are required to take the Formal Religion courses given in these sections twice a week for four semesters. Eight credit hours are given for these courses and this number of credits is demanded for any degree. No religion credit is given in the upper division but students are required to take courses each semester in subjects of definite religious content. For example, the courses in Marriage and the Encyclicals are taken as sociology and credits given in sociology; the literature of the Bible receives credit from the English Department; the course in Catholic Leadership is recognized as a History course and credits given by the History Department.

QUESTION 10. UNIVERSITY OF DETROIT.

PROGRAM OF RELIGION IN CATHOLIC COLLEGES
AND UNIVERSITIES

(a) *Religious Instruction:*

(1) *Rational Foundations of Faith.* Most Catholic students find it extremely difficult to realize how thoroughly shot through with Rationalism is the atmosphere in which they live. Consequently they are absorbing that mental atmosphere without a

proper antidote to its poisonous influence, as long as apologetics is taught as it usually is: dummy "adversaries" proposing catechetical objections which are answered in similar school-boy catechetical fashion. Fear of raising the real difficulties and not being able to answer them satisfactorily seems to keep most writers of books on apologetics from facing the situation squarely. A more positive treatment of this matter: an "*apologia*" such as the early Christian Apologists wrote, but adapted to the situation which the Church faces today, will be far more effective in the long run. Such an attempt has been made by me in the first part of my work: Christian origins. It will give a college Senior plenty of work, as well as an opportunity to coordinate his knowledge of history, philosophy, sociology with his religion; yet it can likewise be adapted to freshmen classes.

(2) *The Church*. Though the first part of the study of the Church is a continuation of the rational investigation described above, the picture is incomplete until the Church's testimony to herself is given. The distinctly different method of approach should be stressed when passing from the identification of the Church as a philosophico-historical study, to the full knowledge of the Church as the Mystical Body of Christ. When this is done in the same treatise, studying the Church's internal characteristics and the nature of Faith, the transition to doctrine and the Church's authority herein is more fully appreciated by the student.

(3) *Doctrine*. The principal mysteries of Faith should be studied: The nature of God, the Trinity, creation, original sin, the Incarnation, and superficial seminarians' course; but one that studies the mysteries to appreciate the whole supernatural plan which God has made for man. Practical applications for a fuller supernatural life are easily made throughout. Then the treatment of the supernatural life of grace and the means of grace: Sacrifice and sacraments, will unfold a sphere of life that should mean something to the student when he leaves college.

(4) "*Applied Religion*." Since the Religion Department should function primarily in the fields outlined above, other departments should take over most

of the courses where philosophy, history, literature, and sociology predominates. If courses are offered by each of these departments which coordinate these fields from a Catholic point of view (cf. Encl. 2) or treat special topics in these fields, the student will have plenty of opportunity to see how thoroughly religion enters into every field of activity and study, and conversely how these fields may help or harm themselves and religion, depending on whether or not the regulative function of religion is recognized or denied.

(b) *Religious Worship:*

The students should be given ample opportunity for assisting at Mass daily. They should not, however, be regimented, since this does not help them to form habits which they will carry out into life, but only imposes a burden which they will throw off as soon as they leave school.

(c) *Religious Practice:*

As in opportunities for worship, so likewise in the formation of habits, opportunities for practice of one's religion should be given, and their use encouraged as much as possible. With the exception of boarding schools, where those in charge of the school temporarily take over much that would ordinarily be matter for parental guidance, the school should not feel that it is obliged to form those habits of Catholic practice which only the home can form effectively.

(d) *Social Applications of Religion:*

On the intellectual side confer a (4) above. On the practical side, the sodality offers the best means for Catholic Action, whether in the sphere of charitable work, practical carrying out of Catholic social principles, or influencing political activity on local, national, or international questions.

(e) *Non-Catholic Students:*

Allowing for local differences, non-Catholic students should be made to realize that, while not wishing to proselytize, we have a sincere interest in their proper religious and moral formation. Most of them have not the slightest notion that there is any truly

rational approach to religion, even from a non-dogmatic point of view. Since their whole background in religion is non-intellectual, when not positively anti-intellectual, we can save most of them from religious and moral ruin by laying the foundations of a rational basis for religion.

We find, at the University of Detroit, that a large percentage of the non-Catholic students freely elect the course in Christian Origins after they have completed the obligatory course in Rational Foundations of Religion. For this reason we have not substituted other obligatory courses for non-Catholics, except those upper-division courses which form a part of the Catholic culture which it is our objective to impart, and which all students in liberal arts are obliged to take. The professional schools likewise have a similar program, although it is not yet completely organized.

QUESTION 10. CARROLL COLLEGE, HELENA.

In the following outline of a comprehensive program of religion in a Catholic college, there will be some duplication as several matters come under more than one of the suggested headings.

(a) *Religious Instruction:*

- (1) The Life of Christ.
- (2) The Supernatural Life
 - (a) nature,
 - (b) application in daily living.
- (3) The Church, considered
 - (a) apologetically,
 - (b) socially,
 - (c) the doctrine of the Mystical Body.
- (4) The Old Testament.
- (5) Church History.

(b) *Religious Worship:*

- (1) The Mass.
- (2) Prayer.
- (3) The Sacramentals.

(c) *Religious Practice:*

I am inclined to link this with the preceding and with the following, so as to make worship and the social applications of religion the religious practice of the student either in or away from the College.

(d) *Social Applications of Religion:*

- (1) Social principles (many of which are taught in courses other than the Religion course, as in Sociology, Economics, Ethics, Education).
- (2) Instruction in the nature and purpose of marriage.
- (3) Education for parish life and activities.
- (4) Interest in the aims of the Church; e.g., the foreign missions.
- (5) The works of mercy.
- (6) Training for the propagation of the Faith.
- (7) Citizenship as a good Catholic.

(e) *For Non-Catholic Students:*

Under this heading I might mention our own practice here. We give a course in Natural Religion twice a week a year for the non-Catholic Freshmen. In addition, during the annual students' retreat, a series of conferences is given for them on the life of Christ (possible where all these students are, at least nominally, Christians). The general guidance program as well as the curriculum itself give them a wide religious education since necessarily conducted on Catholic principles.

QUESTION 10. DE PAUL UNIVERSITY, CHICAGO.

(a) *Religious Instruction:*

I am of the opinion that the whole field of Catholic dogma and morals should be covered, with the emphasis on exposition rather than on apologetics or argumentation. I favor introducing freshmen students to a course in the Teachings of the Church according to the level of their advanced intelligence. I am inclined to favor a greater rather than a less theological content in the treatment of the mysteries of the Trinity, etc. I presume, of course, that the treatment will be sufficiently advanced to be instructive and of novel interest to students who already have had four years' instruction in our Catholic high schools.

I regret that I have been unable to find a good textbook on Catholic morals. I regard Doctor Cooper's Outlines, Volume I, as the right approach to the study of the Commandments, but I think that it needs an introductory course in the fundamentals

of morality which would cover such topics as are treated in fundamental moral theology. We have met this need at De Paul University by compiling notes for the use of students in the separate courses in fundamentals of morality given in the sophomore year. I do not think that the course in Ethics in Philosophy is an adequate substitute for the Catholic moral instruction.

(b & c) *Religious Worship and Religious Practice:*

Since our school is a day school and has no resident students, I think it incumbent on the head of the Department of Religion to instruct the students in their duties toward their parish; hence we discourage any special services or practices that would take them away from their parish church. For the convenience of the students, however, we provide opportunities for confession and Communion within the school day on every First Friday; and, in order to foster frequent Communion among the students, a Mass and Communion at a convenient hour is arranged every week for the sodalities.

(d) *Social Applications of Religion:*

The religion of the students is made manifest in all student publications. Treatment of any social questions in the College Newspaper is always dealt with from the point of view of the Catholic Faith. Also, study clubs, groups in sociology, and religious forums are held; and the Department of Drama is so conducted as to reflect Catholic social doctrine. As to charity work, the De Paul Day Nursery is the special object of the students' concern at Christmas. De Paul has membership in Cisca, and in the Society for the Propagation of the Faith.

(e) *Non-Catholic Students:*

We are enclosing two copies of the bulletin in which courses in Religion for Catholic and for non-Catholic students are outlined and described.

QUESTION 10. BRIAR CLIFF COLLEGE, SIOUX CITY.

(a) *Religious Instruction:*

Some class work every year. Supernatural life or life of grace to be stressed. Place of religion in the world and in the individual. Thorough explanation

of doctrine and morals. Some course on the Life of Christ. Some knowledge of the Bible and the Church's history. Some lectures and perhaps movies on Catholic subjects.

(b) *Religious Worship:*

Explanation of need and reason for worship. Some concept of the liturgy. *Missa Recitata*. Retreat. Forty Hours Devotion. Emphasize conduct in churches.

(c) *Religious Practice:*

Urge reading of Catholic literature. Special assignments made with an eye on Catholic topics and from a Catholic viewpoint. Assist charitable organizations.

(d) *Social Applications of Religion:*

Sodality. Encouragement of discussion. Groups and similar organizations after college. Acquaintanceship with St. Vincent de Paul Societies. Break down prejudices. Spirit of "fair play." Equality of all men. Plays.

(e) *Non-Catholic Students:*

Some course on Natural Religion and Fundamentals of Supernatural. Invite them to lectures. Encourage them to pray. Many have distorted ideas of religion. Sometimes individual attention can be given. All should learn that the Catholic Church is an organization to promote good and the salvation of souls—not a medieval institution interested only in a lot of superstitions.

QUESTION 10. MOUNT MERCY JUNIOR COLLEGE, CEDAR RAPIDS.

(a) *Religious Instruction:*

With regard to a comprehensive course in Religion at the College Level (the full College, that is, and not merely the Junior College), let me set down these rather summary observations and proposals:

- (a) The college course in Religion should look primarily toward the enrichment of the spiritual life of the student—not so much toward his possible future controversies with Prot-

estants or infidels. I have less than no respect for a *Question-Box* type of religious higher education; and almost as little for any so-called "catechetical" training (above grade-school level).

- (b) Conceive the college course in Religion as furnishing the indispensable *intellectual* background and foundation for whatsoever subsequent applications in the ways of worship, practice (whether personal or social), and apologetics.
- (c) With regard to the curriculum, let me set down first my concept of the required courses, and then later something in the way of electives:

REQUIRED COURSES: (3 hours weekly)

(1) *Doctrine* (1 year) Dogmatic and moral theology together. For a text, the *Catechism of the Council of Trent*.

(2) *Sacred Scripture* (1 year) Some such introductory book as Dougherty, *Outlines of Bible Study*, and the Bible. This ought to be an exegetical reading course; embracing representative *entire* books of the Old Testament, and the whole New Testament. It will include an outline of Bible History.

(3) *History* (1 year) The Life of Christ in His Mystical Body; using preferably Philip Hughes' *History of the Church* (*aliquando si tandem absoluta!*) Prerequisite, general history *on the college level*.

(4) *Liturgy* (1 semester) Outline of Liturgy: Mass—Divine Office—Sacraments. Concentration upon the Mass, by way of the Missal and some such aids as Martindale's *Spirit and Words of the Missal*.

(5) *The Spiritual Life* (1 semester) Ascetic and mystic theology together. Using some (hitherto undiscovered) work more extensive than Goodier's *Ascetic and Mystic Theology*, and less clerically specialized than Tanqueray's *Precis*. Reading of some one spiritual classic: *Introduction a la vie devote-Imitatio Christi-Exercitia spiritualia*.

ELECTIVES. Here the possibilities—even the proximate possibilities—are literally countless. (2 hours weekly.)

(1) Cardinal Newman; using Przywara's *Newman Synthesis*.

(2) Encyclicals of Leo XIII, of Pius X and Benedict XV, of Pius XI and Pius XII.

(3) Saint Augustine: K. Adam's *Saint Augustine*, and Przywara's *An Augustine Synthesis*.

(4) Christian Philosophy: cf. Maritain, *De la phil. chres.*, and Gilson, *Spirit of Med. Phil.*

(5) Christian Social Philosophy: cf. Chr. Dawson's *Progress and Religion*, and cognate writings.

(6) The Doctors of the Church: cf. Paul, Cayre, Temeront, Bardenhewer, Labriolle, Lebreton.

(7) Saint Thomas Aquinas: cf. Gilson, Sertilanges, D'Arcy, Grabmann.

(8) The Sources of Theology: Cano, *De locis theologicis*.

(9) Religion and Philosophy in Medieval Art: Dante, Langland's *Piers Plowman*.

(10) Comparative Religion: Karl Adam's *Spirit of Cath.*, Karrer's *Religions of Mankind*, Huby's *Christus*.

(11) Philosophy of Religion: cf. Przywara, *Polarity*.

(12) Catholic Philosophy of History: cf. Saint Augustine, Bossuet, Dawson, Belloc, (Berdyayev).

(13) Church and State: cf. Maritain's *Things That Are Not Caesar's*, and Sturzo's *Church and State*.

(14) The Second Christendom: cf. Maritain, *Humanisme integral*; Gilson, *Pour un ordre catholique*; Dawson; (Berdyayev, *End of our Time*).

(15) Missionary Christianity in the Orient: the civilizations of Islam, India, China, Japan.

(16) The Reunion of Christendom: Orthodoxy, Anglicanism, Protestantism.

(17) Christian Archaeology: cf. Leclero, Marucchi.

(18) Catholic Sacred Music: chant, polyphony; history and principles; Pius X.

(19) Modern European Literary Classics:

Luis de Leon: *Nombres de Christo*;
Poesias

Dante: *La divina Commedia*

Pascal: *Pensees*

Bossuet: *Discours; Meditations et Elevations*

Newman: *Idea; Development; Grammar*

- (20) The book of psalms: English versions, Vulgate, LXX, Grampon.
- (21) The Mystics: cf. Dom Butler, Allison Peers, Cayre, Pourrat.
- (22) Maritain's *Degrees of Knowledge*, and *Prayer and Intelligence*.
- (23) Apologetica: de Grandmaison, *Jesus Christ*, with regard to the remaining points of the college religious programme.

(b) *Religious Worship:*

The use, at High Mass, of the (plain chant). *Kyriale* by the student congregation; and of the chant and classic polyphony only, by the choir. At Low Mass, the whole congregation make the responses to the celebrant. No electric class-bells to be rung for any chapel services. In schools conducted by religious orders, or by diocesan priests in sufficient numbers to provide for it, the performance in choir of the divine office (at least Prime, and Vespers-Compline), whereat the students would be encouraged to assist and wherein they might participate.

(c) *Religious Practice:*

I should like to see the Sodality (and kindred organizations) really interest themselves, by study and whatever possible participation, in the fields of Catholic Action, and of religious vocational guidance (home and foreign missions, religious orders and congregations, the diocesan priesthood). Discourage the (often notably) mas-peities before athletic contests and before exams.

(d) *Social Applications of Religion:*

If these embrace the concrete (and not merely hypothetical) application of religion to the family—to civil Government—to education—and to work (livelihood, recreation, fine art), then it seems to me that the greatest part of the college's contribution will lie in the soundness and range of its instruction in the classroom and from the chapel pulpit; and in

the provision for discussion (especially informal; and not too infrequently, with the teachers in private) of contemporary and perennial problems.

(e) *Non-Catholic Students:*

Admission of non-Catholics on a precisely equal footing with Catholics (as regards required and elective studies; week-day, and Sunday, unless they attend their own chapel services. A Newman Club for faculty-and-student discussion of "The Difficulties of Non-Catholics." And on orientation course in the History and Doctrine of Protestantism, conducted in the temper of, say, Gilson's recent volume on *Christianity and Philosophy*.

MAURICE J. TRACY,
Chaplain.

QUESTION 10. NOTRE DAME OF CLEVELAND.

(a) *Religious Instruction:*

Provision should be made for the type of instruction that will fit the background of the students, without allowing the intellectual presentation to suffer. This can be done only if there is a plan of sectioning students according to previous training and instruction.

Personally, I am heartily in favor of the plan of a Central or Core course as described by Rev. Charles M. O'Hara, S.J., in the College Newsletter of March 1938. However, I am of the opinion that difficulties will be met in this type of course because of the heterogeneous group of students entering our colleges annually from all types of high schools. If such a Central course is offered, provision should be made for special instruction for students who lack knowledge of the fundamental doctrines and practices of the Church. Such instruction should be in addition to the regular course.

(b) *Religious Worship:*

Every opportunity should be given to students in a Catholic college to follow the liturgical year of the Church. Adequate notices should be posted to notify students of the seasonal changes and provisions should be made for informal instruction regarding the desirability of corporate worship fitting the time

of the year. This can be effected most easily in a college in which the students are predominantly residents.

(c) *Religious Practice:*

Opportunity and stimulation should be offered for the voluntary, zealous practice of those religious acts which an earnest Catholic will continue throughout life, with particular stress upon Mass, Confession, Holy Communion, attendance at public devotion, mental prayer, and regular examination of conscience. I do not favor a multiplicity of minor devotional practices. I am strongly inclined to think that more stress should be placed upon the need for self-denial and a wholesome penitential spirit, apparently lacking in the young people of the United States today.

(d) *Social Applications of Religion:*

Participation in the practical adult social activities of the peculiar environment in which the student is placed. Participation in charitable works appropriate to the locality, with emphasis on unified and cooperative action. Thorough understanding of the social principles inculcated by the Church, and adequate direction in the application of these principles on an *adult scale*.

(e) *Non-Catholic Students:*

Where the number of non-Catholic students warrants, there should be courses of instruction to substitute for the religious courses required of Catholic students. Discussion groups should be formed. Opportunity should be given for participation in the religious life of the school. I do not favor further provision for the non-Catholic student because I am of the opinion that Catholic colleges should not seek a large non-Catholic clientele. The smaller the college, the more necessary it is that the number of non-Catholic students be limited.

QUESTION 10. ST. FRANCIS COLLEGE, BROOKLYN.

(a) *Religious Instruction:*

- (1) Religion.
Meaning.
Need.

Beauty.

- (2) The Church.

Purpose.

Organization.

- (3) Fundamentals of Religion.

Creation.

Redemption.

The Commandments of God.

The Commandments of the Church.

The Sacraments.

The Sacramentals.

(b) *Religious Worship:*

- (1) The Mass, center of Catholic worship.

The liturgy of the Mass.

Praying the Mass with the missal.

- (2) The Sacraments:

Source of grace.

Reception.

Their liturgical beauty.

- (3) Catholic practices and customs:

Feasts.

Fasts.

Novenas.

Societies and Confraternities.

(c) *Social Application:*

- (1) In college:

Sodality membership for personal holiness.

Symposium on sacraments.

Forums and discussion groups.

- (2) Speakers Bureau.

- (3) In the parish:

Membership in parochial societies.

Youth leadership in the parish activities.

(d) *Religious Practice:*

- (1) Special devotions:

Lenten.

Advent.

May, June, October.

Novenas.

Triduums.

- (2) Daily Mass, where convenient.

- (3) Weekly Benediction.

- (4) Yearly Retreat.

(5) Visits to the Blessed Sacrament.

(6) The Blessed Sacrament, center of religious practice.

(e) *Non-Catholic Students:*

(1) Respect for religious convictions.

(2) Invitation to attend exercises and classes.

(3) Special classes where it can be arranged.

QUESTION 10. ST. MARY'S COLLEGE, INDIANA.

(a) *Religious Instruction:*

A comprehensive program of religion in a Catholic college would require at least as much time as any other major. Exactly what such a major should include I am not prepared to state at present. I have done some thinking, however, on our own program of eight hours required religious instruction.

These eight hours cannot possibly be more than an introduction to the various divisions of religious instruction, and our personal duties in consequence. The freshman year should cover the fundamentals of Christian Doctrine pertaining to the Creed, grace, and the sacraments; emphasizing the importance of maintaining work at the college level, so that the pupils understand that religion is a study of a lifetime—not something that they can learn no more about after high school. For those who come to college unable to follow the Mass with a missal there should be a unit on the Mass. The suggestion followed in our classes here, this September, of introducing the unit on the Mass by having the class practice the *Missa Recitata*, has served here as a fine approach to have the class feel the unity and solidarity of the worship of the church. The Ordinary of the Mass recited in unison has a dignity and consolation of spirit that penetrates even the frivolous. The facts of Creation should be taught directly from the first three chapters of Genesis, with authoritative interpretations from Biblical exegetes, scientific authorities, plus the decrees of the Biblical commission. Since so many Freshmen come to our college with no background whatever in Old-Testament stories, the teaching of the mystery of the Incarnation should be preceded by at least a resume of the prophecies (with their authors, time, and

settings) pertaining to the Redeemer. The Baltimore Catechisms can serve as a means of precise summary. All points of the Creed can be taught in this way, "by the use of the Bible, lecture and reference, and the Baltimore Catechism." A two-hour course in freshman Religion can do no more than open up the minds of the students (if any should be found in the class) to the immensity of the mystery of the Trinity, of the Incarnation, or the Redemption. It is necessary to create the attitude of mind wherein they recognize that they have touched only the borders of a Faith whose possibilities a lifetime to study and investigation cannot exhaust. For the second semester the study of grace and the sacraments can proceed in the same way as above indicated.

For a course in Apologetics the minimum prerequisites must be a course in Logic and a course in General Psychology, since natural apologetics is the most important part of the course for the present-day students, the modern fallacies in regard to the nature of man destroy the basis for religion. Christian and Catholic apologetics are much more easily grasped by the average student. An Apologetics course of less than four hours cannot achieve any results of thoroughness.

By SISTER M. DAVID,
Head of the Department of Religion.

(b) *Religious Worship:*

Constant invitations to attend Mass and receive Holy Communion daily. Benediction of the Blessed Sacrament should be given as often as allowed. Student body should attend High Mass on Sunday. The Gregorian chants should be sung by the student body. The *Missa Recitata* should be said at Low Masses.

(c) *Religious Practice:*

Saying of prayers in keeping with the liturgical life of the Church. Reception of students into various religious societies. Observance of the many worth-while recommendations of the *Queen's Work* for the Sodality of Our Lady.

(d) *Social Applications of Religion:*

See leaflet on parish activities.

(e) *Non-Catholic Students:*

Invitation to attend student retreat and religious classes.

By SISTER M. MAGDALITA,
Sponsor of the Sodality of Our Lady.

RELIGION AND PHILOSOPHY

In a great many Catholic colleges the Departments of Religion and Philosophy are grouped together and in the discussion of aims the same inter-dependence is assumed. The Catholic college should be clear on this subject and should be unmistakable, but the statement of it shows at times, at least some confusion. Let us put side by side the statement of the relation of religion and philosophy by two Catholic women's colleges:

"The classes in religion are intended to ground every Catholic student in the knowledge and love of dogma and worship, of the principles which guide Catholic living, and of the history of the Church through the ages, in a word, to prepare her to give 'a reason for the faith that is in her.'"

"Through the study of philosophy the College tries to develop interest in what lies behind and explains the mere phenomenon, and to give power to grasp and apply the principles necessary to evaluate the thinking of others."

"Thus it is hoped that the study of religion and philosophy will serve as the integrating factor in the unification of the student's learning, so that she may understand and learn to apply the principles underlying all reality."

The second statement is as follows:

"Realizing that the purpose of education is to prepare the student for success in this life and in the next, religion seeks to contribute toward this goal by helping the student to realize certain facts too often obscured by the pseudo philosophies so prevalent today; namely, that since the truths of Divine Revelation offer the only complete and workable philosophy of life, they should be the vitalizing force of every activity, cultural or professional; and that they are not simply knowledge to be acquired or an ideal to die for, but essentials to

enable us to live Catholic lives as members of the Mystical Body.

"Since philosophy is the handmaid of religion, all students will gain by the study of it. Philosophy emphasizes the value of life based upon reason. Philosophy enriches the intellect by giving a synthetic view of all truth, and stimulates the mind to see in the particular fields of science and beyond them the essential realities and relations that make all truth an organic whole. Majors in the various departments will profit in particular by certain branches of philosophy; for example, majors in the natural sciences by the study of the philosophy of the natural sciences—cosmology and psychology. Students should consult the head of the Department of Philosophy."

Let us add, too, a more detailed statement:

That philosophy and religion are necessary to higher education is apparent, for liberal education requires primarily that the higher faculties of the student be fully developed and that he be furnished with a well-analyzed notion of life. In undergraduate study, however, these objectives are directly sought only in the courses of Philosophy and Religion. For the normative parts of philosophy are concerned with the development of the higher faculties, and the other parts of philosophy, together with religion, present a comprehensive view of life. Thus, logic, the normative science of the mind, directly develops the intellect, especially in its power of reasoning. Afterwards, expistemology attempts a critical evaluation of the knowledge which has been obtained through the application of logic. On the other hand, ethics, the normative science of the will, elaborates scientifically the whole moral life of man in its basic relations and inculcates the obligation of acting in conformity with moral principles. The divisions of natural philosophy offer the basic rational views of all entity, for cosmology deals with the material universe; philosophical psychology with the realm of organic nature, and more particularly with human nature; while theodicy treats of the First Cause and our consequent relations to the Divinity. Finally, just as theodicy represents the farthest reaches of unaided reason in its effort to grasp existential reality, so ontology, or first metaphysics, constitutes the deepest

understanding of reality as abstracted from existence and concludes the scope of philosophical speculation. But the comprehensive view afforded by philosophy does not terminate the domain of all possible knowledge. Through revelation the extensive field of supernatural religion is opened. The study of philosophy, therefore, must be supplemented by a course in religion, which, through a brief but analytical treatment of fundamental, dogmatic, and moral theology, completes the exposition of higher knowledge and nobler aspiration, and bestows upon the student a sufficiently comprehensive view of human life and its eternal consummation.

THE TEXTBOOKS IN RELIGION

We presented in Table No. 2 the situation with reference to textbooks in religion in the Catholic colleges. The course is clearly not standardized. There is great diversity of books, and if the material were analyzed great diversity in the year in which the course is given. Many of the teachers are not satisfied with the books they are using. Let us relate this material to the sequence of courses in Catholic colleges by a method of sampling.

THE REQUIRED COURSES IN RELIGION

We picked at random eleven colleges as a sampling to see what were the required course in Religion in these colleges. This was the result. We are naming the courses as they were named in the catalogue:

- (1) Seven of these colleges had courses on the Liturgy;
- (2) nine had courses in Dogma;
- (3) two had courses in Life of Grace;
- (4) six had courses in the Sacraments;
- (5) six had courses in Apologetics;
- (6) five had courses in The Church and two on Church History;
- (7) two had courses on God the Redeemer;
- (8) one had a course on Man and God;
- (9) five had courses in a Christian Philosophy of Life;
- (10) six had courses in Scripture;
- (11) one had a Review course;

- (12) four had courses on the Social Application of Christianity;
- (13) two had courses in the Life of Christ;
- (14) one had a course on Marriage.

We are presenting this material completely at this time because in a further study, if it is ordered, it will be necessary to have the college administrations themselves classify the course within a classification to be furnished. Another group of colleges would produce a different result, but indicating somewhat the same diversity. In many of the colleges, the courses are given merely the names of the textbooks that are used.

THE FRESHMAN REQUIREMENTS IN CATHOLIC WOMENS' COLLEGES

If we wish to see what is in the catalogues of the colleges on another subject, we take a homogenous group of ten colleges—colleges for women. What is the freshman requirement in these colleges? Some, it may be noted, require two courses, one each semester; others give a year course. These are the requirements:

- (1) Four give a course in Liturgy;
- (2) two give courses in Christian Doctrine;
- (3) six give courses in Apologetics (they call them Truth of Christian Religion);
- (4) one gives a Review course;
- (5) one gives a survey course in Scripture;
- (6) one begins a series of courses called Philosophy of Religion;
- (7) one gives a Life of Christ.

THE VARIED NEEDS OF STUDENTS

This material is presented to show the diversity of practice. It will be necessary in developing a criterion or standard for the curriculum to consider first as to the grouping of students:

- (1) What shall be done for our Catholic students?
- (2) What shall be done for Catholic students who are in various stages of inadequate preparation?
- (3) What shall be done for students presumably adequately prepared on the secondary-school level?
- (4) Among this latter group are there different needs?

THE ORGANIZATION OF RELIGIOUS KNOWLEDGE

It will be necessary also to consider the matter from the standpoint of the organization of religious knowledge and of religious practice. From the standpoint of religious knowledge the questions that may be raised are:

- (1) Shall theology as such be taught? (Why not?)
- (2) Is the organization of religious knowledge as used in the seminaries the best organization for the lay person in college being trained for secular vocations?
- (3) Is there a sequence of courses that is progressive and interdependent?
- (4) How much is necessary to know?

SPECIAL COURSES IN RELIGION

In this connection, it may be interesting to note some courses in Religion that are not generally given in colleges. These indicate a special interest of an instructor, or a use of material that is only incidentally used in other colleges. Some of these are listed:

- (1) Catholic Leadership in the United States.
- (2) Philosophy of Religion.
- (3) Comparative Religious History.
- (4) Research Survey.
- (5) Christian Archeology.
- (6) Hagiography.

A COMPREHENSIVE LIST OF UNDERGRADUATE COURSES

The most comprehensive list of courses in Religion, which included an undergraduate major or minor in Religion, was found in the catalogue of Creighton University. We list below the titles of the courses. If you wish to consult the detailed descriptions they are given in the catalogue on pages 124 to 128.

- (1) Survey of the Catholic Religion.
- (2) Survey of the Catholic Religion.
- (23) Christian Educational Sociology.
- (24) Christian Educational Sociology.
- (30) Introduction to the Life of Christ.
- (31) 32. Foundation of Catholic Doctrine.
- (33) Christian Life and Worship.
- (34) Christian Life and Worship.

- (101) 102. Catholic Doctrine.
- (106) Catholic Marriage.
- (111) Christian Origins.
- (112) Christian Orgins.
- (115) The Literature of the Bible.
- (121) Foundations of the Spiritual Life.
- (122) Practice of the Spiritual Life.
- (124) The Religious Life.
- (125) The Spiritual Exercises.
- (130) The Life of Christ.
- (131) Representative Saints.
- (140) Church Government and Organization.
- (141) Contemporary Religious Problems.
- (142) Contemporary Religious Problems.
- (143) Social Work of the Church.
- (144) The Mission Movement.
- (146) The Catholic Social Program.
- (155) Teaching Religion in Elementary Schools.
- (155) Teaching Religion in the Secondary Schools.
- (161) Rites and Liturgies.
- (181) Church History 30-1517 A.D.
- (182) Church History 1517-1934.
- (189) Catholic Church in the United States.
- (199) Special Study.

Another extensive list is given in the catalogue of Detroit University. The *Journal of Religious Instruction* prints currently under its head "College Religion" the courses in other schools.

GRADUATE COURSE IN APOLOGETICS

For those who are interested in the field of religion on the graduate level the graduate courses in Apologetics given at Notre Dame University and described in the catalogue will prove interesting.

VI

SOME SPECIAL TOPICS

We are putting in this last section of the report the brief statement of some problems or issues that were suggested in the course of our consideration of the questionnaires, the statistics, the student handbooks, and the catalogues which were submitted during the course of the year.

NON-CATHOLICS IN CATHOLIC COLLEGES

The question of what to do with non-Catholics in Catholic colleges during days of retreat, and with reference to the requirements of eight hours of instruction in religion, comes "popping up" every once in awhile. The question is raised more trenchantly as one reads in these catalogues about how important and necessary Catholicism is to real education—and then this critical thing—the one thing needful—they do not get—are not required to get. Where, as at Notre Dame, the number of non-Catholic undergraduates is only seven per cent, the problem may not be critical, but is there a per cent where there is a real dilution of Catholic Education? This raises very important questions regarding our professional schools, which, however, we must leave to a remote future. Our specific interest here is in our liberal arts college—but individual colleges might well look into the professional schools and their alumni from this point of view.

An eastern college puts the case quite clearly in its catalogue as follows:

SETON HALL

A complete liberal education cannot be given without religion. The religious instruction and training given at the College aims to develop character and to indoctrinate a student with essential principles of duty, responsibility, and morality. The student is acquainted with such facts in the natural and supernatural order as are necessary for a complete view of life and its meaning. Catholic students are required to take a thorough course in Catholic Doctrine through the four years of college. The courses in Neoscholastic Philosophy, given in the last two years and required of all students for a degree, aim to give genuine exercise in the art of thinking and to acquaint the student with the nature and destiny of his spiritual soul. The practical exercise of religion is cared for by a Prefect of Religion and Spiritual Counselors.

Non-Catholic students are excused from prescribed courses in Religion and from attendance at all religious exercises. But since the College endeavors to give not

only a training in Catholic doctrine, but also a knowledge of Catholicism as a culture, and its heritage of ideals that have played a major role in moulding civilization and modern society, the non-Catholic availing himself of this knowledge has a distinct advantage in the acquisition of a liberal education.

An institution from the far West puts the case thus:

PORTLAND

The University is a Catholic institution whose primary purpose is the inculcating of Catholic ideals, thought, and practice during the period that the student is acquiring that secular knowledge which will prepare him to take his proper place in the world. Although the majority of its student body is naturally made up of young men from Catholic families, it welcomes those of other faiths who may wish to follow the courses here. *Non-Catholic students are required to attend neither the religious exercises nor the classes in Religion prescribed for the Catholic students.*

A girl's college of excellent reputation puts the case more succinctly:

SAINT MARY'S COLLEGE

The College, although distinctly Catholic, accepts students of other denominations, makes no discrimination in matters of religious belief, tolerates no interference, and permits no undue influence to be exercised upon any student.

Since the parish is the normal unit of Catholic life the College is organized as a parish under the constitution of the Confraternity of Christian Doctrine.

SPECIAL COURSES FOR NON-CATHOLICS

To open up the problem of adequate care for the non-Catholic we point out some interesting provisions that have been made, all three illustrations from Jesuit universities. One college provides specific courses for non-Catholics in the Department of Religion, instead of letting them take equivalent hours in any other subject, or in related subjects. The courses provided are thus described in the catalogue:

LOYOLA-CHICAGO

A Common Foundation Course for Catholics and Non-Catholics

(15) *Foundation of Morality I.*—A Survey course of the basic truths of morality and religion as known solely from the light of reason. Having established the proofs for the existence of God, the soul, the conclusion necessarily follows that the acknowledgment of these truths vitally concerns man's purpose in life and his conduct in relation to that purpose. First Semester. *One hour credit.*

(16) *Foundation of Morality II.*—A continuation of Religion 15. Second Semester. *One hour credit.*

(17) *Character Education I.*—The development of good strong character is essential to success in any department of life. The course stresses the principles on which good character must be built. First Semester. *One hour credit.*

(18) *Character Education II.*—A continuation of Religion (17). Second Semester. *One hour credit.*

In another institution a Foundation course is given which is taken by Catholics and Protestants (and Jews) and is thus described by the catalogue:

GONZAGA

Religion, Philosophy of

101-2. The existence and nature of the Divine Being. The creation, antiquity, and primitive state of man. The human soul: its attributes. The origin, meaning, and necessity of religion. The criteria of religion. The founding of the Christian religion; the Messianic prophecies; the Messias; His Person, mission, and doctrine. *Two semesters, two hours credit.*

PROVISIONS DURING RETREAT

In another on retreat days, three lectures a day are given to non-Catholics, "apologetic in character, religion, divinity of Christ, the Church, the Commandments, etc."

SELF-STUDY—RELIGIOUS SURVEY

Self-study is a continuing process in all well-administered institutions. It must, however, be impersonal and objective

self-study—not merely created opportunities for self-glorification and unwarranted self-satisfaction. For the purposes of our report there is one aspect of self-study that struck us. It is a *survey* of student opinion and student attitudes to college, to life, and specifically to Catholicism. Belmont Abbey in North Carolina sent us a sample of a questionnaire used with the answers of a student. It was a revealing document. It was a frank document. It indicated quite definitely the nature of the problem that is being faced by that institution.

A more comprehensive survey and follow-up was the "Seventh Annual Religious Survey," 1931, at Villanova College. The survey was followed by a series of "Letters to Villanova Students," of which the one on Honesty under the title "The Only Policy" is a characteristic example.

Notre Dame, which did not furnish us a copy of its survey, is well known for its annual religious survey with its "daily religious bulletin."

Application: A periodic survey of student attitudes and results in religion should be a part of the policy of all Catholic colleges. For the present a beginning should be made in this direction as follows:

A periodic religious survey should be made (at least every three years) of each Catholic college, with an intelligent follow-up.

WHAT CAN WE LEARN FROM "SYSTEMS OF CATHOLIC EDUCATION?"

Some study should be made of what are called systems of education, particularly for their training in religion. This is most obvious in the statements of the "Jesuit system of education," and it is made also for the "Benedictine system of education." Are there distinctive elements in these "systems" that are not used in Catholic education generally? Some scholarly members of these orders, either from the Committee itself, or from the Association, should be asked to make the inquiry for us.

There is an interesting statement of the Benedictine system in the catalogue of St. Martin's College, Lacey, Washington, as follows:

BENEDICTINE SYSTEM OF EDUCATION

The family spirit of Benedictine monastic life, evolved from fourteen hundred years of experience, is the guiding principle of the College's educational and disciplinary policies. In addition to individual responsibility and self-reliance, with due regard for the rights of others, there arises in virtue of this family spirit an atmosphere of fellowship between professor and student which engenders the principal benefits claimed for the recently revived preceptorial and tutorial plan of instruction in undergraduate education.

Accordingly, to this program of a Catholic college under Benedictine patronage students will be expected to respond with a strictly professional attitude toward their studies; i.e., with the response of one who makes his years of going to college his sole and exclusive business. Without such an attitude the acquisition of the moral and intellectual virtues will be seriously jeopardized.

One of the Jesuit formulations is as follows:

XAVIER

The *Ratio* establishes as a fundamental principle that knowledge, though it energizes and refines the intellectual powers, does not of itself perfect the moral powers; that religion alone completely and perfectly purifies the heart and strengthens the will; that to be effective, religion must be taught so as to become a continuously vital force in education and the core-subject and integrating basis of all knowledge.

WHAT CAN WE LEARN FROM SPIRITUAL WRITINGS?

It seems to me there is much to learn for education from the great spiritual writings of the Church; e.g., "St. Ignatius' Spiritual Exercises." Sister Augustine, O.S.F., has made an interesting contribution in opening up this field, as a doctor's dissertation written under my direction at Marquette University.

INSTITUTION	1		2		3			4		5	6			8			12			13	14
	Sem. Hours	Hours Per Course		Retreat			Chap.	Reg. Courses	Classif. Stud.			Compre. Exam.			Teachers			Sodal.	Studies		
		No.	1	2	Y	N			No. Day	All	Cath.	Y	N	Ent. Lat.	Y	N	Y			N	Pr.	Br.	Sis	L'y
I. U. & C.—MEN	8																				
Assumption, Mass.	x	14	x		x	3	x		x	x	x										
Boston, Mass.	x			x	x	3		x													
Carroll, Mont.	x	16	x		x	2-3	x		x	x	x										
C. St. Thomas, Minn.																					
Fordham U., N. Y. C.		16	x		x	3		x	2	x	x										
Georgetown U., Wash.		2	x		x	3		x	x	x	x										
Gonzaga U., Wash.	x				x	3	Prot.	x	x	x	x										
Holy Cross, Mass.	x	16		x	x	3	separate		x	x	x										
Jesuit, Canada.				x	x	3	x														
John Carroll U., Ohio.	x			x	x	3															
Loyola, Md.	x			x	x	3			x	x	x										
Loyola U., Cal.	x	6†			x	3	Non-Cath.	x	x	x	x										
Manhattan, N. Y. C.		16		x	x	3	2 Days		x	x	x										
Mt. St. Mary, Md.	x		x		x	2		x	x	x	x										
Providence, R. I.	x	16	x		x	3		x	x	x	x										
Regis, Denver				x	x	3		x	x	x	x										
Rockhurst, Mo.	x	10	x		x	3		x	x	x	x										
St. Ambrose, Iowa	x			x	x	3		x	x	x	x										
St. Anselm, N. H.	x			x	x	3	Res. Stud.		x	x	x										
St. Benedict, Kans.			x		x	2		x	x	x	x										
St. Edw. U., Texas.	x	16	x		x	5		x	x	x	x										

† Philosophy.

INSTITUTION	1		2		3			4		5		6			8			12			13		14					
	Sem. Hours	Hours Per Course	Retreat			Chap.	Reg. Courses	Classif. Stud.			Compre. Exam.			Teachers			Sodal.	Studies										
			No. Day	All	Cath.			Y	N	Ent.	Lat.	Y	N	Gradu.	When	Pr.			Br.	Sis.	L'y	Y	N	Y	N			
I. U. & C.—MEN Continued	8	No.	1	2	Y	N	No. Day	All	Cath.	Full Part	Y	N	Y	N	Ent.	Lat.	Y	N	Gradu.	When	Pr.	Br.	Sis.	L'y	Y	N	Y	N
St. Francis, N. Y.	x		x		x		3		x		x				x													x
St. Joseph, Ind.	†	16	†	x	x		3		x		x		x		x													x
St. Joseph, Canada	†	†	†	†	x		3	New- man Club		x		x		x														x
St. Mary, Cal.	x	16	1½		x		3	x		x		x		x														x
Seton Hall, N. J.							4		x		x		x		x													x
Siena, N. Y.	x				x		3		x		x		x		x													x
Spring Hill, Ala.	x				x		7		x		x		x		x													x
U. Notre Dame, Ind.			x		x		3	Special for Non- Cath.		3x		x		x														x
U. San Francisco, Cal.	16				x		3		x		2		x		x													2
U. Santa Clara, Cal.	x				x		3		x		x		x		x													x
Villanova, Pa.	x				x		3		x		x		x		x													x
Total	18	1 (2) 1 (6) 1 (10) 1 (14) 9 (16)	12 1 (7) 1-1½	18 32	0	26 (3) 2 (2) 1 (2-3) 1 (4) 1 (5) 1 (7)	6	23	31	24	7	31	1	23	9	21	8	24	5	4	30	3	24	7	5	5	5	5

† Canadian system different.

INSTITUTION	1	2	3			4	5	6			8			12			13	14			
	Sen. Hours	Hours Per Course		Retreat			Chap.	Reg. Courses	Classif. Stud.			Compre. Exam.			Teachers			Sodal.	Studies		
		8	No.	Students		Full Part			Y	N	Y	N	Y	N	Pr.	Br.	Sis. L'y			Y	N
				All	Cath.																	Y	N	Y	N	When
I. U. & C.—WOMEN																					
Albertus M., Conn.	x																				
Brian Cliff, Iowa	x	x																			
Chestnut H., Pa.	x	x																			
C. Mt. St. Vin., N. Y. C.	x																				
C. N. Rochelle, N. Y.	x																				
C. Notre Dame, Md.	x																				
C. St. Benedict, Minn.	14																				
C. St. Cath., Minn.	x	3-4																			
C. St. Francis, Ill.	x																				
C. St. Teresa, Minn.	16																				
C. St. Ursula, Omaha	x																				
D'Youville, N. Y.	x																				
Emmanuel, Boston	x																				
Fonbonne, Mo.	x																				
Holy Name, Wash.	x																				
Immaculate, Pa.	x																				
Incarinate, Texas	x																				
Marygrove, Mich.	x																				
Maryhurst, Ore.	18																				
Marymount, Kans.	x																				
Marywood, Pa.	16																				
Mercyhurst, Pa.	10																				

INSTITUTION	1	2	3			4	5	6		8		12			13	14				
	Sem. Hours	Hours Per Course	Retreat			Chap.	Reg. Courses	Classif. Stud.		Compre. Exam.		Teachers			Sodal.	Studies				
			Students					Full Part	Y	N	Ent. Lat.	Y	N	Gradu.			Pr.	Br.	Sis.	L'y
			No. Day	All	Cath.															
8	No.	1	2	Y	N	No. Day	All	Cath.												
I. U. & C.—WOMEN Continued																				
Mount Mary, Wis.	x	x Jr.	x	x	x	3		x x	x	x					x	x			x	
Mt. St. Scholas, Kans.	x	x Fr. Sen.	x	x	x	3		x x	x	x					x	x			x	
Mundelein, Chicago.	x	x	x	x	x	3		x x	x	x					x	x			x	
Nazareth, Ky.	x	x	x	x	x	3		x x	x	x					x	x			x	
Nazareth, Mich.	x	x	x	x	x	3		x x	x	x					x	x			x	
Notre Dame, Ohio.	x	x	x	x	x	3		x x	x	x					x	x			x	
Notre Dame S. I. N. Y.	x	x	x	x	x	3		x x	x	x					x	x			x	
Our Lady, Elms, Mass.	x	x 1½	x	x	x	3		x x	x	x					x	x			x	
Our Lady Lake, Texas	x	x	x	x	x	3		x x	x	x					x	x			x	
Regis, Mass.	x	x	x	x	x	3		x x	x	x					x	x			x	
Rosary C., Ill.	x	x Jr. Sen.	x	x	x	3		x x	x	x					x	x			x	
Rosemont, Pa.	x	x	x	x	x	2		x x	x	x					x	x			x	
St. Joseph, Brooklyn, N. Y.	x	x	x	x	x	4		x x	x	x					x	x			x	
St. Joseph, Md.	x	x	x	x	x	3		x x	x	x					x	x			x	
St. Mary, Ind.	x	x	x	x	x	3†		x x	x	x					x	x			x	
St. Mary, Kans.	x	x	x	x	x	3		x x	x	x					x	x			x	
St. Xavier, Chicago.	?	x	x	x	x	3		x x	x	x					x	x			x	
San Francisco, Cal.	x	x	x	x	x	3		x x	x	x					x	x			x	
Seton Hill, Pa.	x	x	x	x	x	4		x x	x	x					x	x			x	
Stena H., Mich.	x	x	x	x	x	3		x x	x	x					x	x			x	
Trinity, Wash., D. C.	x	x	x	x	x	3		x x	x	x					x	x			x	
Ursuline, Ky.	x	x	x	x	x	3		x x	x	x					x	x			x	

† Tridium at Easter.

INSTITUTION	1		2		3				4	5	6			8				12			13		14			
	Sam. Hours	Hours Per Course	Retreat				Chap.	Reg. Courses	Classif. Stud.			Compre. Exam.				Teachers			Sodal.	Studies						
			8	No. Day	Students	Full Part			Y	N	Y	N	Y	N	Y	N	Pr.	Br.			Sis.	L'y	Y	N	Y	N
I. U. & C.																										
MEN—WOMEN																										
St. John, Brooklyn.....	12					3																				
COORDINATE																										
U. Portland, Ore.....	1					3																				
MEN—COED																										
Xavier U., Ohio.....	16					3																				

INSTITUTION	1		2		3				4		5		6			8				12			13	14				
	Sem. Hours	Hours Per Course	Retreat				Chap.	Reg. Courses	Classif. Stud.			Compre. Exam.				Teachers			Sodal.	Studies								
			Students		Full Part	Y			N	Y	N	Ent.	Lat.	Y	N	When	Pr.	Br.			Sis.	L'y	Y	N	Y	N		
			No. Day	All																							Cath.	
																												Y	N
I. U. & C.	8	No.	1	2	Y	N																						
I. COED																												
Creighton, Nebr.	x				x	x	3	x	x																			x
De Paul U., Chicago	x				x	x	3	x	x																			x
Duquesne U., Pa.	4	x			x	x	3	x Holy Name	x																			x
Loyola U., Chicago	x		x		x	x	3																					x
Marquette U., Mich.	x		x		x	x	3		x																			x
Niagara U., N. Y.	16	x	x		x	x	Mission 5		x																			x
St. Louis U., Mo.	x		x		x	x	3		x																			x
St. Mary U., Texas	x		x		x	x	2		x																			x
Seattle, Wash.	x		x		x	x	3	Non-Cath.	x																			x
								2 Days																				
Trinity, Iowa		20	x		x	x	2		x																			x
U. Dayton, Ohio	x		x		x	x	3		7																			x
U. Detroit, Mich.		16	x		x	x	3		x																			x
Xavier U., La.	x				x		3																					x

★

INSTITUTION	1	2	3				4	5	6	8				12		13	14								
	Sem. Hours	Hours Per Course	Retreat				Chap.	Reg. Courses	Classif. Stud.				Compnc. Exam.				Teachers	Social.	Studies						
			No. Day	Y	N	Students			Y	N	Ent.	Lat.	Y	N	Gradu.	When									
																				All	Cath.				
II. TEACHERS' C. WOMEN	8	No. 1	2	Y	N		Full Part	Y	N	Y	N	Ent.	Lat.	Y	N	Y	N	Pr.	Br.	Sis.	L'y	Y	N	Y	N
Sisters C., Cleveland.....	10		x		x			x		x				x				Each Sem.	x					x	
COED																									
Teachers' C., Ohio.....	x		x		x		x	x		x				x				x						x	
III. NORMAL WOMEN																									
Marion, Ind.....	x	x	x	x		3								x				Sen.	x					x	x
Mt. Angel Normal, Ore.....	Phil. 24	x	x	x		3								x					x					x	x

INSTITUTION	1	2	3			4	5	6	8			12		13	14																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																					
	Sem. Hours	Hours Per Course		Retreat			Chap.	Reg. Courses	Classif. Stud.			Compre. Exam.	Teachers		Sodal.	Studies																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																				
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Re: QUESTION 10:

A. (1) Religious Instruction. Required:

(a) Formal courses in moral

(1) Sacraments,

(2) Commandments.

Doctrinal

(1) Dogma,

(2) Apologetics.

(b) Informal

Liturgy,

Catholic Evidence Discussion Groups,
Study Clubs.

(2) Electives:

Scripture,

Church History,

Liturgy, General,

Liturgy of the Mass,

Patrology,

Ascetics.

B. Religious Worship:

(1) Required: Only what is of precept in the Church.

(2) Optional: Daily Mass and Communion, morning
and evening prayers in common, novenas,
adoration of Blessed Sacrament, etc., etc.Exhort them to do these; never make any
obligatory.

C. Religious Practice:

In addition to points mentioned under B,

St. Vincent de Paul Society,

Make them Mission-conscious,

Make them Parish-conscious; i.e., inculcate as far
as possible the idea of Catholic or Christian
solidarity, the idea of the Church as the Mystical
Body of Christ.

D. Social Applications of Religion.

(1) In general, the Relation of Religion to life, in-
tellectual and practical.

(2) Particular courses:

(a) Distributive Justice (Religion in Eco-
nomics.)

(b) Catholic Sociology.

(c) The Catholic Philosophy of History.

(d) General and Special Ethics.

(e) The Church and International Peace.

E. For Non-Catholic Students.

Suggest, but do not require, that they take the courses in Religion.

Conduct Religion Inquiry Classes; i.e., extra-curricular.

Invite, but do not require them, to attend all liturgical functions.

SUMMARY

I. The General Situation :

- (1) Nature of Report.
- (2) Theory and Practice of Catholic Education.
- (3) Confusion in the Elementary-School Field.
- (4) Uncertainty in the College Field.
- (5) Confusion in the High-School Field.
- (6) How Much Religion Does the College Freshman Know?
- (7) Methods of Teaching Religion in High School and in College.

II. The Problems as Formulated by Teachers in the Field :

- (1) Application of Religion to Life.
- (2) Courses for Partially-Trained Catholics and for Non-Catholics.
- (3) The Training of the Teacher.
- (4) The Religion Curriculum.
- (5) Some "Further Suggestions."

III. The Statistical Summaries :

- (1) General.
- (2) Textbooks in Religion.

IV. The Issues Relating to the Statistical Material :

- (1) Number of Hours of Religious Instruction.
- (2) Annual Retreat.
- (3) Chaplain.
- (4) Classification of Students.
- (5) Comprehensive Examination in Religion.
- (6) Requirements for Teachers of Religion.
- (7) Training of a Priest Who Teaches Religion.
- (8) Other Qualifications of Teachers of Religion.
- (9) Textbooks in College Religion.
- (10) Sodality.

V. The Content of Religious Instruction:

- (1) Not Merely External.
- (2) Specific Detailed Proposals:
 - (1) Creighton University.
 - (2) Fordham University.
 - (3) Loyola University, Chicago.
 - (4) University of Detroit.
 - (5) Carroll College, Helena, Mont.
 - (6) De Paul University.
 - (7) Briar Cliff College.
 - (8) Mount Mercy Junior College.
 - (9) Notre Dame of Cleveland.
 - (10) St. Francis College, Brooklyn.
 - (11) St. Mary's College, Indiana.
- (3) Religion and Philosophy.
- (4) Textbooks in Religion.
- (5) The Required Courses in Religion.
- (6) The Freshman Requirements in Catholic Women's Colleges.
- (7) The Varied Needs of Students.
- (8) The Organization of Religious Knowledge.
- (9) Special Courses in Religion.
- (10) Comprehensive Lists of Undergraduate Courses.
- (11) Graduate Courses in Apologetics.

VI. Some Special Topics:

Non-Catholics in Catholic Colleges.

Self-Study—The Religion Survey.

What Can We Learn from System of Catholic Education?

What Can We Learn from Spiritual Writings?

Respectfully submitted,

EDWARD A. FITZGERALD.

WILLIAM F. CUNNINGHAM, C.S.C.

SISTER CLAIRE, O.S.B.

SISTER M. EVANGELA, B.V.M.

JULIUS W. HAUN.

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ARTHUR M. MURPHY.

WALTER C. TREDTIN, S.M.

EDWARD A. FITZPATRICK, *Chairman.*

THE CATHOLIC COLLEGE PROGRAM OF RELIGIOUS EDUCATION

Man by nature, body and soul, is a unitary organism. So the life of man, though it has many phases, under rational control is a unitary activity leading him to the achievement of his last end. So, too, his religious life should be a unit, with the help of the divine influence we call grace, leading him to his last end. But for purposes of study we make distinctions within this unitary activity analyzing it into its component parts, studying each part separately. This separation is only logical. We make distinctions in order to unify. As the French phrase it, "*distinguer pour unir*," or in English, distinction without separation. This is the way we arrive at an understanding of the whole.

The primary distinction in the religious life is pointed out to us by the Catechism in the answer to the question, "Why did God make you?" "God made me to know Him, to love Him, and to serve Him in this life, and to be happy with Him forever in the next." For purposes of this study we have adopted as nomenclature for the three phases of the religious life suggested by the three words, the knowledge, love, and service of God: first, the instructional phase, second the inspirational or perhaps better, the devotional phase, and third, the practical phase, meaning by this last all activities outside the classroom and outside the specifically religious activities included in the devotional phase, activities which I like to call "co-curricular"; that is, those running along with the curriculum though not a part of its activities, looming so large on the typical college campus today. In the truly Catholic college the spirit of religion should permeate all phases of the student's life. If it does this, students sharing these ministrations are growing in virtue.

I

THE VIRTUES, THE AIM OF THE RELIGIOUS
PROGRAM

Now virtues are habits and habits are developed through the carrying on of activities the outcome of which is facility, skill, and power in the performance of these acts. In the instructional phase of the religious program, the virtues aimed at are the intellectual virtues: knowledge, understanding, and wisdom in the speculative order, art and prudence in the practical order. Prudence as an intellectual virtue is knowing *what to do* under such and such circumstances; art is knowing *how to do it*. The intellectual virtues are the specific aim of the college in all its instructional activities but it is the specific responsibility of the Department of Religion to bring it about that the intellectual virtues are the outcome of its teaching theology; that is, the science of God and man in his relations with God. On the college level we can be satisfied with nothing less than this.

In the practical phase, what I am calling the "co-curricular" activities, it is the moral virtues that are the aim. If these activities are not conducted in a manner that results in students' growing in temperance and justice, prudence and courage, they are developing habits of self-indulgence and dishonesty, of rashness and timidity. This would be miseducation of the worse variety.

By the process of elimination we see that in the inspirational or the devotional phase of the religious life, the aim is the development of the theological virtues of faith, hope, and charity. Here under the guidance of Holy Mother Church we expect the programs in different colleges to bear a close resemblance to one another. This guidance of the Church should put a unity into the programs that we could not expect to find in the other two phases. Investigation bears out this statement. That the instructional programs of our colleges vary greatly from one another is amply evidenced by Doctor Fitzpatrick's report. The courses offered, the textbooks used, the minimum number of hours

required, the training of the teachers, the use and non-use of syllabi in determining course content, the introduction of placement tests and comprehensive examinations; all of these vary greatly from institution to institution. This, no doubt, has its good side as well as its bad. It is an illustration of the academic freedom we enjoy even in the Department of Religion, a freedom little anticipated by many of our separated brethren. In the practical phase the variety of programs beggars description and it is feared that the extent to which a truly religious spirit informs these activities so that in very reality they are the activities of young men and women truly Catholic, admits of many degrees.

II

STATISTICAL ANALYSIS OF THE DEVOTIONAL PHASE

No such variety is present in the programs of devotional exercises. The study to which I have had access in making this report is one that is being carried on by Mr. Clement Holland, Professor of Education at Nazareth College, Kalamazoo, Mich. The tables I am presenting on the mimeographed sheets will form part of his dissertation for the doctor's degree at the University of Minnesota, on personnel service in Catholic colleges. Mr. Holland has personally visited 24 Catholic colleges conferring with the Deans, Directors of Religion, and personnel officers. During these conferences and following, he himself has filled in his schedules so that the findings capable of statistical analysis present a unitary point of view that is unusual in studies of this type. Assuming that the 24 institutions studied are a fair sampling of our membership, these tables give a good picture of what our colleges are doing in the inspirational aspect of their religious programs.

RELIGIOUS COUNSELING AND GUIDANCE

A. Organization and Coordination

TABLE I		Number
Number of institutions having a Department of Religious Guidance on an organized basis:		
(1) Number having organized separate religious guidance		10
(2) Number administering in any other way.....		14

TABLE II

	Yes	No
Is student religious guidance a part of, or under the direction of another Department or Division of the institution such as, for example, Philosophy, etc.	3	21

TABLE III

	Yes	No
Do formal classes in religion come under the supervision of the head of student religious guidance?	9	15

TABLE IV

	Yes	No
Are staff meetings which are primarily concerned with the religious welfare of students usually attended and participated in by:		
(1) All of staff having function of religious guidance.....	6	..
(2) Part of staff having function of religious guidance....	15	..
(3) Entire institutional staff who are priests, Sisters, or Brothers	2	..

TABLE V

	Yes	No
The institutional policy in religious guidance:		
(1) Favors concentrating student religious guidance in the hands of a few Religious.....	12	..
(2) Favors distributing religious guidance into the hands of a large percentage of the faculty Religious.....	9	..
(3) Other	3	..

TABLE VI

	Yes	No
Does the organized or unorganized religious-guidance service have a written plan or program of its work and function?	1	23

TABLE VII

	Yes	No
Are religious exercises for students generally conducted in:		
(1) One chapel	15	..
(2) More than one chapel.....	7	..
(3) Institutions with no chapel.....	2	..

B. Staff

TABLE VIII

	Yes	No
Does the institution have a rule or policy requiring religious-guidance staff to devote all of their official time to religious guidance of students.....	2	22

TABLE IX

	Yes	No
From the point of view of the amount of time and effort devoted by the staff to religious guidance, do day students fare as well as the resident students?.....	2	22

TABLE X

	Yes	No
Does the institution define what is meant by religious guidance?	5	19

C. Spiritual Exercises

TABLE XI

	Optional		Required	
Formal group services for students	Resident	Day	Resident	Day
(1) Daily Mass	18	16	2	..
(2) Sunday Mass at chapels.....	2	2	20	4

(3) Morning prayers	3	..	5	..
(4) Evening prayers	3	..	3	..
(5) October devotions	18	13	1	..
(6) Advent devotions	7	4	1	..
(7) May devotions	17	11	1	1
(8) Annual retreat .....	..	..	24	23
(9) Annual mission	1	1	..	..
(10) Forty Hours	9	8	2	2
(11) Student Sunday sermons.....	2	3	8	1
(12) Rosary	16	15	1	..
(13) Novenas	4	3	..	..
(14) Religious lecture series.....	3	4	..	1
(15) Daily visits to chapel.....	18	17	..	..
(16) Way of the Cross.....	11	8	1	..

TABLE XII

	Yes	No
Are confessions heard daily?.....	10	14

TABLE XIII

	Yes	No
Are opportunities offered daily for Communion outside the daily Mass?	5	19

TABLE XIV

	Yes	No
Is there a definitely planned program for promoting frequent Communion?	16	8

TABLE XV

	Yes	No
Do students follow a special seating arrangement in chapel?	10	12

TABLE XVI

	Yes	No
Classes observe the following practices in regard to prayer:		
(1) Every class opens with prayer.....	15	..
(2) Optional opening with prayer.....	5	..

TABLE XVII

	Yes	No
The annual or semi-annual Retreat:		
(1) Includes all students in one group.....	19	6
(2) Students make the Retreat in sections.....	6	13

TABLE XVIII

	Yes	No
The Retreat lasts:		
(1) Three days	21	..
(2) Six days	1	..

TABLE XIX

	Yes	No
Is there a Mass arranged so that day students may conveniently attend?	6	15

D. Guidance Services

TABLE XX

	Yes	No
A spiritual counselor or adviser is:		
(1) required of each student.....	2	22
(2) strongly urged for each student.....	3	21
(3) optional with the student.....	19	5

TABLE XXI

	Yes	No
Does the institutional religious-guidance program provide for religious vocations?.....	21	3

TABLE XXII

Yes No

Does the institution provide a religious pamphlet rack or distribution service:

(1) free to students.....	9	..
(2) at a small cost per pupil.....	10	..

TABLE XXIII

Yes No

Is a mimeographed or printed religious bulletin to students issued:

(1) daily	1	14
(2) weekly	3	14
(3) occasionally	5	14

TABLE XXIV

Yes No

Does the institution study its religious program:

(1) occasionally	8	..
(2) subjectively	5	..
(3) regularly and objectively.....	1	..

TABLE XXV

Yes No

Is a religious survey made?..... 1 22

I believe the best procedure for me to follow in making this report is to let the tables speak for themselves, and conclude my formal report before answering any inquiries you may care to make concerning them. I will make only two observations regarding the tables. First, it is true that there are not many points in which the 24 colleges studied are in 100 per cent agreement, such as for example, in Table XI, number 8, where it is stated that an annual retreat is required by all institutions for all resident students. Nevertheless, in general there is a common practice throughout and my own impression is that in this field we are doing our best job. There is one area, however, where this statement may be challenged; namely, the extent, or perhaps I should say the absence, of religious counselling and guidance for day students as given in Table IX where it is stated by 22 of the 24 colleges that day students do not fare as well as resident students in this regard. Is this an area where definite efforts should be made to improve our programs of Religious Guidance?

There are several considerations which merit attention before we give an affirmative answer to this question. In the first place it should be emphasized that the college is an intellectual agency and from this it follows that its

specific function is the intellectual development of its students. All other functions are *instrumental*, to use Newman's word, and they must never so engage the interests and activities of the staff that they interfere with the adequate performance of its specific function, the intellectual formation of students. Day students are living at home with their parents and though they are attending a Catholic college, parents and others cannot shift the obligation of religious counselling and guidance to college teachers or administrative officers, any more than they can shift the obligation of giving their children example in religious practice. In the second place the obligation of organizing and supervising an active Catholic life in any parish rests upon the shoulders of the parish priest and his assistants. They, no more than parents, can unload this obligation upon a college, receiving their parishioners as day students. The case of the college where students are residents is entirely different. Here the college staff stands *in loco parentis*, and, if we may coin the phrase, *in loco pastoris*, and these institutions must assume the family functions of counselling and guidance as well as the parochial functions of administering the sacraments, giving religious instruction through Sunday and seasonal sermons with the supervision of social activities. Here the residential college must function as a parish, the same as it functions as a home. This cannot be said of an institution that receives only day students.

III

THE PRACTICAL PHASE

I pass on now to consider briefly the problem of co-curricular activities with reference to the extent they are being utilized as the practical training ground for the moral virtues. Consider for a moment the athletic program. Any one who has ever engaged in competitive athletics, whether of the intercollegiate or the intramural variety, is well acquainted with the fact that they call for the exercise of a moral courage which at times, for immature youth,

is nothing less than heroic. I refer not so much to the physical courage demanded by such games as football and baseball. This is real indeed. To stand up to the plate facing a speed-ball pitcher and step into the ball instead of "stepping into the bucket" is a test of manliness that puts many a would-be athlete in the lower quarter of a percentile distribution, in which his native neuro-muscular coordination and acquired skill would have ranked him much higher. Boys have an ugly word to label what such an individual lacks. But the competition of the minor sports, such as swimming, tennis, golf, of debate and speech contests, the struggle with stage fright in dramatics, all of these besides physical stamina make demands upon competitors which cannot be met without a display of fortitude worthy of the martyrs. When such activities are supernaturalized by the specific intention of offering them up for the honor and glory of God; when they are prepared for by the reception of the sacraments and engaged in with a prayer in the heart if not on the lips, then we can say they are permeated with the spirit of religion. So conducted we have reason to believe that they are the supreme instruments for developing the Christian gentleman and the Christian lady who reveal themselves in that fine type of sportsmanship which takes victory without vaunting and defeat without being disheartened.

But there is another side to this picture. What must be the effect on the athlete who, paid for his services, must parade as a simon-pure amateur. Is not his life a living lie? If so, how can we hope that he will ever respect the virtue of honesty when his whole training in this field has been in the practice of deceit?

Turn now to the social activities, notably social dancing. How successful are we in keeping this free from the paganism of the modern world when students turn night into day by starting at the late hours in the evening and running until the wee hours of the morning; when each year the Music Committee tries to outdo the committee of the year before, by hiring a more expensive orchestra; when the favors

distributed continue to become more and more expensive and less meaningful? In regard to the use of intoxicants, I do not believe we are in danger of having a campus publication announce the Senior Ball (as happened at a state university some years ago) under the caption the "Senior Souze" but here is a situation where eternal vigilance is the price of freedom, freedom from those forms of self-indulgence that are the very opposite of the virtue of temperance.

What about the virtue of justice? Campus rackets would be an interesting study if some one could invent a technique for uncovering the facts in this area. Here we do not need to limit our inquiries to campus activities. When teachers are using the normal distribution curve in grading, justice is the virtue violated by all forms of cheating in examinations. Apparently, it is not only secular students who are failing here if the statement in the last issue of the College Newsletter is founded on fact. "Scandal is inevitable when a large secular university is forced to double its staff of proctors when Religious are taking examinations. Pressure by superiors was named as one cause for cribbing by Religious."

Prudence is both an intellectual and a moral virtue. As an intellectual virtue, it may be described as knowing what should be done under such and such circumstances. As a moral virtue, it is *doing it*. How successful are we in training students not to do imprudent things; not to engage in goldfish- or phonograph record-eating marathons; or more seriously, not to expose themselves to occasions of sin?

From this brief analysis of the complexities, as well as possibilities, that reside in the co-curricular activities for training students in the moral virtues as an integral part of Catholic life, we can understand why the committee was unable to locate an individual willing to attempt a study in this field. But this should be done before we can feel satisfied that we have made a complete analysis of the program of religious education in the college. "By their fruits

you shall know them." The moral virtues should be the fruit of the development of both the intellectual and the theological virtues.

Returning briefly to the instructional activities, let me quote again from the last issue of the College Newsletter: "Inspectors from accrediting agencies are surprised to find that the Catholic statement, 'Religion is the central vivifying course and permeates all other courses,' is not actually the case." In so far as this is true our failure is one of integration. Surely in a Catholic college religion should be the integrating factor *par excellence*. My suggestion is that the Problems Committee continue its study of programs of religious education in our member institutions next year under these two heads: first, integration of the curriculum through religion, and second, integration of Catholic student life through the development of moral virtues. I repeat that my own very definite impression is that we are doing our best job in the devotional aspect. Possibly the emphasis placed here in some of our institutions makes for neglect of the intellectual, or the moral aspects of our training.

My final suggestion is that once we have a fairly complete picture of the whole program, the committee should present that picture in a printed report. This report should include detailed analysis and description of programs now in operation in some of our institutions of such merit that they may serve as models for others, recognizing, of course, that a program operating effectively in one institution might need much modification before being applicable to the situation in another. If this is done, persons interested in improving their own programs could visit other institutions and see programs in operation with opportunity to confer at leisure with those administering them. Whether we would want to present in print (omitting the names of institutions concerned) programs notably lacking in features that are distinctly Catholic or containing features that are distinctly un-Catholic, would be a matter for the Committee to decide after the complete picture is

in. Our immediate problem in the year to follow is to complete the picture. While the Committee is doing that, it behooves our member institutions to submit themselves to a searching and continued examination of their academic and administrative consciences to discover, each one for itself, what it can do to improve its program of religious education and once such a discovery is made, to take steps to bring about the needed improvement. The admonition, "Be ye perfect," is addressed to institutions as well as to persons.

Respectfully submitted,

WILLIAM F. CUNNINGHAM, C.S.C.

REPORT OF COMMITTEE ON PUBLIC RELATIONS

Your Committee on Public Relations was appointed by authority of the Executive Committee of the College and University Department of the N. C. E. A. as a Standing Committee on Public Relations and was charged with the matter of all contacts with other organizations relating to the Department. At the time the committee was appointed, it was particularly charged to take up the problem of Social Security in regard to Catholic institutions. The personnel of the committee: Rev. Edward A. Fitzgerald, Rev. Francis L. Meade, C.M., Rev. Andrew C. Smith, S.J., Rev. Thurber M. Smith, S.J., and Rev. Edward V. Stanford, O.S.A., Chairman.

Up until a few weeks ago, there had been no developments of a character that would warrant a meeting of the committee. Under date of March 14 Senator David Walsh introduced a bill to Congress "To extend the Federal old-age and survivors insurance benefits of the Social Security Act to certain employes of religious and charitable organizations and for other purposes." In view of this recent development your committee met on Tuesday afternoon, March 26, and now makes the following observations:

(1) The Walsh bill incorporates the principles advocated by the National Catholic Welfare Conference and has the approval of the Administrative Committee of Bishops as well as the approval of other religious and charitable groups. The bill seems to meet the major objections that have influenced the majority of colleges in their opposition to inclusion under the retirement provisions of the Social Security Act.

(2) The making of private retirement provisions for lay faculty members, comparable to Social-Security coverage, either through the Teachers Insurance and Annuity Associations or one of the commercial insurance companies is a relatively simple problem involving chiefly financial considerations.

(3) The making of private retirement provisions for

non-academic employees, such as maintenance people, cooks, waiters, etc. comparable to the benefits of Social Security coverage, is a most difficult problem. There does not seem to be any feasible way of taking care of this problem except through coverage under Federal Social Security.

(4) Catholic colleges very shortly will be faced with difficulties as far as their non-academic lay employees are concerned growing out of a comparison of their situation with that of their fellow workers under Social Security outside the college. A particular type of difficulty that may arise has been very clearly described in a recent folder sent out by the Association of American Colleges.

To quote one paragraph: "Not many months will pass in most college communities before some one in industrial employment will die, leaving dependents who will receive benefits ranging from \$20 to \$60 a month, and college staff members will then become conscious of what it means to be covered by the Social Security Act. When an employee in college service dies, whether in academic or non-academic work, his widow may point out that her husband had nothing to say about whether or not college employment should be covered by this plan and may suggest that she has at least a *moral claim* against the college for benefits equivalent to those that would have been forthcoming had colleges been covered."

Therefore your committee recommends:

(1) That it is very important that Catholic-college officials inform themselves in detail about the Social-Security program as it affects the colleges.

(2) That they be prepared to support Federal legislation which would include colleges under the "*old-age and survivors insurance benefits* of the Social Security Act, provided, (a) that it exempts priests and Religious, (b) that it *does not include* unemployment compensation tax, (c) that it protects the tax-exempt status of the colleges."

Respectfully submitted,

EDWARD V. STANFORD, O.S.A.,

Chairman.

REPORT OF A SPECIAL COMMITTEE ON CATHOLIC ACTION IN THE CATHOLIC COLLEGE AND UNIVERSITY

BACKGROUND OF THE REPORT

This report is the outgrowth of a recommendation made last year at the Washington Convention. The paper then presented had as its principal purpose to show how much Catholic Action depends on the contribution which the colleges and universities must make to it. At the same time, it tried to show what an obligation, as a result of this dependence, rests on the colleges and universities to make their contribution.

Examples were given of efforts by the students themselves and by their organizations and agencies, to understand and to carry out their part of the university's contribution; and it was proposed that a committee of this Department of the National Catholic Educational Association be appointed to report on the same problems from the viewpoint of the professors and administrators of the colleges.

This proposal was adopted, and the Committee in question herewith submits its report and recommendations.

THREE GROUPS OF DUTIES: WHAT INITIATIVE WE HAVE IN EACH

The present duties of our Catholic colleges and universities toward Catholic Action fall naturally into three distinct groups: The first is a work of research and development. Here we of the universities are on our own initiative, for the constitutive documents of Catholic Action are public property, and it is our task to study them, to analyze them, to systematize them, to discover what demands they make upon our institutions, and what opportunities they reveal.

The second class of duties can be listed under the heading of "Preparation of the Student and Alumni Field for the Advent of Catholic Action." This implies that we must study critically our methods and our institutions to prevent

them from becoming a hindrance to the development of Catholic Action; and, at the same time, we must gradually adapt our present aims and methods to those of Catholic Action without, however, usurping the name of Catholic Action for any organization which does not hold an official mandate from its diocesan authorities. Here, also, it is evident that the college and university can work on its own initiative.

Quite a different state of affairs exists in the third group of duties, those relating to the actual establishment of official Catholic Action. Here the initiative rests entirely with the diocesan authorities, and the part of the universities and colleges is entirely contingent upon the direction given them by the Hierarchy.

THE WORK OF RESEARCH

We will now consider these three groups of duties in detail. As a sort of indication of the work of research which has to be accomplished by our institutions of higher learning, an attempt was made to outline as briefly as possible the theory of Catholic Action and then to point out in this outline what aspects of Catholic Action may be called new in the history of the Church. It is much too long to read here, but mimeographed copies are available for any one who wishes to write to me for one, and some means will be found to publish the complete report in one way or another in the event that it is too long for publication in the proceedings. Here I will report only its main conclusions.

We cannot claim that at the present time Catholic Action is generally well understood in university circles. This can hardly be explained adequately in so short a report; yet something may be accomplished by making a few statements about Catholic Action which are so phrased that any one who has not yet studied the subject thoroughly will want to challenge them. Your own reactions, then, to these statements will supply an example of the need that still exists for further study.

SOME FACTS ABOUT CATHOLIC ACTION: IT IS A DEFINITE ORGANIZATION

First of all, it is perfectly legitimate to call Catholic Action *an* organization, not merely an intensification of Catholic life. Perhaps the quickest way to drive this home is to observe that Catholic Action is a concrete noun which can be used in the plural. It is perfectly all right to speak of "the Catholic Actions" of several dioceses or nations or to write such a sentence as this: "The Catholic Actions will each send representatives to Rome." Of course, this organizational aspect is not the whole story, but it is very frequently a major field of misunderstanding.

IT IS DISTINCT FROM EVERY OTHER ORGANIZATION AND ACTIVITY

Secondly, it is to be noted that Catholic Action is a *distinct* thing. It is different from purely religious action such as religious societies, third orders, sodalities, missions. It is different from works of charity, such as Catholic charities societies, medical missions, houses of hospitality. It is different from Catholic socio-economic works, such as Catholic credit unions, Catholic cooperative movements, Catholic labor unions.

These groups of activities, especially the first two, are called "auxiliaries to Catholic Action" and Pope Pius XI has explained why he gave them this name: First, they correspond in their purpose to many of the ends of Catholic Action; secondly, they prepare the way for Catholic Action; and thirdly, they supply the active elements of Catholic Action.

WHY IS IT SO HARD TO SEE THAT CATHOLIC ACTION IS SOMETHING DISTINCT AND DIFFERENT?

Now many people profess a great difficulty in discovering what this neat distinction between Catholic Action and the Catholic Activities (auxiliaries) is all about. From the above two paragraphs, we can see the cause of their difficulty. For there we said that Catholic Action was different

from its auxiliaries and then gave the reason for their being called auxiliaries. Suppose now that we leave out what might be called a "middle term" in those two paragraphs and run them together somewhat after the fashion that a conclusion is drawn from two judgments in syllogism. Then we have a statement that Catholic Action is different from its auxiliaries because the latter correspond in their purpose to many of the ends of Catholic Action, prepare the way for Catholic Action, and supply the active elements of Catholic Action. To put it more briefly still, Catholic Action is different from its auxiliaries because the latter are in many respects just like it. You will immediately perceive that this last formulation is saved from nonsense only by the phrase "in many respects." And I hope you will perceive, also, why people who really try to understand Catholic Action have a tendency to tear their hair when any one says to them: "Why, Catholic Action is only the lay Apostolate; only a more intense organization; only a more vital Catholic life; only this or only that; or only what we have been doing all along." Those who have really studied Catholic Action objectively (and not just to prove that what they are already doing is it) avoid that word "only" like a plague. They must always answer, "It is that indeed but *much more besides.*"

THE "FOUR MARKS" OF CATHOLIC ACTION

Let us now see in our third observation in this section why this must be so. Catholic Action like the Church has four marks by which it may be known and they must all be present *together* or they do not count:

First, it is a *work of laymen*: "The participation of the *laity* in the Apostolate of the Hierarchy." Bishops, therefore, have another apostolate, the complete apostolate of which Catholic Action is only a participation. The priests share this apostolate in a limited way with the bishops, and even Religious have a different participation in the Apostolate than that of Catholic Action.

Secondly, it is an *apostolate*, and a specific form of the

Apostolate, different from all other forms of lay Apostolate by being official and universal.

Thirdly, it is *organized* in a definite way: Hierarchic, Unitary, Concentric.

Fourthly, it is directly *dependent on the Hierarchy* which retains ultimate and complete authority, not only juridically but, also, practically and effectively.

SO WHAT IS CATHOLIC ACTION?

Now what is Catholic Action? The answer is: Whatever possesses *all four* of these marks *together*. And what is not Catholic Action? Whatever lacks *any one* of these marks, no matter how many of the others may be present.

MORE LIGHT ON CATHOLIC ACTION BY SEEING WHAT IS NEW IN IT

These remarks will already make it evident that there is a real field of research open for the understanding of Catholic Action. We might increase our respect for the difficulty of this research by pointing out briefly in what ways Catholic Action can claim to be something new in the history of the Church even though many aspects of it are as old as Christianity itself. Some of these aspects can be called new in an absolute sense; others only in the sense that Catholic Action has rediscovered them for our times.

(1) Catholic Action is new in the *official* apostolic mandate which it *adds* to the general apostolic obligations of Christian charity.

(2) Catholic Action is new in the *organized* technique of the *Apostolate of "like by like."*

(3) Catholic Action is new (in the sense of a rediscovery) in its insistence that the apostolate is an integral part of Catholic professional and social life.

(4) Catholic Action is new in the *rebirth of an intensely dynamic theology and spirituality*. (cf. Kingship of Christ, Mystical Body, etc.)

(5) Catholic Action is new in an almost absolute sense in the vastness and effectiveness of the *practical solidarity* at which it aims and which it is capable of bringing about.

(6) Catholic Action is new in the tremendously important fact that it adds to our means of forming individual consciences, new means which are capable of *directly* forming what has been called the "*social conscience*."

(7) Catholic Action offers a new and *more profound realization* of the phrase "*thinking with the Church*" than has been possible before its advent.

(8) Catholic Action by its unitary and concentric organization creates a *new Catholic strength on national and international* levels, precisely those levels from which the powerful modern attacks on Christian civilization have been directed.

(9) Catholic Action offers a *new solution of the problem of the relationship between the spiritual and the temporal* and a safeguard against confusion between them. It is easy to recognize that this difficult relationship is one of the central problems of Christian history.

(10) Catholic Action offers a new means of *effectively uniting all* existing Catholic organizations *without absorbing or supplanting them or even weakening them* in their autonomy, organization, program, or membership.

ALL THIS SHOWS THAT RESEARCH IS ESSENTIAL

It must be understood that these very brief remarks are presented here, not to give an understanding of Catholic Action, but only to show that a field exists for a real work of research and clarification; and that this work of understanding is worthy of the best intellectual efforts of our institutions of higher education and of our university organizations.

THE WORK OF PREPARATION FOR CATHOLIC ACTION

Now we can go on to the second group of duties which our institutions possess relative to Catholic Action; namely, the preparation of the student and alumni fields for the advent of Catholic Action.

This work of preparation, let us recall, can also be undertaken on the initiative of our institutions and organizations

themselves. It is based on a fact that we have already noted; namely, that the "auxiliaries of Catholic Action" (in which we are already engaged) are *in many respects* very like Catholic Action. Our preparation, therefore, must consist first of all of the exploitation and development of such features of our work as exhibit this similarity. At the same time, we must criticize carefully our methods and our institutions to remove from them all features which may be direct obstacles to the eventual establishment of Catholic Action.

PREPARATION WITHIN THE UNIVERSITY ITSELF

The following points may illustrate some of the fields in which this work of preparation must be carried on, first within the university itself:

(1) We must discover and remove certain *defects of personal religious formation* in our students: Lack of adequate philosophical and theological foundation, failure to apply doctrine to life, lack of a sense of the supernatural, a certain absorption in their own interests which prevents many very capable students from exercising an effective apostolate.

(2) We must discover and remove similar defects of personal formation in the *cultural and professional* field: Acceptance of the modern secularistic attitude, sympathy with un-Christian social theories, resentment against the "interference of religion" in professional or economic fields.

(3) We must develop in the students a real sense of *personal responsibility towards the university community*, for it is only through such a sense of responsibility in all its members (professors, students, and alumni) that the university can keep in touch with the constantly changing demands of modern Catholic life.

(4) We must direct this personal responsibility in our students to a real *apostolate within the university itself*, first to the nominal Catholic students, then to the non-Catholics.

(5) We must transform our *alumni organizations and our student alumni relations* in such a way as to permit them to make their full contribution to Catholic Action.

PREPARATION IN RELATION TO THE CATHOLIC COMMUNITY

This work of preparation must be directed, not only toward the university community itself, but, also, toward the contribution which the university must make to the whole Catholic community. In this larger field, the following points may serve as illustration:

(1) We must develop a *spirit of collaboration* which will enable both students and alumni (and may I add, professors) to rise above all the particularist attitudes which so often sacrifice great issues of general Catholic welfare to mistaken ideas of personal or institutional or group prestige. Participation in the work of diocesan and national centers is an aspect of this collaboration which requires an altogether special preoccupation.

(2) We must develop a true *sense of Christian solidarity*, a clear perception of the fact that the unity of Catholicity exists *in its integrity outside and above* all the natural and legitimate differences that exist in the national, social, professional, or political orders; and that whenever these differences are allowed to weaken Catholic unity and solidarity, they are simply misunderstood or exaggerated.

(3) We must develop in our students a sense of *intellectual responsibility for the whole Catholic movement*, not in any sense of pride or prestige, but with a real anxiety not to be found wanting in their own special field of intellectual work and leadership. Nothing is better for this purpose than a study of the confidence which our late Holy Father, Pope Pius XI, so frequently and so explicitly placed in University Catholic Action. (See N. C. E. A. *Proceedings*, 1939, pages 187 ff.)

(4) We must develop both in our institutions and in our students a real *preoccupation with the fundamental units of Christian life*; the family, the parish, the diocese. Lip service is frequently given to these units, but it is not

enough. Not even a real effort is enough if it is casual or incidental. We must have a real preoccupation—an anxiety—not be found wanting.

Perhaps it would be well to interrupt this rather concentrated exposition with an example. A Bishop of a rural diocese once told me that the Catholic college in his diocese was a distinct liability—it was simply a kind of siphon through which the most capable young people were drawn off from his diocese and dumped in the larger centers of population where “professional opportunities” were supposed to be greater. This problem needs only to be stated to be recognized as a grave one for any rural diocese which thus finds all its lay leadership cut off at the top; yet I wonder how many of us, in the ordinary routine of our college administration and instruction, would have got the idea ourselves.

The problem, if anything, is even more difficult on the parish level. Perhaps we would do well to insist to our students on the benefits they derive from the parish, as well as on the duties they owe to it.

(5) We must make a constant effort to make the *relation of clergy and laity as close and fruitful as possible*. It is of the very essence of Catholic Action, but is nowhere more liable to be misunderstood than in intellectual and professional circles.

ALL THIS DEPENDS UPON OUR OWN INITIATIVE

These scattered suggestions are all that we have time for now to show that we have a very broad and fruitful field of preparation *for* Catholic Action which is entirely open to our own initiative. In working in this field, however, it is important to recognize that we are only *preparing for* Catholic Action in the strict sense of the word and so we ought to avoid a practice all too common at present of usurping the name “Catholic Action” for our activities which are only its auxiliaries.

THE WORK OF ESTABLISHING CATHOLIC ACTION

Now we come to the final group of duties incumbent upon our colleges and universities in relation to Catholic Action: those directly associated with its formal establishment. Here we no longer work on our own initiative but must hold ourselves constantly ready to follow the initiative of the Hierarchy, for Catholic Action can never be actually established except by the Bishop of the diocese in which the establishment occurs. This is absolute and final. Our part, then, is the development of a sense of responsibility toward the hierarchical direction so that in the inevitable conflict between this direction and the difficulties of following it, we do not allow these difficulties a sort of habitual right of way—an attitude which is all too easy in the face of anything requiring such profound changes in ideas and methods as those we have already noted for Catholic Action.

TWO KINDS OF HIERARCHICAL DIRECTION: THE
PRIMARY ONE

The direction of the Hierarchy will be exercised in our regard in two ways. First and foremost, it will be exercised by our *local Ordinary*. On this point I recommend to your careful attention the paper with which His Excellency, the Most Reverend Bishop of Concordia, opened the meeting of the Secondary-School Department of this Convention. Incidentally, I think I can offer the assurance that the strictures which he pronounced at the end of his paper on what had been reported to him as efforts to impose a sort of “chain-store” variety of Catholic Action, do not apply to such an effort of understanding and preparation as I have outlined in this report.

ON THE NATIONAL LEVEL: A SECONDARY FORM OF
HIERARCHICAL DIRECTION

Then secondarily, and on the national level, the direction of the Hierarchy will be exercised through the instrument which all the bishops of a country may create for the co-ordination of national Catholic effort. In the United States

this instrument is the National Catholic Welfare Conference. Perhaps it is useful to note here that the N. C. W. C. consists formally in the Hierarchy of the United States, not in the group of priests and laymen whom they hire to carry out their collective direction. A clear understanding of this fact would remove many difficulties that might otherwise arise. Moreover, as we have seen above that one of the principal issues of Catholic Action is the great unity and solidarity which it gives to Catholic life and effort, we can well imagine that such a national center of coordination assumes in the system of Catholic Action an extraordinary importance.

In 1936 the Hierarchy issued a statement, in its general meeting, on Catholic Action and lay groups, which is of particular importance in this discussion, particularly at the present time when the bishops have established a National Catholic Youth Council in which the Catholic college and university students have been assigned a place of their own. We cannot possibly go into the details of this establishment here. It enters into this report only as an example of Hierarchical direction toward which we have the duty of being sympathetic and which we should examine conscientiously despite the difficulties which it entails. I would be the first to admit these difficulties and to admit also their gravity; yet, once more, if we concede to those difficulties an automatic right of way under even this secondary and general direction of the Hierarchy, we are not only not acting in the spirit of Catholic Action, but we are directly going against our duty of preparation for it.

The plan proposed for the organization of the students of Catholic colleges will undoubtedly be brought to your attention so that we need not consider it here in detail. In its general lines, however, it is somewhat as follows: The National Catholic Youth Council is set up under the Executive Bureau of the National Catholic Welfare Conference. It is to comprise two large sections, one of which will be the Diocesan Youth Councils and the other the College and University Section. This is in keeping with the directions

of Pope Pius XI, who said that because of the special problems and the special importance of the university field, it was to be given a special place in the organization of National Catholic Action. We need not consider here the further sub-divisions of the diocesan section, but the College and University Section will be sub-divided into a section for the students of Catholic colleges and universities and another for the students in non-Catholic institutions. It is with the section for the students of Catholic institutions that we are here concerned. The proposed plan for this section calls for a National Federation of the student bodies within which all present organizations and activities can continue their work as in the past.

Evidently such an arrangement will not be brought about overnight, either in its constitution or in its functioning, but it is easy to see how it will be in the line of Catholic Action, and hence worthy of our sympathetic interest and cooperation.

CONCLUSION

This will conclude our analysis of the exact fields of action which are open to our Catholic colleges and universities in their preparation for, and acceptance of, Catholic Action, and our indication of some of our principal duties in each of these fields. Now I would like to make three recommendations which I believe will further our correspondence with these duties.

Formal Resolution for This Department:

The first is a formal resolution which I would like to present to this Department; namely, the setting up of a permanent "Committee on Catholic Action" within the College and University Department of the National Educational Association to serve as an instrument of research for the faculties of our Catholic colleges and universities in this most important question of their cooperation in Catholic Action.

Two General Recommendations:

The other two recommendations are addressed in a general way to our college administrations.

(1) The inauguration of a course in Catholic Action in every Catholic college, to be a real attempt to explain Catholic Action after the mind of Pope Pius XI and according to Encyclicals and other Official documents of the present Pontificate. All too often these so-called "courses in Catholic Action" are simply taken from the professors' own experiences and theories, not from Pontifical documents. Evidently the question arises as to who will teach these courses, and with what material. If the task of understanding is really a matter of serious research, as the first part of this report attempted to show, then it is evident that our institutions will not find several hundred capable instructors overnight. Here you have the reason for the first recommendation—a standing Research Committee, which by cooperative effort could supply a syllabus for such courses, and adapt them to the immediate practical needs of our institutions. The members of the committee insisted especially on two aspects of this adaptation: First, the course should be made an *organic* part of the whole program of religious education of the institution, and not just put into the curriculum as "another course"; and secondly, it should be sufficiently flexible to permit adoption both by those institutions which require eight semesters of religious study from all students, and by those which must content themselves with only four semesters.

(2) The designation of at least one of the scholarships already being offered in each institution as a "scholarship for Catholic Action," the recipient to be chosen not only for his scholastic ability, but, also, and even primarily for the evidences he has given of ability to lead during his High-School career. The recipient of the scholarship would become the Executive Secretary of the Student Council and would have as his special duty the fostering of collaboration between the campus organizations and whatever Diocesan

and National centers of Catholic Action the bishops may set up; as well as the strengthening of the campus organizations themselves. He would be expected to devote to the work of Executive Secretary at least the time generally allotted to N. Y. A. students. One or more N. Y. A. students might be assigned to him as typists and office clerks. His services to the elected student officers would allow them to assume more responsibility in the accomplishment of their duties. One member of the Committee objected to this idea, on the ground that such a secretary would have to be *elected* by the student body, not appointed; but in view of the fact that his role would be one of service *to* the elected officers, I believe his status in regard to the student organizations would be sufficiently clear. As a matter of fact, the student officers might be charged with the task of examining the abilities of high-school leaders in the vicinity of the college or university, and of recommending candidates for such a scholarship.

NOTE: The first recommendation, which was presented as a formal resolution to the College and University Department of the Convention, was adopted with the amendment that the work be assigned to the already constituted "Committee on Educational Problems and Research." The Chairman of this Committee is Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Mount Mary College, Milwaukee, Wis.

The Special Committee:

WILLIAM F. CUNNINGHAM, C.S.C.
MOTHER GRACE C. DAMMANN, R.S.C.J.
WILLIAM FERREE, S.M.
DANIEL M. GALLIHER, O.P.
SISTER MARY ALOYSIUS MOLLOY, O.S.F.
THOMAS H. MOORE, S.J.
BROTHER VICTOR, F.S.C.

Respectfully submitted,

WILLIAM FERREE, S.M.,
Chairman.

REPORT OF THE COMMITTEE ON LIBRARIES AND LIBRARY HOLDINGS

At the past three annual meetings your Committee on Libraries and Library Holdings has made an extended report. This year a chronicle of its activities can be put very briefly.

With the coming May issue of the COLLEGE NEWS-LETTER, the booklists of works by Catholic authors will be completed. In the preparation of this work the Committee has been exceptionally assisted by a group of volunteers from the Catholic Library Association. This Committee, consisting of Sister Mary Serena, O.P., Rosary College, River Forest, Ill., Chairman; Sister Mary Claudia, Marygrove College, Detroit, Mich.; Sister Francis Clare, Our Lady of the Lake College, San Antonio, Tex.; and Sister Rita Claire, St. Mary's College, Notre Dame, Ind.; not only supplied bibliographical detail for the titles collected but, in many instances, aided your Library Committee by valuable criticism and by suggested supplementation of the lists originally drawn up by scholars in various academic fields.

Accordingly, your Library Committee has now completed the task for which it was formed by Father Hogan, then President of the College Department, at the Louisville meeting of 1937. All that remains to be done is to determine whether the booklists should be published in cheap booklet form. Your Library Committee suggests publication in this form because, undoubtedly, within the next two or three years changes in the original lists will be adopted. As a matter of fact, no booklist is ever final; to be helpful it must be brought constantly up to date, as needs for different types of volumes vary from year to year.

The report we made at the last annual convention contained this statement: "We think that at least within the coming year a permanent Commission on Libraries and Library Holdings should be constituted and that we should be empowered to formulate its aims and objectives and, at

the next annual meeting, make recommendations for the selection of its personnel."

MINORITY REPORT

We are of the opinion that the Library Committee, as at present constituted, has functioned long enough. We believe, moreover, that a completely new group will more effectively criticize the booklists already published and will be better fitted to suggest deletions from and additions to the present catalog of titles. We do not believe that continuity is required when, as is evident, the new Library Commission will have a type of service to give different from that expected from your old Library Committee.

Consequently, your Library Committee submits a report in which it moves: First, that the booklists already published in the COLLEGE NEWSLETTER be published by the Chairman of the new Library Commission in a cheap booklet, the expenses of such publication to be met by provision in the Secretary of the College Department's budget; secondly, that the permanent Library Commission be made up of four members, one to be elected each year for a period of four years, and that this year the new President of the College Department, following the annual election, be empowered to appoint four members, one for a term of one year, one for a term of two years, one for a term of three years, and one for a term of four years; furthermore, that the new President of the College Department, to be elected at this meeting, shall be directed to appoint a completely new personnel for the Library Commission and that no member of the old Library Committee be eligible to serve on the new commission, at least for a period of one year from the present date.

Respectfully submitted,

SAMUEL K. WILSON, S.J., *Chairman.*

EDWARD A. FITZGERALD.

JULIUS W. HAUN.

SISTER MARY ALOYSIUS.

REPORT OF THE COMMITTEE ON MEMBERSHIP

The 1939-40 Membership Committee, at the outset of its report, wishes to go on record as acknowledging the generosity of the various superiors of its membership who financed the meetings which it held during the past year. The Secretary of this Committee has already been instructed to express the gratitude of the members to the superiors concerned.

This Committee held general sessions in Washington on April 14th, in Chicago on October 27th, and here in Kansas City on March 26th. The Subcommittee on Philosophy met in Philadelphia, January 14th. The minutes of these committee meetings—with the exception of this week's session—have been summarized and made known to the members of the Department in the issues of the COLLEGE NEWSLETTER and the preliminary report of the Secretary, which was distributed to the member schools.

At the Kansas City meeting the following non-retroactive recommendations were drafted:

(1) That no college shall be considered for constituent membership as a senior college or university until it has actually conferred baccalaureate degrees upon the basis of a four-year full-time curriculum.

(2) That from this date colleges which allow their membership in the Association to lapse through the non-payment of annual fees for a period of more than three years, shall be considered as having withdrawn from the Association.

(3) That the policy of cooperating with other Catholic learned societies in the special fields which have a bearing on the work of the Membership Committee is to be encouraged.

(4) That the following institutions be admitted to the type of membership, and under the conditions specified:

Alverno Teachers College, Milwaukee, Wis., to constituent membership as a senior college.

Barat College of the Sacred Heart, Lake Forest, Ill., to constituent membership as a senior college.

Briarcliff College, Sioux City, Iowa, to constituent membership as a senior college, subject to revisitation in 1941-42.

Carroll College, Helena, Mont., to constituent membership as a senior college.

College of Notre Dame, Belmont, Calif., to constituent membership as a junior college.

St. Clare College, Milwaukee, Wis., to constituent membership as a senior college, subject to revisitation in 1941-42.

St. Michael's College, Winooski Park, Vt., to constituent membership as a senior college.

Ursuline College, New Orleans, La., to constituent membership as a senior college.

Villa Madonna College, Covington, Ky., to constituent membership as a senior college.

Viterbo College, La Crosse, Wis., to constituent membership as a senior college.

The following institutions are announced as associate members, having fulfilled all the requirements and not being subject to any decision on the part of this Department:

Holy Names College, Spokane, Wash.

Loretto Junior College, Nerinx, Ky.

St. Catharine College, St. Catharine, Ky.

St. Francis College, Lafayette, Ind.

St. Joseph's College, Portland, Me.

Siena College, Loudonville, N. Y.

In conclusion, the Membership Committee reports that, due to lack of accurate information, it is unable at this time to give an accounting of the number of constituent or associate senior or junior colleges in the Association.

Reverend Chairman, I move that the report and its recommendations be adopted as read.

Respectfully submitted,

W. C. GIANERA, S.J.,

Chairman.

REPORT OF THE COMMITTEE ON FINANCE

Your Committee on Finance reports that it has considered the various financial items presented to it by the Chairman of the Department, and has approved them.

Respectfully submitted,

FRANCIS L. MEADE, C.M., *Chairman.*

SAMUEL K. WILSON, S.J.

WILLIAM F. CUNNINGHAM, C.S.C.

PAPERS

BIOLOGY TEXTS USED IN CATHOLIC COLLEGES

VERY REV. ANSELM M. KEEFE, O.P.R.A.E.M., PH.D., DEAN, ST.
NORBERT COLLEGE, WEST DE PERE, WIS.

Survey begun Feb. 15, 1940: 227 Colleges and Universities interpellated. Replies 175 (less 20 duplicates),
from 155 institutions—March 20, 1940.

<i>Rank</i>	<i>Author</i>	<i>Title</i>	<i>Publisher</i>	<i>No. Used</i>
(1)	Hegner, R. W.	College Zoology	Macmillan, '37	56
(2)	Hauber, U. A., & O'Hanlon, M. E.	Biology	Crofts, '37	45
(3)	Parker, J. B., & Clarke, J. J.	Intro. to Animal Biology	Mosby, '39	21
(4)	Woodruff, L. L.	Foundations of Biology	Macmillan, '36	9
(5)	Potter, G. E.	Textbook of Zoology	Mosby, '38	9
(6)	Mavor, J. W.	General Biology	Macmillan, '38	7
(7)	Buchsbaum, R.	Animals Without Backbones	Univ. of Chi., '38	5
(8)	Curtis, W. C., & Guthrie, M. J.	Textbook of Gen. Zoology	Wiley, '38	5
(9)	Giesen & Malumphy	Backgrounds of Biology	.....	5
(10)	Shull, A. F.	Prin. of Animal Biology	McGraw-Hill, '34	5
(11)	Beaver, W. C.	Fundamentals of Biology	Mosby, '39	4
(12)	Kenney, L. A., & Goddard, H. N.	General Biology	Harper, '37	4
(13)	Guyer, M. F.	Animal Biology	Harper, '37	4
(14)	Scott, G. G.	Science of Biology	Crowell, '30	4
(15)	Strausbaugh, P. D., & Weiner, B. R.	General Biology	Wiley, '38	4
(16)	Barrows, H. R.	General Biology	Far. & Rinehart, '35	3
(17)	Newman, H. H.	Outlines of Gen. Zoology	Macmillan, '36	3
(18)	Bartsell, G. A.	Manual of Biological Forms	Macmillan, '36	2
(19)	Buchanan, J. W.	Elements of Biology	Harper, '33	2

<i>Rank</i>	<i>Author</i>	<i>Title</i>	<i>Publisher</i>	<i>No. Used</i>
(20)	Haupt, A. W.	Fundamentals of Biology	McGraw-Hill, '32	2
(21)	Hunter, Walter & Hunter	Biology	American Book, '37	2
(22)	Menge, E. J.	Introduction to Biology	Bruce, '31	2
(23)	Plunkett, C. R.	Elements of Mod. Biol.	Holt, '34	2
(24)	Wolcott, R. H.	Animal Biology	McGraw-Hill, '33	2
(25)	Rice, E. L.	Intr. to Biology	Ginn, '35	1
(26)	De Beer	Vertebrate Zoology	.....	1
(27)	Marsland & Brandywein	Manual of Biology	.....	1
(28)	Peabody, J. E., &	Biol. and Human Welfare	Macmillan, '33	1
(29)	Pujiula	Biologia Moderna (Span.)	.....	1
(30)	Pratt	General Zoology	.....	1
(31)	Pieper	Everyday Problems in Biology	.....	1
(32)	Smith	Textbook of General Zoology	.....	1
(33)	White, E. G.	Textbook of Gen. Biology	Mosby, '37	1
(34)	Wieman, H. L.	General Zoology	McGraw-Hill, '38	1

While there is a significant use of recent books, the number of antiquated and outmoded manuals listed does not argue well for the vitality of the instruction in at least 5 per cent of our institutions.

A SURVEY OF TEXTBOOKS OF COLLEGE BIOLOGY

REV. PAUL L. CARROLL, S.J., A.M., PH.D., DEPARTMENT OF BIOLOGY, CREIGHTON UNIVERSITY,
OMAHA, NEBR.

GENERAL PLAN OF THE SURVEY

List of the Textbooks in Review.	Birth Control and Sterilization.
Plan for Comparing Subject-Matter of Each Text.	Vitalism and Mechanism.
	Origin of Life Evolution.
The Aim and Organization of the Textbooks.	Philosophy and Religion.
The "Dark Ages."	Conclusions.

221

TEXTBOOKS OF COLLEGE BIOLOGY

Atwood, W. H. }	Educational Biology, 2nd Ed.	\$2.75	Blakiston	1933
Heiss, E. D. }	General Biology	3.50	Farrar & Rinehart ...	1935
Barrows, H. R. }	Elements of General Biology	2.60	Farrar & Rinehart ...	1936
Barrows, H. R. }	Fundamentals of Biology	5.00	Mosby	1939
Beaver, W. C. }	Biology	1.70	Bruce	1939
Charles, H. }	Educational Biology	2.75	Ginn	1930
Eikenberry, W. L. }				
Waldron, R. A. }				
Hauber, U. A. }	Biology	3.90	Crofts	1937
O'Hanlon, M. E. }	Fundamentals of Biology, 2d Ed.	3.00	McGraw-Hill	1932
Haupt, A. W. }				
Hunter, G. W. }	Biology	3.75	American Book	1937
Walter, H. W. }				
Hunter, G. W. }				
Kenoyer, L. A. }	General Biology	3.50	Harper	1937
Goddard, H. N. }				

Mangham, S.	Biology	6.50	Wm. Wood	1938
Hockley, A. R.	General Biology	4.00	Macmillan	1938
Mavor, J. W.	General & Professional Biology, 3rd Ed. ...	3.60	Bruce	1931
Menge, E. J.	Elements of Modern Biology	3.75	Holt	1934
Plunkett, C. R.	An Introduction to Biology	3.20	Ginn	1935
Rice, E. L.	The Science of Biology, 2d Ed.	3.00	Crowell	1930
Scott, G. G.	General Biology	3.00	Wiley	1931
Shumway, W.	Textbook of Biology, 6th Ed.	2.75	Lea & Febiger	1930
Smallwood, W. M.	General Biology	3.75	Wiley	1938
Strausbaugh, P. D.	College Biology, 2d Ed.	3.00	Crofts	1936
Weimer, B. R.	General Biology, 2nd Ed.	3.50	Mosby	1937
Wellhouse, W. H.	Foundations of Biology, 5th Ed.	3.75	Macmillan	1937
Hendrickson, G. O.				
White, E. G.				
Woodruff, L. L.				

TEXTBOOKS OF COLLEGE BIOLOGY

Parts	Chapters	Pages	Figures	Questions	Summary	Bibliography	Glossary
Atwood	LVIII	466	269	*			
Barrows	XIV	601	476		*		*
Barrows	XIII	427	276			*	*
Beaver	XLI	871	299			*	*
Charles	XXXIII	397	217	*			*
Eikenberry	XXXI	538	236	*	*		*
Hauber	LIII	532	244	*		*	*
Haupt	XLI	388	217			*	*
Hunter	XXVII	643	320			*	*
Kenoyer	XXVII	612	367	*			*

Mangham	XXXIII	588	299	
Mavor	XLJ	698	416	*
Menge	XXVIII	438	249	
Plunkett	XXV	528	165	*
Rice	XXXIII	582	273	*
Scott	XXVII	603	390	*
Shumway	XII	341	194	*
Smallwood	XXIX	463	174	*
Strausbaugh	XVII	524	284	
Wellhouse	XXXI	376	166	*
White	XXX	643	336	*
Woodruff	XXVI	562	377	*

TEXTBOOKS OF COLLEGE ZOOLOGY

Chidester, F. E.	Zoology	\$3.75	Van Nostrand	1933
Curtis, W. C.	} Textbook of General Zoology	3.75	Wiley, 3d Ed.	1938
Guthrie, M. J.				
Guyer, M. F.	Animal Biology	3.75	Harper, 2d Ed.	1937
Hegner, R. W.	College Zoology, 4th Ed.	3.75	Macmillan	1937
Krecker, F. H.	General Zoology	3.50	Holt	1935
Metcalf, Z. P.	Textbook of Economic Zoology	4.00	Lea & Febiger	1930
Metcalf, Z. P.	An Introduction to Zoology	3.50	Thomas	1932
Newman, H. H.	Outlines of General Zoology	3.75	Macmillan, 3d Ed.	1936
Parker, J. B.	} Introduction to Animal Biology	2.50	Mosby	1939
Clarke, J. J.				
Potter, C. E.	Textbook of Zoology	5.00	Mosby	1938
Shull, A. F.	Principles of Animal Biology	3.00	McGraw-Hill, 4th Ed.	1934
Wieman, H. L.	General Zoology, 3d Ed.	3.50	McGraw-Hill	1938
Wolcott, R. H.	Animal Biology	3.50	McGraw-Hill	1933
Woodruff, L. L.	Animal Biology, 2d Ed.	3.75	Macmillan	1939

Authors	Parts	Chapters	Pages	Figures	Summary	Bibliography	Glossary
Chidester		XXII	554	268			
Curtis		XVIII	641	486			
Guyer	VI	XXVIII	710	422	*		*
Hegner		XXII	702	497			*
Krecker	IV	XXIV	602	406	*		*
Metcalf		XVI	353	236			*
Metcalf	III	XXV	407	184	*		*
Newman	VI	XLIX	645	277			*
Parker		XIX	486	163			*
Potter		XLVI	890	440			*
Shull		XXI	384	290			*
Wieman		XVII	476	271			*
Wolcott	V	LXXV	585	335			*
Woodruff		XXVI	513	313			*
TEXTBOOKS OF COLLEGE BIOLOGY							
Baitsell, G. A.		Manual of Biology, 5th Ed.	\$3.50	Macmillan			1936
Holmes, S. J.		General Biology	3.50	Harcourt, Brace			1937
Johnstone, Jas.		Essentials of Biology	5.40	Longmans			1932
Waddington, G.							
Taylor, Sr. Monica.		Principles of Biology	5.00	Murray			1935
Young, C. W.		Survey in Biological Science	3.00	Harper			1938
Tinkle, W. J.		Fundamentals of Zoology	3.00	Zondervan			1939
Baitsell, G. A.							
Holmes, S. J.	II	XVIII	342	12			
Johnstone, Jas.	II	XIX	456	233			
Waddington, G.	II	IX	321	44			
Young, C. W.	III	XXII	332	119			
		XXVI	513	313			

PLAN FOR COMPARING SUBJECT-MATTER OF EACH TEXT

- I. Biology
 - (a) Meaning
 - (b) Divisions
 - (c) Scientific method
- II. History
 - (a) Ancient
 - (b) "Dark Ages"
 - (c) Recent
 - (d) Modern
- III. Protoplasm
 - (a) Chemical composition
 - (b) Physical properties
 - (c) Organization
 - (1) Various theories
 - (2) Colloidal nature
 - (d) Activities
 - (1) Metabolism
 - (2) Reactions
 - (e) Specificity
 - (f) Origin
- IV. Life
 - (a) Living and non-living
 - (1) Differences
 - (2) Similarities
 - (a) degree
 - (b) essential
 - (b) Characteristics
 - (1) Metabolism
 - (2) Reaction
 - (3) Reproduction
 - (4) Origin
 - (a) physico-chemical
 - (b) vitalistic
- V. The Cell
 - (a) Definition
 - (b) Plant
 - (c) Animal
 - (1) Morphology
 - (a) size
 - (b) shape
 - (c) structure

- (1) cytosome
 - (2) nucleus
 - (3) inclusions
- (2) Physiology
 - (a) Metabolism
 - (b) growth
 - (c) reactions
- (3) Division
 - (a) mitosis
 - (b) amitosis
 - (c) meiosis

VI. Organisms

- (a) Definition
- (b) Plant
- (c) Animal
 - (1) Tissues
 - (2) Systems
 - (3) Development
 - (4) Organogeny
 - (5) Distribution
 - (6) Conservation

VII. Classification

- (a) Meaning
- (b) Plant
- (c) Animal

★

VIII. Heredity

- (a) Somatoplasm
- (b) Germplasm
- (c) Eugenics
- (d) Genetics
 - (1) Chromosomes
 - (2) Genes
 - (3) Laws
 - (4) Application
- (e) Evolution
 - (1) Universe
 - (2) Plants
 - (3) Animals
 - (4) Man

IX. Principles

- (a) Adaptation
- (b) Behavior
- (c) Biogenesis

- (d) Bioluminescence
- (e) Blood Groups
- (f) Ecology
- (g) Hormones
- (h) Life Cycles
- (i) Metagenesis
- (j) Parasitism
- (k) Parthenogenesis
- (l) Polymorphism
- (m) Regeneration
- (n) Tropisms
- (o) Vitamins

THE AIM AND ORGANIZATION OF THE TEXTBOOKS

The aim of the college textbook of biology is, in general, to present adequate subject-matter for instruction in the fundamental principles of biology to students who are for the most part in their first or second year of college. The students are often classified as pre-medics, pre-dents, pre-nursing, pre-agriculture, etc. Besides these, there is another group of students who must satisfy a general science requirement, and who often choose a course in Biology. There are those students too, who are in a college of Journalism, Commerce, Engineering, etc. where they are allowed an elective as part of their cultural background and are encouraged to take it in biology. The authors of biology textbooks seem to try to provide a knowledge of the fundamental principles of biology for every type of student, whether he be pre-professional or not. They state as one of the aims of their textbooks that they are attempting to meet the need of the student body as it exists today. Quotations from the preface of a few of the texts will give us the author's viewpoint.

Krecker (1935), Pg. III: "Now our classrooms are filled with students who take introductory courses in Zoology or Botany as part of a liberal education."

Guyer (1937), Pg. XV: "The writer is convinced that whatever may be the later objective of the student—general training, advanced zoology, medicine, or what not—his best approach is through the fundamental conceptions which underlie all life phenomena."

Chidester (1933), Pg. V: "This text was written as a general survey of modern zoology for use by college students and to serve as a reference book for biologists. In the author's attempt to include in the introductory course

not only the basic principles so obviously essential to a general culture course in Animal Biology, but also to satisfy the needs of students entering medicine and agriculture, he has found it desirable to emphasize physiology, ecology and applied zoology."

Barrows (1935), Pg. VII: "It (the textbook) aims to enrich the cultural background of the general student as well as to furnish the basic materials required for further biological work."

Parker and Clarke (1939), Pg. 4: "Among students pursuing an introductory course in Biology are usually found some that expect to become students of medicine, dentistry, or law; others that hope to become teachers; and still others that choose the course as a part of their task in acquiring a 'liberal education.'"

Newman (1936), Pg. VI: "This book in its present form is an expression of a definite attempt to meet the new situation by presenting the subject of zoology in such a way as to subserve the needs of general education. Our purpose is to meet the survey courses half way, to adapt the zoology course to an inevitable trend toward a greater generality of outlook in science courses."

Newman's discussion of the "trends in college education during the last decade . . . toward orientation, survey, or general courses," is given considerable space in the preface to the third edition of his textbook.

Maver (1938), Pg. V: "In writing this text the aim has been to state simply and clearly the main facts and principles on which a sound and teachable course in Biology can be based."

Curtis and Guthrie (1938), Pg. X: "This leads one to consider how a textbook of college zoology should be written; whether it should give the student what he thinks he wants to know and can obtain in a way that takes little effort; or give him what he must know in order to understand something of the subject."

Metcalf (1930), Pg. III: "From the standpoint of general zoology many animals may be much more interesting than those which cause disease or furnish food, clothing, and ornaments, but from man's standpoint the latter are vastly more important. The present textbook is an attempt to furnish material for teaching the fundamental principles of zoology from this standpoint."

Many authors express as one of the aims of the textbook, a fostering of accuracy in observation and presentation;

the correct spelling of technical terms; the coordination of a great number of facts with the principles involved; in fine, they express the hope that the course in Biology will be a means to train the thought processes of the student.

Wolcott (1933), Pg. VI: "Since correct spelling and exact pronunciation are among the clearest indications of careful training. . . ."

Guyer (1937), Pg. XVI: "It is well for both teachers and students to remind themselves from time to time that in an introductory course in any science the development of logical, creative habits of thought is quite as important as the accumulation of information."

Attempts have been made to satisfy the needs of the students by treating certain phases of biology most suitable to the particular group; hence it is that college textbooks of biology vary in the organization of the subject-matter. Some light on their method of proceeding is often found in the author's preface.

Atwood and Heiss (1933), Pg. VII: "The science of biology has been developed through the study of both plants and animals, and a background course must include such study of plants and animals as is necessary for an understanding of the principles which are functional for teachers."

Hauber and O'Hanlon (1937), Pg. VII: "The authors are in full sympathy with the present trend toward emphasis on principles rather than on study of types. However, they realize from long experience that a principle too often becomes a mere formula unless the student himself observes its manifestation in a concrete organism. Type forms are presented one after another in the present text, not with the purpose of exhaustive morphological and taxonomic investigation, but in order to bring into sharp relief the important principle or principles that each type illustrates."

Haupt (1932), Pg. V: "Slightly over one-half of the book deals with the structure, functions, and classification of both plants and animals, while the latter portion considers in an elementary way the more general phases of heredity, adaptation, and evolution."

Rice (1935), Pg. VII: "Man as the most familiar representative of the animal kingdom, and the frog, because of its similarity to man and its easy availability for laboratory study, are given relatively full discussion."

Kenoyer and Goddard (1937), Pg. XX: "Difference in biology texts have depended largely upon whether the stress

is upon types or upon principles. Even a casual review of this volume will show that neither method has been followed exclusively; but that both are utilized consistently."

Scott (1930), Pg. V: "Any satisfactory introduction to the study of biology should include a review of both plant and animal; after which the general problems can be studied with greater interest and profit."

Strausbaugh and Weimer (1938), Pg. V: "Instead of presenting an array of type forms with the usual emphasis on structural details and classification, we have tried to describe some of the more interesting phases of plant. . . ."

Parker and Clarke (1939), Pg. 3: "Among these textbooks we discover three fairly well defined types: (1) those that deal with general zoology, (2) those that deal with the principles of animal biology, and (3) those that deal with general biology and involve in their plans a mixture of the study of both animal and plant life in a single course."

Hegner (1937), Pg. VII: "This textbook has been prepared with the idea that the best method is to begin with the simplest animals and proceed to the more complex."

Few, if any, authors recommend the exclusive use of the "type method," or the "principles method," but have come to agree on a combination of both. It is a matter of discussion whether the fundamentals of biology are best taught by beginning with the protozoa, or with a flowering plant, or with a vertebrate such as the frog or man. However, no matter what the mechanics of organization may be, it is fairly well understood that a general course in Biology should deal with the scope of biology; with a little historical background; with protoplasm, the cell and cell division; with some taxonomy of both plants and animals; with a limited consideration of the anatomy and physiology of the organic systems; with the origin and development of the individual; and finally with some of the outstanding contributions to genetics, eugenics, heredity, and evolution.

THE DARK AGES

Newman, H. H. Outlines of General Zoology.

Pg. 17: "The rise of Christianity, turning the minds of man from material to purely spiritual interests, had a profound depressing influence upon scientific activities of all sorts. The idea became prevalent that the Bible was a universal compendium of all knowledge and that it was irreligious to make original investigations after truth. The

clergy, for reasons of their own, fostered this spirit of subservience to authority and exercised a dominating influence in all matters, not merely religious but intellectual and political as well. Men ceased to think for themselves, preferring to be told what to believe. When a simple observation might readily have settled a controversy, they preferred to look up authorities on the matter in question. A series of acrimonious debates, leading almost to bloodshed, was waged over the question—How many teeth has a horse? After all of the authorities had been consulted, a freethinker finally settled the debate by looking into a horse's mouth. This, however, was considered an unsportsmanlike procedure. In those days if a person found that his own observations were contrary to authority, he did not doubt authority, he merely doubted the accuracy of his own senses. Even today there are many who hold tenaciously to authority as against the vast accumulation of facts, easily confirmed by any intelligent person, that contradict ancient authority.

"During the millennium and a half of deference to authority, we find little progress in zoology. It was only in the medical schools that we find any interest being taken in zoology, and even here animals were used merely as aids in understanding human anatomy. GALEN, an anatomist of the second century (A. D.), came to be the authority in human anatomy, and students of medicine for centuries merely studied their anatomy from his books. Dissection of the human body was against the law and, therefore, Galen had to learn his human anatomy by analogy with that of other animals. He made numerous mistakes because there are many details of human structure quite unlike those of other animals. The errors, however, became authority and were taught for centuries. Instead of doing laboratory work, the student merely listened to lectures, with occasional demonstrations upon cat or dog materials. Galen's works were read as authority and if the demonstrations failed to agree, it was explained that these particular specimens were in some way abnormal. Even today explanations of this sort are not unknown in our zoological laboratories."

Shull, A. F. Principles of Animal Biology.

Pg. 5: "The thousand years and more following Galen's time constitute the dark ages for biology as for other fields of learning. Among the Arabs, who were dominant in the

east, mathematics, astronomy, and chemistry made some advance, but writings in the field of biology were mostly commentaries on the works of Aristotle and of Galen. The division of the Roman Empire and the ravages of migratory peoples in the West were not conducive to learning. Universities arose beginning about the eleventh century, but those came to be controlled by religious orders. The churchmen, finding a powerful ally in Aristotle's conception of the earth as the center of the universe and his belief in a dominating intelligence directing natural phenomena, turned the reverence in which ancient philosophy was held to their own advantage. It took little guidance from them to insure that biological inquiry should consist merely of commentaries on the writings of Aristotle, with no effort to ascertain facts afresh. The views of the Greek natural philosopher were accepted as correct even where simple observations could easily have proved them wrong. The few books about animals which appeared in this era, aside from the commentaries mentioned, contained only entertaining stories and notes on the usefulness of animals to man.

"To deliver biology from the dominance of Aristotle it was necessary to destroy his system of thought. Aristotle, as pointed out earlier, based his theory of a universal order on an outside intelligence which directed the transformations of matter. This outside intelligence was naturally not subject to inquiry, and it was this feature of the Aristotelean doctrine which won to him the support of the conservatives of the Middle Ages. The uprooting of this system of thought required time, and it was not until the seventeenth century that other well-defined systems of philosophy replaced it. In the meantime biology was struggling up out of the inaction of the Middle Ages, through the period of the Renaissance."

Wolcott, R. H. Animal Biology.

Pg. 550: From the decay of Greek civilization to the revival of learning in the sixteenth century little advance was made. Pliny (23-79 A. D.), a Roman general, compiled a great work of 37 volumes in which he undertook to bring together all of the knowledge of the time, but in this work facts so inextricably confused with legendary matter and superstitions of all sorts that it was practically worthless. Throughout this period authority reigned supreme and curious conceptions held sway, including the belief that

man had one less rib than a woman, since, according to the biblical account, one rib had been taken from Adam to create Eve. Another curious belief was in a resurrection bone which was believed to be the foundation from which the new body was to be developed after resurrection from the dead. Scientific observation had given way to speculation. It is interesting to note, however, that during this time the evolutionary conception was kept alive through the influence of members of the church, although it was, at the same time, the influence of the church which led to this overemphasis on authority."

For answers from history consult:

Walsh, J. J. *Medieval Medicine*, Black, 1920.

The World's Debt to the Catholic Church, Stratford, 1924.

The Popes and Science, Fordham Press, 1908.

Cf. Appendix II. Bull of Pope Boniface VIII, with regard to burials, which is supposed to have been misconstrued into a prohibition of dissection. Decree of Pope John XXII, forbidding alchemies, by which he prohibited the pretended making of gold and silver, but is claimed to have hampered the progress of chemistry. Bull of Pope John XXII, forbidding certain magical practices, which like the prohibition of alchemies, protected his flock from sharpers of various kinds, sooth-sayers, pretended sorcerers, magicians, *et id genus omne*. Bull of Pope John XXII, authorizing the institution of chairs of medicine and arts in the University of Perugia. The bull shows John's care for the maintenance of standards in education and is a revelation by its anticipation of requirements for the doctor's degree that we are only now coming to enforce once more.

BIRTH CONTROL AND STERILIZATION

Kenoyer, L. A. *General Biology*.

Pg. 536: "Eugenics (Gr. 'Good origin') is defined by Galton, who proposed the term, as 'The study of those agencies, under social control, that may improve or impair the racial qualities of future generations both physically and mentally.' Negative eugenics is checking of births that would be likely to impair the race. It is being carried out, but in a fashion which, so far, is far from adequate, by the following procedures:

"(1) The enactment and enforcement of marriage laws prohibiting the marriage of those who have transmissible physical or mental disease or defect of a serious nature. Such laws rarely go as far as our knowledge of human genetics would justify; furthermore, they are usually not very rigidly enforced, and, even if enforced, they would not prevent a certain amount of reproduction outside of marriage.

"(2) Segregation of the sexes in institutions, such as hospitals for the insane, schools and homes for the mentally deficient, reformatories and prisons. This applies only to the limited number of handicapped people who are already in institutions, and covers only the period during which they remain.

"(3) Sterilization, which is accomplished by severing the sperm duct or the oviduct. This is performed mainly on those who are paroled from institutions but are recognized as having genes for serious anti-social traits. Although this operation has been somewhat opposed by public sentiment, it is now legalized in about thirty states and has been upheld by a decision of the United States Supreme Court.

"(4) Birth control, or the use of certain mechanical or chemical devices for preventing the fertilization of the egg. The right of the child to be desired by the parents is recognized by the advocates of birth control. Birth-control information is particularly needed by the more ignorant classes who often have more children than they desire or can rear and educate satisfactorily. At present a national law prohibits the sending by mail of devices for or information concerning birth control, but efforts are being made to secure the repeal of this law."

Atwood, W. H. Educational Biology.

Pg. 299: "Those which cannot be kept in institutions must be sterilized."

Barrows, H. R. General Biology.

Pg. 466: "The methods which have been proposed for bringing about the desired improvement in human stock are the segregation and sterilization of defectives, including the insane, feeble-minded, and criminals; the control of marriage by suitable legal measures; and the education of the people as a whole in the need for racial improvement."

Strausbaugh, P. D. General Biology.

Pg. 286: "The process of sterilization deprives the individual of his powers of reproduction but leaves his other functions unimpaired. In the male, sterilization is accomplished by a simple operation of cutting the vasa deferentia and removing a section of them (vasectomy). This operation can be performed under local anesthesia. In the female, a portion of each oviduct is removed (salpingectomy), and is an operation somewhat more involved than vasectomy but little more dangerous. The result of these operations is to prevent the escape of ova or spermatozoa and forestall fertilization. The normal sexual behavior and responses are unimpaired. After any of these operations, these defectives could be released and allowed to marry. In castration and ovariectomy the entire gonads are removed and the individual sex behavior is much changed. This operation should be used only in extreme cases.

"Some people object to sterilization, claiming that it interferes with the rights and privileges of the individual, is inhumane, and tends to promote sexual promiscuity. The answer to these arguments is that there actually is no interference with the life of the individuals concerned except that they cannot become parents. Furthermore, we must remember that all laws in modern society tend to disregard the individual and are based on the principle of the greatest good to the greatest number. In the next place, there is nothing severe, excessively painful, or dangerous about the operation. Moreover, in those states and nations where sterilization laws are in effect and enforced, there has been no noticeable increase in sexual promiscuity. Others contend that there is insufficient data on which to decide the fate of an individual and that society may lose some geniuses by this method. Then there are some who fear abuse of this privilege by unscrupulous persons.

"At the present time more than thirty states and several foreign countries have eugenic sterilization laws. In the United States, more than 16,000 institutional cases have been sterilized. California, Virginia, and Michigan have applied the law with satisfactory results to more individuals than the other states, but it is clear that to be effective the law must be more universally adopted and enforced. The answering argument to the principle of sterilization is furnished by Justice Holmes' pithy comment that 'three generations of imbeciles are enough.'"

White, E. G. A Textbook of General Biology.

Pg. 277: "The legislative program calls for improved marriage laws and prenuptial and postnuptial advice. The Institute of Family Relations under the direction of Dr. Paul Popenoe in California is a step in this direction. It calls, also, for the restriction and segregation of criminals and defectives; for sterilization where individuals with cacogenic tendencies might by this operation be safely returned to active life in society; and to the limitation of the admittance of aliens into any country according to approved eugenic standards.

"Indiana and California have been pioneers in the active enforcement of sterilization laws, over a thousand having been sterilized with excellent results. Unfortunately, there is still little popular support for work of this kind, popular sentiment preferring segregation despite the difficulties and expense involved."

Potter, G. E. Zoology.

Pg. 797: "Twenty-nine of our states have adopted laws providing for the eugenic sterilization of such persons as those who have been committed to sanatoria for mental cases because of an inheritable type of insanity and who are to be returned to their families. A few states provide also for such sterilization of habitual criminals and those who are clearly feeble-minded. Eugenic sterilization consists of vasectomy and salpingectomy—operations that bring about sterility without interfering with endocrine function or normal sexual reactions. Over twenty-five thousand such sterilizations have been performed under the present laws.

"It is evident from the data previously discussed that family limitation is being practiced by the eugenic group. It is suggested by many who are facing squarely the problems of racial welfare that those who are mentally and in other ways far below the majority of our people should have made available to them the means of similarly limiting the sizes of their families. The number of clinics where such measures are made available to persons who will make proper use of them already number in the hundreds.

"Some of these eugenic measures are questioned on the grounds that they violate human rights. We should also be considerate of the rights of the unborn. It is reason-

able to say that every child that is to be born into this world has:

"The right to be born with a sound mind.

"The right to be born with a strong and natural body.

"The right to be born into an environment in which his inherited potentialities will have a fair chance to develop."

Hauber, U. A. Biology.

Pg. 460: "Galton defined the science of eugenics as follows: 'Eugenics is the study of agencies under social control that may improve or impair the racial qualities of future generations, either physically or mentally.'

"The definition is carefully worded. All must admit that the study of agencies that may improve or impair the racial qualities of mankind is worth while. Some may object that such agencies are not under social control, but, before that objection can be justified, the agencies must be studied. There is, for example, the fact that individual races in the past have improved and that others have become degenerate. The agencies, whatever they were, that accomplish such changes are the subject-matter of eugenics. The larger topic, whether the whole race, as such, can be raised to a higher biological level, need not concern us here; if any or all groups of men are brought to the highest standard that history has demonstrated as having been achieved by some groups in the past, then the whole race will have been improved.

"The chief recommendations proposed by modern eugenicists to improve the human race are the following:

"(1) Positive measures designed to change the birth rate so that those with superior qualities will have larger families and the inferior classes will have fewer children. This recommendation involves not only voluntary birth control but also economic measures that make for a decent living wage to all who are willing to work so that they may be encouraged to marry earlier in life and rear larger families.

"(2) Negative recommendations to prevent the birth of undesirables. The means proposed are sterilization of the unfit and their segregation to prevent them from marrying.

"Artificial birth control involving the use of contraceptives was for a time recommended as an eugenic measure that would reduce the number of children in the lower classes of society. This type of family limitation, however, has led to effects which are precisely the opposite of what was intended; the 'Better' classes make use of contracep-

tives, and the strata of society that the eugenicists want to eliminate do not do so. A differential birth rate in favor of the lower classes has actually been accomplished by the dissemination of birth-control literature.

"At this point, of course, biology meets ethics. Biological considerations alone are not adequate to evaluate the effects of artificial birth control. When the reasons in favor of it involve the health of the mother, biology may well make suggestions. But most of the arguments for family limitation are taken from social and economic and even ethical fields and can hardly be discussed in a textbook of biology.

"By sterilization is meant the operation of cutting or ligating the tubes that carry the sex cells from the gonads. It does not involve the removal of any tissue or the disturbance of hormonal balance. In the male it is a relatively simple operation, in the female rather a serious one, though with modern methods not at all a dangerous one. The individual is not desexed, but procreation is made impossible. Biologically the effects on the individual are negligible.

"If the biological phase of this practice were the only one to be considered, it would seem to be justified in the interests of the future of society. The gain to society would indeed be relatively slight, because the great mass of our feeble-minded patients, for example, come from normal parents who would not be reached by sterilization laws. Even if all defectives could be prevented from having children, the decrease in the number of such defectives would be very slight. Still, it would help in some small degree.

"But while, biologically, sterilization may not harm the individual and while it might bring some benefits to society, considerations taken from an ethical and sociological point of view are decidedly unfavorable to the practice of eugenic sterilization.

"The eugenic sterilization program is dangerous because it ignores all higher human values; it is conceived on a purely animal plane and does not recognize man's higher nature."

VITALISM AND MECHANISM

Guyer, M. F. Animal Biology.

Pg. 22: "Are these characteristics which mark off living from non-living matter explainable by physics and chemistry and the known laws of matter or is there some-

thing else? In attempting to answer this question biologists are divided in opinion. Two opposing interpretations have been suggested: one known as vitalism, the other as mechanism. By vitalism is meant a directive tendency beyond the inherent properties of mere molecules or chemical elements which manifests itself in and is peculiar to the living organism. Such remarkable adaptive restorations of mutilated embryonic or mature organisms as these just cited, the apparent effort of an organism to maintain its individuality in spite of all disturbing factors, the fact that often the formative processes at work in the development of an organism if prevented from producing a given organ in the usual way may nevertheless produce it by a different method, and other evidences of what seems to be a kind of purposive striving toward an end result, constitute the stronghold of the vitalists. They believe they find evidence of purpose in life-activities and that such activities are inexplicable on the basis of mere physics or chemistry. They would not deny, however, that such a directive process must work out through physical and chemical changes. When it comes to mind, some of them would maintain that mind inserts itself into matter rather than emerges from it. However, there are various kinds of vitalists, and no considerable number of generalizations can be made to which all would subscribe.

"On the other hand, the mechanist would maintain that the vitalist's reasons for postulating such a vital principle are insufficient. While admitting that many of the phenomena seen in living things are yet unexplained or are even inexplicable in terms of our present knowledge of chemistry and physics, the mechanist points out that with our advancing knowledge in these fields many of the processes originally claimed by vitalists to be distinctively vital have been shown to be physical or chemical and that continual progress is being made by mechanistic methods. Mechanists believe that just as the proportions of many of the organic compounds which man is now able to construct are but the outcome of the inherent properties of the elements which make up such compounds, so the more complex living organic units with which the biologist deals are but the further expression of such factors. If, as they have been shown to be, principles of polarity, symmetry, and definite molecular architecture are adequate to account for the various organic compounds of which protoplasm is composed, then, the mechanists argue, the prop-

erties of the living protoplasm should likewise be rationally explicable as the result of material processes which never overstep the limits of matter, energy, space, and time. According to this view, such phenomena as regeneration or embryonic development are the outcome of complex though orderly physiological interadjustments which never transcend the laws of physics and chemistry. Mechanists believe it is simpler and more accurate to regard life as process or function rather than as a separate essence, and to consider living matter as ordinary matter so arranged as to become a metabolic mechanism. They see no more advantage in nor necessity for substituting the conception of purposive causes (teleology) for mechanical causes in the animate than in the inanimate world, and believe that if there is some underlying principle of design in the universe it must be inherent in the properties of the chemical elements themselves rather than confined to the associations of these elements into what we call living matter.

"The controversy, though changing its form from time to time, has been carried on ever since the days of Aristotle and there seems no prospect of agreement in the near future. The problem may be insoluble. As our knowledge of fundamental life processes has advanced, the vitalist has been forced to abandon one position after another, but there is still such a great unexplained residue of facts relating to the constructive and coordinating processes of living matter that he has abundant material for argument. As a practical working program, however, it is well to note that the science of biology has advanced mainly as it has been able to explain its phenomena in mechanistic terms, and that there is undoubtedly much yet that can be so explained. To rest content with merely attributing vital phenomena to some sort of 'vital principle' is in effect to give up the problem, and such an attitude of mind can lead only to scientific stagnation."

Wolcott, R. H. Animal Biology.

Pg. 24: "Those who have believed in this vital force have been termed vitalists, and their view vitalism. Over against this is the conception that the body is like a machine, played upon by forces in its environment, and that life phenomena are mechanical responses to these forces. Those who have contended for this view have been termed mechanists, and their view mechanism. While vitalism is not a tenable conception today, the most extreme form of mechanism

also does not appeal to the greater number of biologists, who observe phenomena which are distinguished as vital. The view of the majority might be stated as a modified form of mechanism. It is true that there is nothing peculiar in the chemical elements or the physical forces in living matter as distinguished from non-living matter, but that does not mean that the chemical changes in protoplasm are precisely the same as those occurring in non-living matter, nor does it mean that none of the phenomena associated with life is peculiar to living things. The differences, however, are the outgrowth of the organization and are not due to any supernatural force which animates living bodies.

Barrows, H. R. General Biology.

Pg. 10: "There are two schools of philosophy which have attempted to explain the causative factors in life. One, the vitalistic school, holds that life is explained by the entrance into the organism of some intangible, immeasurable principle such as God, Spirit, or Driving Force; the other, the mechanistic school, that life can be explained in terms of physics and chemistry. In other words, life processes to the mechanist are the manifestations of physico-chemical processes within the organisms.

"Science cannot deal with the immaterial. Consequently it cannot pass upon the truth or falsity of the vitalistic theory. It must confine itself to the investigation of that which can be examined, weighed, and measured; that is, to matter and its manifestations. In the sense that he limits his studies to the mechanisms and processes of organisms, the scientist is a mechanist.

"The vitalistic school holds that some directive, purposive force must have introduced a living spark into matter. The majority of scientists, on the other hand, hold that the origin of life on the globe was somewhat as follows: Many, if not all, of the ingredients of living matter as we know it today were dissolved or suspended in the waters of the ancient seas. In some areas, carbon, nitrogen, oxygen, and hydrogen compounds were concentrated; and through the chance action of various forces, such as pressure, temperature, and electrical conditions, large molecules were formed and drawn together into a functioning aggregation. When, due to these external forces, the aggregates were able to maintain and reproduce them-

selves, the first protoplasm came into being. Such masses of protoplasm assumed the structure of organisms."

Haupt, A. W. Fundamentals of Biology.

Pg. 12: "Regarding the causes of vital phenomena, two theories have been held: the mechanistic and the vitalistic. According to the mechanistic conception of life, there is really little difference between animate and inanimate things. It maintains that living matter owes its peculiar properties to the highly complex composition and interaction of the various substances composing it. This theory contends that life is merely the expression of certain physical and chemical laws which are still very imperfectly understood.

"The vitalistic view of life is that protoplasm owes its peculiar behavior to the presence of some kind of special force or 'vital principle' as it is called—that life is something which enters into protoplasm and enables it to function. This 'vital principle' has never been identified or analyzed, and perhaps, from its very nature, never can be. Consequently the vitalistic theory is not conducive to scientific investigation, for, if true, it is probably useless to attempt to solve the problem of the nature of life—the greatest problem of all time. For this reason, vitalism does not have much support among modern biologists.

"It is apparent that the chief point of difference between these two theories is that the mechanists regard life as a result, the vitalists, as a cause. The strongest argument in favor of vitalism is that protoplasm has never been made artificially in the laboratory. To this the mechanists reply that perhaps some time it will be. It was once thought that all organic compounds could be formed only within the bodies of organisms, as their name itself signifies. But since 1828, when urea was first made synthetically, thousands of different organic substances have been made in chemical laboratories, and each year finds new ones being added to the list; thus, even though there may be such a thing as a 'vital principle,' it is only by accepting the mechanistic point of view that progress can be made toward a fuller understanding of the nature of life."

Plunkett, C. R. Elements of Modern Biology.

Pg. 36: "Life may be described in terms of the fundamental scientific concepts, matter and energy, as a complex series of energy transformations occurring in and deter-

mined by a particular kind of complex material structure. This structure, at any particular time, is the result of previous activities (energy transformations) in an antecedent structure, and so on. In this respect there is no essential difference between the phenomena of life and those of non-living nature: both consist of continuous series of energy transformations, in accordance with the same fundamental Laws of Energy, and determined in detail by the particular kind of material structure in which they occur and which they in turn continuously modify. The differences between living and non-living things, as we have previously noted, seem to be, fundamentally, entirely differences in degree of complexity. Matter exists in structures of many different degrees of complexity, and the energy transformations occurring in these structures vary in complexity accordingly. The most complex of all material structures are organisms and the most complex series of energy transformations are life."

Scott, G. G. The Science of Biology.

Pg. 300: "This has led to the development of two general ideas or schools of thought—Vitalism and Mechanism. The vitalist says that life is more than mere physical and chemical reactions, as claimed by the mechanist, and that we have not yet been able to elucidate what life is. Many mechanists, on the other hand, have a tendency to present explanations of life processes in terms far too simple to unknown complexities. One result, however, of the vitalistic idea is to stifle investigation. The mechanistic position has done more to stimulate research, and many valuable discoveries have, as a consequence, been made."

Newman, H. H. Outlines of General Zoology.

Pg. 8: "A large majority of working biologists are mechanists. Experience has taught them that, as a working hypothesis, it pays to assume that vital phenomena are natural and result from the energy transformations going on in various peculiar kinds of material substances, protoplasms. Using the mechanistic working hypothesis, they have succeeded in gaining adequate understanding of a vast number of phenomena of life in terms of the physico-chemical processes involved. They expect to hold fast to this working hypothesis so long as it gives fruitful results. At the present stage of rapid advance in our understanding of the mechanisms of life it would seem futile to ac-

knowledge that there are vital phenomena that can never be understood in terms of physico-chemical mechanisms. It may turn out in the end that such phenomena as thought, imagination, emotion, will forever evade a mechanistic explanation, but this admission will not be forthcoming until progress in biological research based on the mechanistic hypothesis comes to a standstill. If, ultimately, this program of research fails, one will be justified in adopting the defeatist program of the vitalist, who admits at the outset that there is something unknowable about life.

"In the words of Woodruff: 'The vitalistic conception holds that life phenomena are in part at least the resultant of manifestations of matter and energy which transcend and differ intrinsically in kind from those displayed in the inorganic world—a denial, as it were, in the organism of the full sufficiency of known fundamental laws of matter and energy.' Many vitalists have gone so far as to abandon the attempt to analyze life by the scientific method and have assumed that in all living things there abides 'an all-controlling, unknown, and unknowable, mystical hyper-mechanical force,' which is responsible for all living processes. Such a position, if taken, discourages all scientific research directed at discovering natural causes for vital processes and places the real problems of biology entirely out of our reach. For purely practical reasons, then, the vitalistic position is far less desirable for the biologist than is the mechanistic conception and will not be entertained further in this book."

Wieman, H. L. General Zoology.

Pg. 12: "According to the vitalists, a living thing is protoplasm plus some unknown something that is absent in non-living objects. The unknown thing is called the vital factor, without which life cannot exist. The objection to such a view from the scientist's standpoint is that it bars the way to investigation. If investigators of living matter must always admit the presence of a factor which cannot be seen, felt, weighed or measured, that is to say, a factor that cannot be controlled, his attempt to solve the riddle of life in scientific terms is doomed to failure from the start. Such a view discourages investigation and creates an atmosphere of hopelessness which is not conducive to success. It does not help but actually hinders further investigation into the problem. For this and other reasons many biologists are inclined to support the proto-

plasm doctrine which is a mechanistic theory of life to the extent that it attempts to explain the phenomena of life in terms of chemistry and physics. The rejection of the vitalistic hypothesis by biologists generally must not be attributed to narrowness on their part, but simply to the lack of satisfactory evidence to support the vitalistic doctrine. Since the vital factor does not exist, scientifically speaking, the scientist is compelled to do without it, since he can deal only with these facts and factors in the problems of protoplasm that are amenable to scientific analysis and measurement. The main support of the mechanistic interpretation, from a practical point of view, is the fact that its application has actually overthrown hypothetical vitalistic explanations of many phases of metabolism and replaced them with understandable explanations in terms of chemistry and physics. Such a view recognizes a common background for all natural phenomena and assumes that living and lifeless objects are forms of matter and energy. On this basis the organism is a physico-chemical system which owes its peculiar properties to its physico-chemical make-up, and which differs only in its internal arrangement from known non-living physico-chemical systems."

ORIGIN OF LIFE

Wolcott, R. H. *Animal Biology*.

Pg. 25: "The Mosaic, or special-creation, theory of the origin of life appears in the first chapter of Genesis and was the legendary explanation accepted by the Jews. According to this theory each kind of animal was created in the beginning with the same character it has today, or, in other words, each was the result of a special creative act. Because it is in the Bible this theory has been thought of as necessarily involving the idea of a divine providence and for that reason different from any other theory. As a matter of fact, however, the conception of a deity need not be associated with any one of the theories of the origin of life to the exclusion of its association with others. One who believes in a creative and ruling spirit or force in the universe will attribute to it the creation of life no matter what this theory may be as to how creation actually occurred, while one who does not believe in such a force will leave it out of whatever scheme of creation he holds."

Curtis, W. C. Textbook of General Zoology.

Pg. 546: "As a philosophical concept, one may suppose that the primeval protoplasm arose by some creative act which was miraculous in the sense that it was not part of the order of nature. Scientists can only say regarding this theory that there are no facts which are suggestive of such a process.

"There remains what may be termed the Naturalistic Theory. Here, again, there is only suggestive evidence, although it is possible that facts may sometime be discovered that will lend more definite support. According to this hypothesis, when conditions became suitable a relatively simple protoplasmic mixture arose, having the properties of life though perhaps in a more elementary fashion than any living bodies that now exist."

Hegner, R. W. College Zoology.

Pg. 22: "If living animals do not arise from non-living matter, it is natural to inquire how the world became populated with them, since both geologists and astronomers tell us that at one time long ago life could not have existed on the earth. The doctrine of Special Creation, that is, that each species of animal was specially created, is sufficiently refuted by the facts of organic evolution to require no discussion. Life must, therefore, have originated on the earth from non-living matter or been brought to the earth from some other part of our universe. The latter, known as the Cosmozoa Theory, is so improbable as to be hardly worthy of consideration; even if it were true, it does not explain the origin of life but only how life reached the earth.

"A number of theories have been proposed to account for the origin of life on the earth, especially during the period when the earth was cooling down from its original incandescent condition. Even now life might conceivably arise *de novo* from non-living matter if the various elements contained in protoplasm were to chance to unite in the proper quantities and in the proper relations to one another, but actually we have no real evidence and must conclude that we do not know when or how life originated and probably will not know for many generations to come."

Shull, A. F. Principles of Animal Biology.

Pg. 36: "It seems likely that life consists entirely of chemical changes or physical ones, also, since no sharp distinction between chemistry and physics can be drawn."

Woodruff, L. L. Animal Biology.

Pg. 14: "Thus we reach a fact of prime importance: so far as we know, living matter—protoplasm—is merely ordinary matter that has assumed, for the time being, unique physico-chemical relationships that display the remarkable series of phenomena which we recognize as life."

Pg. 18: "Since the phenomena of life are without exception the results of protoplasmic activity, it is obvious that we must look to protoplasm for the primary attributes of living matter."

Pg. 222: "Accordingly, unless one is willing to ascribe life's origin to special creation—which at once removes it from the sphere of science and so beyond the present discussion——"

Beaver, W. C. Fundamentals of Biology.

Pg. 702: "This religious answer suggests that life was created by an agent working outside the realms of matter and science."

Hunter, G. W. Biology.

Pg. 407: "Special creation as advocated by the early Church does not help the scientist very much, for it still leaves life to be accounted for. It allows of no scientific investigation and so it cannot be used by the biologist.

"Probably the theory which has the most hope of ultimate solution is the belief that at some time life arose by a chance combination of chemical elements of which the earth is made."

Kenoyer, L. A. General Biology.

Pg. 8: "Life is an abstract term used to designate the sum total of the properties pertaining to and the processes carried on by a certain group of bodies called living things, which are bodies of great physical and chemical complexity. It would be difficult to state any one difference between the living and the non-living."

Plunkett, C. R. Elements of Modern Biology.

Pg. 3: "The word 'life' is often used popularly to mean a supposed mysterious immaterial 'something' which resides in living bodies and causes their activities. Scientific study of living things, however, yield no evidence of the existence of anything corresponding to this idea, nor is

such a concept found necessary or useful in explaining the phenomena displayed by living things. To say that a living body moves, responds, grows, etc. 'because it is alive' or 'because it possesses life' is comparable to saying that a motor goes 'because it is motile' or 'because it possesses motility.' Such 'explanations' are not considered adequate or useful in science. The only kind of explanation which has been found useful in science is the description of an actual 'machinery' a special arrangement and interaction of component parts—which is capable, in detail, of producing the observed effects."

Pg. 36: "Life may be described in terms of the fundamental scientific concepts, matter and energy, as a complex series of energy transformations occurring in and determined by a particular kind of complex material structure. This structure, at any particular time, is the result of previous activities (energy transformations) in an antecedent structure, and so on. In this respect there is no essential difference between the phenomena of life and those of non-living nature: both consist of continuous series of energy transformations, in accordance with the same fundamental Laws of Energy, and determined in detail by the particular kind of material structure in which they occur and which they in turn continuously modify. The differences between living and non-living things, as we have previously noted, seem to be, fundamentally, entirely differences in degree of complexity. Matter exists in structures of many different degrees of complexity, and the energy transformations occurring in these structures vary in complexity accordingly. The most complex of all material structures are organisms, and the most complex series of energy transformations are life."

EVOLUTION

Strausbaugh, P. D. General Biology.

Pg. 516: "No evolutionist maintains that man sprang from any of our present-day apes and monkeys. Rather it is thought that millions of years ago there was an ape-like group of animals from which the apes branched off as one great arboreal group and man as a second group which was terrestrial. Man emerged from this ape-like stock as a 'new creation' by a method of evolution."

Rice, E. L. An Introduction to Biology.

Pg. 562: "Primitive man was subject to the fiercely effective influence of natural selection working through the

struggle for existence. Strength, courage, and intelligence are easily explained on this basis; Fiske and Drummond trace the evolution of the gentler virtues by the same method, the altruistic struggle for the existence of others (child, mate, clan) gradually supplementing the struggle of the individual for self-preservation. Sexual selection was probably effective, but in a minor degree. The number of collateral lines indicated by human and pre-human fossils suggests that man's evolution was not orthogenetic."

Barrows, H. R. General Biology.

Pg. XIII: "From the day that man emerged from the pre-human state, he began to accumulate facts concerning the structure and activities of plants and animals. The very food that he ate gave him insight into the gross anatomy of many organisms, and from his battle wounds he learned that he, like the other animals, was made of such ingredients as bone, muscle, and blood. Such biological phenomena as birth, growth, and death could not help arousing his feeble mind to formulate questions concerning them. With developing intelligence, he tried to answer these questions, but failing, as he had failed when he attempted to explain the cause of lightning, rain, and winds, he postulated various supernatural agencies, such as gods and demons, as the causative and governing agencies of all biological processes. This frame of mind tended to discourage any thought that he might have had of searching into the mysteries of the living world."

Pg. 507: "It has been emphasized in preceding chapters that man, like other animals, had his origin in a drop of colloidal ooze over a billion years ago."

Pg. 522: "Man, like all other organisms, is still in the process of evolving. His future will depend, in part, upon himself, for his intelligence has made him master of many of the forces which control the destinies of other organisms. For ages his brain has pursued a 'branching' evolutionary path, as is indicated by the cranial capacities of different races. Although his brain is greatly superior to that of his primitive ancestors, other parts of his body, such as his muscles and eyes, have failed to make similar progress; in fact, it appears that certain of his mechanisms have retrograded. His evolution has been the progressive development of neurons rather than that of other structures. Because of the nature of his evolution, he has become an intelligent being. His intelligence has counter-

acted most of the handicaps which the comparative inefficiency of many of his organs would otherwise have imposed upon him; for example, machines and weapons have supplanted brute force. His intelligence has made him superior to all other animals and to the plants, save certain bacteria and other micro-organisms, but even over these he is rapidly gaining the upper hand."

Hunter, G. W. Biology.

Pg. 494: "It is common observation that one individual arises from another. Organic evolution is simply an extension of this principle to include those groups of organisms called species. The evolutionary principle is everywhere observable even in other than strictly biological fields. The earth, the solar system, and the far-distant heavenly galaxies have all been evolved. Human society, language, and customs have come about by the operation of the same type of universal sequences. Even our idea of God has evolved from that of the originally exclusive individual household god, up through tribal gods, and the more inclusive national gods, until finally there has been accepted the idea of universal human brotherhood with one God over all.

"The idea of miraculous creation, which was quite acceptable to the mystical Eastern mind centuries ago, has lost its potency with the logical Western mind of today. There are everywhere observable too many partial and imperfect adaptations and misfits to represent the handiwork of an intelligent and skilful creator, if miraculous creation, with the possibility of immediate perfection, was the method employed. It is illogical and impious to postulate the Creator as a bungling and slipshod workman."

Pg. 566: "There is very little reason to suspect that the great transition from non-man to man was in any way an abrupt event."

Mavor, J. W. General Biology.

Pg. 599: "Although these conclusions make it evident that the question of the creation of a superior human race must be relegated to the realm of speculation, the social importance of heredity cannot be denied."

Pg. 648: "Two theories of the origin of species have been advanced; either each species was in the beginning (or thereafter) created individually by some unseen and pre-

sumably supernatural power (special creation) or life once having appeared upon the earth, the various species have arisen one from another by a gradual process of modification extending through untold generations (organic evolution)."

Shumway, W. Textbook of General Biology.

Pg. 308: "These primitive men slowly won to speech and the use and manufacture of implements so that biological inheritance could be supplemented by education and material heritage. The evolution of man from this point has been a process extending over half a million years. During these few seconds of geological time he has developed from an inarticulate, semi-arboreal, ape-like beast to an educable social being who has covered the surface of the earth, delved deep beneath its surface, exploited the seas, is conquering the air and bending all other organisms to his use. Concerning his mental life and in particular his peculiarly human attitude to those intangibles which we call spiritual values the biologists cannot apply his scientific measures and methods. But looking back upon the past, he regards the future with assurance that the evolutionary process has not yet come to an end."

Smallwood, W. M. Biology.

Pg. 408: "It is probably unnecessary for you to recall the numerous references that have been made to man during this course for you to accept the designation that man is an animal. You may wish to regard man as superior to other animals, but this satisfaction is of short duration when you notice the various members of the dog family tracing their prey by the scent of tracks."

Pg. 411: "The preponderance of evidence in support of the hypothesis that man is an animal with definite relationships with the primates and his record of having existed as several distinct species that are now extinct, has urged, and continues to urge, men to seek for his origin."

Wolcott, R. H. Animal Biology.

Pg. 422: "Excluding entirely from our estimate of man any thought of a spiritual nature or an ethical culture, he is physically an animal, although the mental development of civilized man so far exceeds that of any other animal as to make apparently as great a gap between him and all animals below him. When one compares the higher

apes, especially when they have been affected by human teaching, and the uncivilized human races, the gap does not appear so wide, although it still remains. However, the evidence furnished by geology as to the physical character and intellectual development of earlier races of mankind enables us to close the gap entirely. For this reason it is possible to discuss man and the higher apes in the same connection."

Guyer, M. G. Animal Biology.

Pg. 595: "Thus when we take into account the relativity of time, what real difference does it make to present-day human beings whether man was created in a flash from the dust of the earth or through an evolution which occupied the earlier of his ten minutes? In either event, he sprang from the materials of nature. And if by toiling upward step by step he has emancipated himself more and more from the insensate clod and the unthinking beast, until he has emerged into his present high estate of reason and appreciation of truth, beauty and goodness, surely his record is one of which to be proud."

USEFUL REFERENCES

McGarry, W. J. America, Vol. 58.

Pg. 390: "Some thirty years ago the Roman Catholic Church through the Pontifical Biblical Commission examined the question of the first chapters of Genesis. The Rationalism, Modernism and pseudoscience at the turn of the century made it imperative to declare for Catholics what opinions they ought to hold against the empty assurances which were filling the world with antichristian views. On June 30, 1909, the Holy Father issued a decree bidding Catholics to regard the Creation narrative and the story of Adam's fall as historical. These stories had never been regarded as mythological or legendary or symbolic. The declaration of age-old tenets was considered opportune in view of the vagaries of the times.

"In writing this decree the Catholic Church was declaring what educated Christians (educated in the true sense of that abused word) has thought for twenty centuries. The Church, moreover, submitted the point to men specially trained in Biblical matters and in the sciences. These examiners were not misled by the mere empty clamor that the history of the Creation of a single first man was ex-

ploded. They searched for the reasons which evolutionists offered and were not impressed by vociferous statements which were conveyed to the public more in the manner of propaganda than in that of cold scientific exposition. After thorough study of the question the Catholic Church declared that the first part of Genesis is an historical record, that it is an inspired part of the Christian Bible, and that, therefore, the history recorded there is true with all the truth which belongs to God Himself who is the principal author of the inspired story."

Pg. 391: "A Rationalist holds (and errs) that God did not inspire the Bible. That would be a supernatural event, an intervention by God in the current of natural affairs, and so it is impossible or improbable—at least never actual. Why? Rationalists have been asked for a long time to answer that question.

"An Evolutionist holds that dozens, if not hundreds, of primates (be they monkeys, near monkeys, or even mice) became men. Animals, many of them male and female, became men and women. If one holds that theory (and that is how evolution is understood) then one cannot hold that God saw to it that one man came into existence, that one woman was formed from the one man's body, and that they two were the only parents of the whole human race."

Pg. 393: "The Biblical Pontifical Commission of Pope Pius IX: Can we, in particular, call in question the literal and historical meaning when in these chapters it is question of the narration of facts which touch the foundations of Christian religion; as, for example, the Creation of all things by God in the beginning of time; the particular creation of man; the formation of the first woman from the first man; the unity of the human race; the original happiness of our first parents in a state of justice, integrity, and immortality; the command laid upon man for the proving of his obedience; the transgression of that divine command at the instigation of the devil under the form of a serpent; the fall of our first parents from their primitive state of innocence; and the promise of a future Redeemer? Reply: In the negative.

"On June 30, 1909, in an audience graciously conceded to the Consultors, the Holy Father ratified the above replies, and ordered their publication."

McGarry, W. J. America, Vol. 57.

Pg. 52: "Loose-thinking Catholics often tell you that the Church has not condemned evolution. The truth is that

you are a heretic in a dozen ways if you admit what the world is calling evolution. Your conscience is not just some ancestral fear now encrusted in your brain; your mind is not animal shrewdness trained by long generations of silver and silk; your religion is not some early religious impulse due to fear of a thunder-storm or to juggling magically with bones and feathers and blood; your ethics are not ancient tabus grown up to the stature of morals; your Christianity is not an amalgam of a lot of natural religions. Evolution says the opposite.

"The Church states that God created man's soul, gave him a primitive revelation, and spiritual faculties of mind to perceive an authority over him and a law from outside and above making more specific and emphatic the law which was in his heart. The Church further commands you to believe that Christianity is a supernatural religion founded by the Son of God.

"The evolutionists have an answer on all these points, an irritating, erroneous, unproved and unproveable one—and one condemned by the Church. A large part of the scheme of evolution was condemned centuries ago. Do not think otherwise.

"We leave the loose thinkers for the incautious of tongue. They say the Church does not condemn the evolution of the human body. Let us see. What does modern science mean by the evolution of the human body? It means the simultaneous appearance of dozens and dozens of primitive humans. It means that hundreds came down from trees and stood upright thereafter. When the word "evolution" appears without qualifying and conditioning remarks it means that many bodies, both of males and females, emerged from the animal state. Read the modern textbooks if you do not believe the word means just that. If they mention one man Adam, it is to laugh at Genesis as a myth; if they mention Eve, it is to poke that rib grown into woman for a greater laugh."

Pg. 52: "But, scientists are proving their theory, the frightened Catholic exclaims: Are they? To look at dozens of textbooks of biology one would think so; they talk as if it were proved."

Hauber and O'Hanlon. Biology.

Transformism, pp. 319-334.

Philosophical Evolution, pp. 335-341.

Primitive Man, pp. 442-452.

Biology and Mind, pp. 464-470.

PHILOSOPHY AND RELIGION

Woodruff, L. L. Animal Biology.

Pg. 2: "But of course, 'in ultimate analysis everything is incomprehensible, and the whole object of science is simply to reduce the fundamental incomprehensibilities to the smallest possible number.'"

Pg. 6: "Biology is the supreme agent of adjustment of human life to human life-conditions, and life goes on solely by reason of the adequacy of such adaptations."

Pg. 6: "Man, though one with all living beings, has the unique and all-important power consciously to study the ways, to direct the forces of nature, and to adapt himself to them."

Pg. 217: "The brain, in turn, being enabled to make more out of the same stimuli and create in man the higher mental life with all that it implies. It is, indeed, an appalling thought that all human mental states are represented by a few thimblefuls of cells constituting the cerebral cortex."

Chidester, F. E. Zoology.

Pg. 510: "Empedocles (495-345 B. C.) is called the 'Father of Evolution,' because he suggested the possibility of the origin of the fittest forms through chance."

Pg. 510: "Aristotle (384-322 B. C.), the most important of the Greek philosophers, believed in an internal perfecting tendency. He postulated a gradation from the mineral to the plant, the plant-like animal, the lower animal, and finally man. He said, 'Nature makes only those fit for a purpose and makes those fit for their several uses.' Osborn says, 'If Aristotle has accepted Empedocles hypothesis of the origin of the fittest through chance rather than through design, he would have been the literal prophet of Darwinism.'"

Pg. 511: "Studying the human subject, Vesalius raised anatomy to a degree of accuracy hitherto unknown. Galen, from his studies of the lower mammals, had taught that the lower jaw of man is divided. Vesalius showed on the contrary that it is a single bone in man. Vesalius announced, much to the discomfiture of the theologians, that man had the same number of ribs as woman. When pressed too hard, Vesalius said that he would leave the question of an indestructible 'resurrection bone' to be decided by the theologians, as it was not an anatomical question."

Guyer, M. F. Animal Biology.

Pg. 3: "What is life? We see it manifested all around us; we ourselves are alive. What is it to be alive? What is our relation to other living things? Whence did we and our race come, whither do we go? These and kindred questions which center about this theme of life are of the keenest interest to every intelligent person.

"It is with such questions as these pertaining to life in all its different phases and manifestations that biology deals."

Krecker, F. H. General Zoology.

Pg. 525: "Objections which have loomed large in popular discussions of the theory center about its bearing upon theological questions and its implications regarding the relationship between man and monkeys. That it was a great shock to the thought of the time is evident from a statement which Darwin himself made in a letter some years before he published his book: 'I am almost convinced (quite contrary to the opinion that I started with) that species are not (it is like confessing a murder) immutable.'"

Beaver, W. C. Fundamentals of Biology.

Pg. 702: "This religious answer suggests that life was created by an agent working outside the realms of matter and science."

Hunter, G. W. Biology.

Pg. 640: "Mendel has shown us how purity can arise from impurity, not by any miraculous process of the 'forgiveness of sins,' but by the segregation of genes."

Rice, E. L. An Introduction to Biology.

Pg. 537: "This is no place for extended theological or religious discussion, but it is only fair to add a word for those who fear the effect of evolutionary belief upon religious belief. The belief in evolution is frankly inconsistent with the belief in the historical and scientific accuracy of the first two chapters of Genesis; but it is in no way inconsistent with the acceptance of those chapters as the sublimest of poetry, intended for religious inspiration, not for historical or scientific instruction. Nor is the theory of evolution in any conflict with that 'doctrine of divine immanence which finds in the divine will the only

efficient causation in nature, recognizing what are called secondary 'resident forces' of Le Conte's definition as only convenient symbols to express the method and order of divine activity."

Barrows, H. R. General Biology.

Pg. XIV: "In the following century Michael Servetus studied the anatomy of the pulmonary circulation, interpreting his observations with a curious mystical twist; William Harvey demonstrated the circulation of the blood; Descartes, Hobbes, and Spinoza outlined the mechanistic philosophy of life, and Leibnitz anticipated the cell in a modified form in his theory of the monad, the living unit. Two other exact sciences also made fundamental advances which later became significant in the development of biology. Robert Boyle emancipated chemistry from the mysticism of alchemy; Newton indicated the principle of universal physical unity; and Voltaire popularized the concept in his numerous writings."

CONCLUSIONS

- (1) The textbooks reviewed fall into three general groups: (1) the type book; (2) the principles book; (3) the book combining type with principles.
- (2) The majority of the books aim to present to the average college Freshman the fundamental principles of general biology illustrated by the structure and function of the common plants and animals.
- (3) Some few books contain expressed or insinuated propaganda for birth control and sterilization which practices are biologically unsound and morally wrong.
- (4) Some books depart from historical facts when treating of the development of biology during the Middle Ages which are labeled the "Dark Ages."
- (5) When treating of origins, many books stress the materialistic viewpoint to the detriment of truth.
- (6) The great majority of the books give either false or inaccurate accounts of the following fundamental principles: (1) There is a personal, uncreated, and unevolved God. (2) There is an objective universe created out of nothing by Him. (3) There is a human soul created directly by Him. (4) There is a human body formed in a special way by Him. (5) There is

a single pair of progenitors of the human race. (6) It is not the function of biology alone to furnish adequate explanation of ultimate causes; reason and revelation must come to her aid.

- (7) Many of the books devote too much space to the subject of evolution in proportion to the treatment given to the rest of the biological data.
- (8) Many of the books contain illustrations that have been handed down from year to year notwithstanding the fact that they have outlived their usefulness. The source of illustrative material is often either entirely omitted or incompletely recorded.

INTRODUCING THE COLLEGE FRESHMAN TO SCIENCE

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Educators have long felt the need of a better orientation of the science program in the college of arts and sciences. Too often each science is taught as a separate entity more or less unrelated to the rest of the college curriculum; and too often has the liberal aspect of science been entirely overlooked, the emphasis being all on scientific technique in preparation for professional work. Such a point of view is decried even by some of the professional schools that require two or three years of college preparation for either medicine or engineering.

Many schools have found a fairly satisfactory solution of the problem in the introduction of so-called survey courses. In this system no student is allowed to take a full course in any branch of science until he has seen the whole field of science and grounded himself in the fundamentals of scientific thought.

When two years ago Rockhurst College decided to introduce such a Survey course, the staff of the Natural Science Department was vehemently opposed, seeing in it a waste of one year in shallow meandering and a complete disorganization of their plans. Besides, the current texts were quite unsatisfactory in the way of content, and often so materialistic in tone as to merit mention on a list of forbidden books. After months of fruitless discussion, the group set themselves to the task of composing their own course; and now after two years of cold experience feel that they have something worth while. This "Introduction to the Natural Sciences," as it is called, has served excellently in coordinating science with the rest of the curriculum, and has raised rather than lowered the standards in the program of each field of science.

Before outlining the matter covered in the four quarters of freshman year, it is of prime importance to understand the objectives of the course. These are repeated frequently as a sort of "theme song." In fact the topics treated are of secondary consequence. Another group of teachers would probably find that other subjects are more appropriate and far better fitted to illustrate the main point of the course.

OBJECTIVES

The title "Survey Course" has been dropped because it is so misleading. The intention is not to survey the whole field of science, but rather to choose a few typical items from each science and use them as examples to show what the scientist is doing and what tools of thought he is using. The purpose is to make the student vitally conscious of the bearing that science has on a Christian gentleman and aware of the qualities needed in one who intends to follow some profession connected with science. Hence our unifying principle would be described somewhat as follows:

"Every created thing was made to give glory to God. Inanimate objects do this by reflecting the beauty, order, and immensity of their Maker; living things by their attractiveness, complex arrangement, and fitness to serve the needs of man. But man himself with his intellect (even independently of his will), gives far greater glory to God by his ability to understand creation and to delve into the secrets of the workmanship of the all-wise Ruler of the universe. This earth and all it contains were given to man not solely to be used in serving God, but much more to help him to appreciate and finally to love Him."

Consequently, the study of science is a matter of serving God by acquiring a better understanding of the universe that He made. For the benefit of the students who plan to become doctors or engineers, special emphasis is also placed on the fact that a liberal arts college is not interested in the working details or technics of any profession, but rather in imparting a broad training in pure science.

Later, when the student comes to specialize in a particular work, he will be able, not only to choose what is best fitted to his talents, but, also, to have a clear-cut knowledge of fundamentals which will enable him to become an expert and not a blind imitator of the work done by others.

I. PHYSICS

The following topics are discussed rather thoroughly as typical examples of the methods and viewpoint of the modern physicist:

Universal Gravitation: History and development of the ideas involved, experiments and applications.

Galileo's experiment on falling bodies: rejection of the time-honored story: see Cooper, "Aristotle, Galileo, and the Tower of Pisa."

The Vacuum Tube: its parts and operation, use as an amplifier, detector, and oscillator, public address and radio transmission, use as a laboratory tool.

Polarized Light: polaroids and their application; the theory.

Work and Energy: in mechanics, heat, and electricity; mechanical and electrical equivalent of heat.

Air Conditioning: theory and simple applications.

II. ASTRONOMY AND MATHEMATICS

Strictly speaking, mathematics does not belong among the natural sciences because it deals with abstract ideas rather than with corporeal reality. It is included in this course because mathematics is the language of a great part of physics and because the exact relation of mathematics to science is often much misunderstood. In order to clarify these points astronomy is used as an illustration of the influence mathematics has on science and science on mathematics. At the same time the position of pure mathematics as a field of knowledge in itself is much insisted upon.

It is assumed that the student has had at least three years of high-school mathematics or its equivalent; those

who have not are placed in a special section and taught an abbreviated course.

The first week of the course covers the following topics: a general description of the whole known universe; the solar system; the number, size, and motion of the stars; the galactic universe and others; the history of the Ptolemaic and Copernican systems. Daily assignments are made on topics to be looked up in the library, such as, general information about the sun and the planets or about the constellations, the different motions of the earth, periodical reading. Books for this purpose are kept on reserve.

The second week begins with a description of Tycho Brahe's and Kepler's contribution to the theory that the sun is the center of the solar system and the influence of mathematics on Kepler's laws. In order to appreciate this point it will be necessary to spend the next three weeks in studying the geometry of Descartes and the differential operator of Newton. These purely mathematical developments made possible the theory of gravitation and are responsible for most of the great discoveries in physics and engineering during modern times. During these three weeks the assignments are:

Graphing of equations in general,

Graphing of linear equations and circles,

Graphing of second- third- and fourth-degree polynomials,

The conic section,

The concept of slope; the slope of a secant through a curve,

The concept of limit, (leading to the slope of a tangent line).

The ultimate aim of these assignments is to develop the operation of differentiation and to apply it to maxima and minima of curves and finally to Newton's instantaneous velocity. A simple function notation has been used throughout this work, and the problems have been selected

so that the use of fractions and radicals has been kept to a minimum.

The explanations, correction, and drills on these exercises are interspersed with discussions of the meaning of mathematics, its influence on scientific theory, and descriptions of the various fields of mathematics. Further assignments are also made on simple integration, the use of series, number theory, projective and non-euclidean geometry according to the amount of time available and the ability of the class.

III. CHEMISTRY

The following topics are discussed: The purpose of the course, divisions of chemistry, states of matter, kinds of matter, chemical changes, physical changes, radio-active changes, oxygen, photosynthesis, nomenclature of acids, bases, and salts.

The following topics in organic chemistry are discussed: Definition of organic chemistry, hydrocarbons, nomenclature of organic compounds, foods, vitamins, and hormones.

In order to show the practical application of chemistry, the following topics are discussed: Purification of metals by electrolysis lead storage battery, photograph, soaps, water softeners, and petroleum.

IV. GEOLOGY AND BIOLOGY

Introduction: The public mind vs. Scientific Methods:

Measurements of the Earth:

- (1) The Atmosphere: Areology; weather, and movements of winds, storms, etc.
- (2) The Hydrosphere: Oceans, tides, land waters, glaciation, etc.
- (3) The Lithosphere: Interaction of the three spheres; soils vs. rocks; Sedimentary rocks; Paleontology; Volcanic activity; Crustal movements, Seismology; Metamorphism; the Centrosphere.
- (4) The Biosphere: Micro-fauna; plant-animal tax-

onomy; The Cell Theory; Mitosis and Meiosis; The Germ Layer Theory; Agricultural crops vs. natural vegetation; Man's place in Nature.

These four parts each take one quarter of the year, but they are not necessarily taught in the order indicated. In fact, the Freshmen are divided into four sections (grouped according to the results of a mathematics placement test) and each section takes the four parts of the course in a different order. This is done in order to facilitate the teaching schedule, but more especially to obviate the false impression that there is any Tree of Porphyry in the subject-matter of the natural sciences. Chemistry, biology, physics, astronomy, geology, and the other sciences are parallel lines and so interlocked that it is entirely wrong to say that one is a prerequisite for any other.

The above syllabus is given in the briefest possible form, because it is assumed that every teacher will have his own ideas as to what matter is to be taught. The important point about any survey course is the principle of unification chosen and the cooperation among the instructors in emphasizing this principle. As long as the student is made to see what science is and how the scientist in each field is doing his part, the time is well spent even though his notions about many details are somewhat confused.

Although no laboratory work has been required, visits to the various laboratories of the school have been much encouraged and a special room has been set aside for those who are interested in any scientific hobby. So far this has been confined to astronomy, television, radio, and photography.

To compensate for the lack of a text the student is required to take rather copious notes in class and to revise them before copying into a permanent notebook. Library work, too, is an important factor. Many devices of teaching have been applied to make sure that the student at least handles a large number of books and looks at the pictures.

CONCLUSION

The usual objection that is offered to the adoption of such a course is that it delays the entrance of the student to more serious college study and makes it very difficult to develop a strong major in any science subject. As far as semester hours are concerned, the objection is unanswerable. But what has been lost in the way of academic arithmetic is more than offset by the general raising of the standards of all advanced courses and by a broad, intelligent approach that was formerly lacking. Both teacher and scholar now feel that their work is closely linked to the rest of the curriculum and to the high aspirations of a truly Catholic education.

DOES THE CATHOLIC COLLEGE FOSTER A TRUE SENSE OF FREEDOM AND DEMOCRACY?

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I wish to present for your consideration the apparently growing conviction among some of our non-Catholic brethren that the Catholic college not only fails to develop within the minds of its sons and daughters a true spirit of inquiry and an eagerness to express the results of independent thinking but definitely, in so far as it can, discourages and prevents any such form of intellectual activity. This erroneous belief regarding Catholic institutions of higher learning is, of course, not entirely new. It is new, perhaps, only in that it is being given a political twist. The process of thought is something like this. Catholic youth are not being taught to think independently, but rather to absorb information as it is presented to them. Thus they cannot face intelligently the problems of government upon which they must express a sound opinion if they are to take their proper place in a lasting democracy. They are fitted rather to accept what others present to them, to be followers rather than leaders, and so naturally find themselves more at home and more sympathetic with some form of the so-called totalitarian state. Furthermore, it is even said that Catholic educators are chiefly interested politically in totalitarian forms of government because the political theory represented therein is more in accord with their philosophy of education.

It is not difficult to demonstrate the existence of this attitude of mind on the part of certain non-Catholic educators, although it would not be fair to our non-Catholic brethren to give the impression that this feeling is very widespread. In proof of its existence I trust that I have your permission to read certain quotations from letters and from the utterances of representatives of non-Catholic

colleges at educational meetings of the past two years. You will need to muster all your patience to listen to them in any way attentively, since in them you will recognize old calumnies long ago considered dead and abandoned. Although old and apparently harmless by reason of repeated refutation, they today become in part the material and certainly the background for the recent version of the old charge against the nature of the Catholic college and university. I quote:

"An essential aim of the Church's educational system in this country is to contribute to the aggrandizement of the Roman Papacy. In discussing plans for the projected conquest of America, an Italian Cardinal, talking in 1898 with a priest (who afterwards published the interview) is reported to have said, 'We must gradually undermine England and America with the invasion of monastic orders, which are the advance guard of Catholicism, and by establishing parochial schools *in which the supremacy of the Church and Pope must constantly be taught.*' (The italics are *not* mine but that of the writer of the letter). If this is true, the attitude of the new Rector of the Catholic University of America in emphasizing loyalty to Rome, and of the President of Boston College in directing his commencement speakers to confine their addresses to eulogies of Pius XI, is readily understood."

"The clergy of the Roman Catholic Church, as individuals, are not free agents, but are subject to orders from their superiors, like the officers of an army. The last thing a candidate for the priesthood has to do before he receives full ordination is to pledge his absolute obedience to his superior, whoever he may be. Revolt means expulsion * * * loss of livelihood, clerical ostracism, or virtual banishment. * * * Many priests in the American church would *like* to assert their independence, but dare not do so. Until this fear is overcome, little relief can be expected from the clergy."

"Catholic colleges are hidebound. The president of the institution rules like the Rector of a theological seminary.

The individual members of the faculty can do no thinking for themselves."

"Catholic institutions cannot train for thinking since the Church cannot afford to let its members think independently."

"Catholic colleges cannot study the natural sciences in the spirit of true research, since true research may lead to results which are contrary to the teachings of the Church."

"Catholic institutions of higher learning cannot teach history properly, since there are facts of history which the Church cannot afford to permit its people to know."

"The whole educational system of the Roman Catholic Church in this country is operated by and for a foreign sovereignty, whose principles, whether religious, philosophical, or political, are directly antagonistic to ours. This antagonism, in the minds of well-qualified judges, is irreconcilable, and until the Church reforms itself—a difficult proceeding—or its American adherents declare their independence of Rome—which might conceivably happen, some far-off day—American believers in the right of a man to think for himself cannot with full confidence enjoy the fellowship of Roman Catholic institutions."

I shall not burden you with any more of this nonsense. You have heard enough to enable you to realize to some extent the basis for my belief that efforts are being made to arouse prejudicial feeling against Catholic institutions of higher learning in quarters where it may do them harm. I do not wish to appear an alarmist. Moreover, I do not believe that any of the sentiments just expressed are to any extent predominant in our educational supervising groups. But they do exist among individuals in all these groups, and sometimes these same individuals attain positions of importance which make them a potential source of danger to Catholic educational institutions. Leaders in Catholic education must be on the alert to discuss any semblance of a harmful statement made either through ignorance or viciousness.

Some will say that this state of things has always existed more or less, and they will ask why we should become concerned about it now. The answer is that these ideas appear to have had a definitely harmful effect in at least two of the supervising agencies. This is not the place to discuss the question of the advisability of Catholic educational institutions seeking the approval of secular supervising groups. Suffice it to say that since we face the dilemma of joining these groups in the evaluation of our schools and colleges for higher recognition or otherwise in all probability of submitting completely to centralized governmental control in such matters, the many Catholic educators who have sought the approval of the private groups seem to have followed a wise course. And they have done so with remarkable success, especially in recent years. Indeed, it is this rapid recognition by the supervising agencies of one Catholic institution after another which has caused certain enemies of the Church to break out with such vicious attacks on our Catholic institutions of higher learning as have been described above. It is their hope that American educators and even the general public will take their accusations seriously. Moreover, I have reason to believe that they are achieving at least some slight measure of success.

Any worth-while treatment of the essence of the topic, "Does a Catholic College Foster a True Sense of Freedom and Democracy?" requires the consideration of a much broader and a much more fundamental subject. American educators everywhere today feel strongly the need of a comprehensive work on the general subject of higher education in modern American life. They want badly a work like Newman's "Idea of a University," although the final product must by reason of the greatly changed conditions of present-day life be a conception of higher education vastly different from that set forth by Cardinal Newman. On March 29, 1937, the United States Commissioner of Education, Dr. J. W. Studebaker, called together in Washington a group of prominent educators for the expressed

purpose of selecting some one person or group of persons to accomplish this very task. It was the hope of the United States Office of Education that such a work would form the philosophical basis for a series of additional studies of the many practical problems affecting higher education in the United States today. It was finally decided that Isaiah Bowman, President of the Johns Hopkins University, should do the work, with the understanding that he would draw on the advice and criticism of as many of the leading thinkers in this field as possible. In November 1939, appeared the results of President Bowman's labors, a pamphlet, entitled "The Graduate School in American Democracy," popularly known as the Bowman Report, and published by the United States Office of Education. But this study has by no means satisfied the need. Our non-Catholic friends are, of course, at a loss in this problem from the very start, because of the naturalistic tendencies in their philosophical thinking. One cannot get very far in any constructive process of thought when one's philosophy is based on no constant first principles but on so-called truths that are ever changing and only relative. There is needed for this all-important task, as some of our non-Catholic brethren readily admit, a person who knows the history of the university idea through the centuries, who is well acquainted also through broad experience with American higher education as it functions today, and who in addition has a thorough knowledge of theology and philosophy of the scholastic kind. Such a person would have it within his power to grant a real blessing to Catholic education and to perform a great benefit indeed for American education as a whole. Needless to say, I have neither the time nor all the qualifications necessary to discuss the subject here.

On the practical side of a limited phase of the large subject, i.e., to be specific regarding the question of my paper, and to meet what appear to be immediate exigencies for Catholic institutions of higher learning, we must be ready to answer for the benefit of the vicious and of the ignorant statements or charges like the following:

(1) That history cannot be taught objectively and honestly in Catholic institutions, because the Church cannot afford to let its people know many historical truths about herself.

(2) That a Catholic cannot be a true scholar, since he must always fear that the results of his investigations will at least to some extent contradict the teachings of the Church.

(3) That Catholic academic institutions may not train for independent thinking and so their administrators deliberately stifle free speech.

(4) That Catholics, since they are not trained to think independently, cannot be expected to appreciate a true democracy and to take their proper part in its life.

Now I do not intend to insult the intelligence of an audience such as this by attempting even to suggest the fitting answer to these absurdities. Every Catholic with a modicum of academic training can refute them, and many of you certainly could do it much better than I. Permit me to refer in passing to the long line of prominent historians in all ages, some of them within our own life time, who have made their way to the Catholic Church from Protestantism and even atheism, and who bear eloquent testimony to the effect of the scientific approach to the study of history on their own spiritual evolution. As for the charges which grow out of the common belief in a conflict between religion and science, we all are quite aware that ironically enough such considerations have, even from the first, never caused the Church any serious concern, but they have been and still are most troublesome obstacles especially to those Protestants who call themselves fundamentalists. In the realm of independent thinking the fact of the matter is that Catholics are just about the only group of people in the world today who have at their command a systematic plan of thinking which, if properly applied, will unerringly lead to truth. And I may also say that Catholics are the first to approach the problem of a careful training of their youth throughout the period of their school life to take part in

solving the problems of government and to share in the everyday activities of their nation not in the light of any particular political creed, but intelligently according to the dictates of their individual consciences and on the basis of permanent truths. For more elaborate discussions of these same general questions, I would refer you among recent writings on the subject to Father Francis T. Meade's "This Changing Society" in the last Proceedings of the Catholic Educational Association, and to Bishop Corrigan's oration delivered at the recent semi-centennial celebration of the Catholic University of America, entitled "University and Universality."

May there not be, however, certain conditions existing within at least some of our American Catholic institutions of higher learning which keep alive these old calumnies in their ancient and modern forms? I have reference, of course, to conditions which exist not because an institution is Catholic but because of the pronounced views or eccentricities of certain individuals in important administrative positions, and ascribed by the ignorant and perhaps already suspicious inspector to the influence and even direct commands of high Church officials.

What educators would call a good college is, of course, a complex institution, composed roughly of three groups of persons, each of which, either individually or collectively or in both ways, contributes its proper part to the life of the institution. These three groups may be described^{as} the administrative group consisting of the trustees and administrative officers, such as the president, dean, and registrar in direct control of the college; the teaching group or the faculty with all its ramifications; and the learning group or the student body. It is quite possible for these three divisions to exist in one organization, performing their functions in mechanical fashion but thoroughly stifled as far as independent thinking and cooperative effort in the interest of the college are concerned. They take their orders from one person, who may be the president or dean and they do as they are told. When this person, for one

reason or another, disappears from the scene, the college may change its nature overnight, or if the person in power remains in office for a long period, since he does not take advice, he soon runs out of ideas and the college gets into a rut and enters upon a period of living death. In fact, many of us would not, in the best sense of the phrase, call such a college an educational institution at all, but rather a little principality, often, to be sure, a benevolent principality, strongly reminiscent of a city tyranny of ancient Greece. Such so-called colleges, unfortunately, do exist among our Catholic colleges today. Visitors from the supervising agencies inspect several of them every year. Is there any doubt in your minds as to the impression which these visitors receive when they try to answer for themselves the all-important question in the minds of educators today: "Does this college foster a true sense of freedom and democracy?" We only hope that they do not proceed to the false reasoning that this college is a Catholic college and so Catholic colleges do not foster a true sense of freedom and democracy.

The three branches of a college, which I have just mentioned, naturally interlock, and it is very difficult to discuss each separately. But I would like to take up each with more detail, with a view to showing more definitely what I have just set forth: that some colleges are not functioning as true educational institutions should function—training their students to think soundly and developing in them a true sense of freedom and a feeling of moral responsibility in the exercise of this freedom.

Although this may appear to be the reverse of the logical order, we shall take up the student body first. The student body should be encouraged to conduct their own extra-curricular activities as serious instruments in their individual spiritual and intellectual development. Certainly their teachers and superiors should do nothing for them, but rather guide them in such a way that like the pupils of Socrates they will consider the results of the moderator's directive efforts the products of their own efforts. The

curriculum which students follow must be a well-knitted and unified plan for achieving the true end of a college education. It must, moreover, be worthy of the mettle of the individual students who follow it. The courses must not be textbook courses but library courses. The students should meet with the teacher in class, after they have obtained a many-sided view of the subject for the day, and the teacher should feel it his duty not to pour information into a student as into a funnel but to draw information out of the student, and to show students how they themselves may by themselves draw out the truth. In addition to receiving an abundance of carefully directed work, students should be graded strictly on the basis of genuine accomplishment. They must not be made to feel that they are of superlative intellectual quality, when they are only mediocre. As much as we love them, we must not coddle them, if we wish them to think for themselves and to take a man's or a woman's part in the life in which they find themselves.

The faculty, probably more than any other element of the college, reflects the intrinsic nature of a college. It is, furthermore, at this time the object of closer scrutiny on the part of an evaluating group than any other phase of the college. And this is rightly so because the old saying about the log, the professor, and the student, attributed to Mark Hopkins, is largely true. The faculty must have equipment to do its best work but it can do good work with little or no equipment. In examining a faculty one should expect first of all to find good training in the case of all, and with this, intellectual alertness as shown by a genuine interest in carrying on scholarly investigations privately and by attending and taking an active part in the proceedings of their respective learned societies. The members of the faculty will also show their intellectual calibre by their interest in books as exhibited in their own personal collections and in the sections of the college library for which they are responsible. If they are teachers of the natural sciences, the laboratories by their organization and equip-

ment will also tell much about their intellectual calibre. A visit to the classrooms during periods of teaching will, to the skillful examiner, reveal a great deal. But perhaps of even greater importance is the organization of the faculty, for which, after all, the administrative officers in immediate control, the president and the dean, are responsible.

Regardless of whether the faculty is composed of Religious or lay or both, it should be organized with the usual grades indicating status. On the basis of a well-considered plan teachers should be appointed or promoted to the different grades and the requirements in each case should be rigidly enforced for Religious or lay. In the case of laity, salaries also must be considered simultaneously with the grounds for appointment and promotion but always according to a thoughtful scheme. In the case of the laity, also, provision should be made for retirement after a reasonable period of faithful service, so that representative members of the laity may feel justified in looking upon Catholic education as a worthy field for their life's work. The importance of at least a small group of the laity on every college faculty has been discussed several times before this Association, but it is well to recall that American educators regard the presence of at least several outstanding lay persons as necessary for a well-rounded faculty capable of giving the student the characteristics of a college training which we are now discussing.

The faculty, too, has a distinct administrative function along with the regular administrative officers of the college. A faculty that never meets as a body, and if it does meet is gathered together merely to hear a lecture or sermon from the president or dean, is not performing its proper function. Surely the faculty should have at least a consultative vote in all purely academic matters that pertain to the college, and in my own opinion a faculty should in some matters have a final and determining note, as for example, when it becomes time to decide which students shall graduate and receive degrees. But a faculty whose members meet their classes regularly but rarely meet as a group, and never have

anything to say about the academic policies of the institution is nothing more than a gang of hired laborers.

The responsibility for everything that I have mentioned thus far rests ultimately upon the board of trustees or the president or dean. If any or all of these are willing to have their college conducted by a single person or a small group of persons, they show very clearly that they do not know what the function of a good college is or how the aims of a good college are to be achieved.

In this paper I have touched upon only a few striking features of institutions of higher learning and this I have done only in passing. Several volumes could well be devoted to a thorough presentation of the entire subject involved. What has been said should indicate that a college or university in the best sense is a cooperative project, in which on every side there is fostered very naturally a true sense of freedom and democracy. A student who spends four years in such an environment, while at the same time learning the principles and the application of the principles of Catholic philosophy, should indeed have a true sense of freedom and be ready to take an important part in the life of any true democracy.

Unfortunately, there are some Catholic colleges (and I should hesitate to gauge the number) which are being conducted by persons who do not understand the nature of a college as an institution of higher learning in a democracy, and these persons unconsciously help to perpetuate erroneous ideas with non-Catholics as to the question: "Does the Catholic College or University Foster a True Sense of Freedom and Democracy?" Catholics trained academically to a considerable degree know full well that the Catholic College or University alone possesses the specific means for fostering a true sense of freedom and democracy. If Catholic institutions of higher learning do not do so, the blame rests upon the individuals immediately concerned; and they fail in this respect in spite of the fact that they are Catholic.

THE PERSONNEL PROGRAM IN THE CATHOLIC LIBERAL ARTS COLLEGE

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Norman Foerster of the University of Iowa closed his book on "The American State University" with the statement: "The key to educational reform is the college of liberal arts." For the past decade and more, the future of the liberal arts colleges has been the topic most frequently discussed in education on the college level. We need not seek far to discover the reason. When our economic foundations were following the pattern of an earthquake, security and preparedness for what work there was still to be found, became a real goal. While most men paid lip service to a broad liberal education, in practice they tended to seek immediate goals in vocational or preprofessional courses and schools rather than in the liberal arts colleges, the objective being making a living, not making a life. As a result we have seen the rise of many vocational colleges, opportune in meeting the immediate needs of the college student, but so frequently leaving great gaps in his real and complete education. These very gaps may condition his advancement in the very work for which the vocational college has prepared him. But this situation calls for a knowledge of conditions and real foresight on the part of college authorities as well as the inexperienced student.

Was it *only* real necessity which brought these conditions into being? Or has our philosophy of life and our evaluation of education been at fault? Or must the liberal arts college bear part of the burden of destructive criticism? Such complex situations rarely have only *one* cause, so perhaps we may attribute part of the censure to each.

That *real necessity* did exist when economic foundations were toppling, we grant—but has the real necessity continued to exist through all these years? Please do not

misunderstand. I know from experience what part making a satisfactory living plays in making a life (which is the goal of Catholic education, as I see it)—making a life, for time and for eternity, and neither objective may be omitted from our plans. Therefore I do not deprecate the youth's desire to attain stability through use of his abilities, and to know the joy of achievement. I merely say it should not be the chief objective.

President Emeritus A. L. Lowell in his book, "What a University President Has Learned,"* points to an error in the American viewpoint in inaugurating the civil service. Unlike England, France, and Germany before her war fever, the United States issued examinations to discover persons prepared to carry out at once the duties of various positions. The European plan has been to subject candidates to examinations, based on broad, liberal foundations of education and conduct, not questions having reference to the functions these candidates are to perform after appointment. President Lowell attributes our ideas to "an attitude of mind in the people themselves." "We pride ourselves that we are a practical people. . . . Practical men strive for that which is directly useful, and are not too anxious over the future." It illustrates "a difference in the aim of education between providing a youth with the special information he will want in his career and bringing out his undeveloped capacity; between training for utility and for power; between tools and the man. Of course these are not mutually exclusive, for anything that is studied faithfully develops the mind; and any subject, however remote from practical affairs, is likely to have some application. It is a difference of emphasis." Our philosophy of life and evaluation of education have, then, contributed to conditions, but so also has our liberal arts college. One has swung too far to the left, the other too far to the right.

In the pioneer period of college education, the student

* New York: Macmillan Co. (1938).

mind was absorbed in study, accompanied by few or none of what we call the extra-curricular activities. Church, home, and school jointly assisted in affording opportunity for mental development as well as moral and spiritual training. With increasingly complex conditions in society, technology, the home, and the school on all levels, so many distractions vied for the student's attention. Passive commercialized amusement, supplying vicarious adventure, claimed more and more time, entering the field of educational influences. The home, with its many interests, released to the school more and more of its own responsibility. With release of interest on the part of the home, adolescents began to feel the lack of personal attention which prevailed in mass education. Our colleges grew in number and in students—most of them liberal arts colleges. Thousands of graduates returned from college halls, a haven which should have contributed greatly to civic and religious life. To give a general higher education to so many was splendid, but somehow there came about a vague unrest among educators; results in general were not tending toward complacency. Graduates began to wonder whether time and money spent in college were worth while. Looking back, they realized that faculty had been too absorbed in scholarship alone, not in adjusting educational requirements to personal growth and needs of the students. Students themselves in the frank days of graduation expressed specific disappointments; in every such case students have said that they missed *keen personal interest* on the part of the teachers in the student's mental, spiritual, personal, and social growth. Out of this situation came student personnel work, designed to obviate some of these difficulties.

A personnel program is not a cure-all for every difficulty. Its chief contribution is in convincing college administrators and all faculty that the student is the reason for the existence of the college. A great basilica is a magnificent thing of beauty and inspiration, but it has meaning only

because the relatively small altar of sacrifice, and smaller tabernacle with paper-thin Hosts are contained there. Aside from that Presence the building is a thing of beauty, not a sacred thing. So in college life, that shy or sophisticated, callow or cultured youth is the reason for these great buildings that we have erected with so much sacrifice and personal effort. Buildings will crumble, planets disappear, but souls will go on into eternal life. They are worthy of our best efforts, and with renewed zest.

If the liberal arts college is to maintain its rightful place it must take into account these students' immediate and remote needs, permanent values and especially emphasize the quality of living, not mere efficiency for a specific job. Vergerius, a humanist of the Renaissance period, defined the liberal studies: "We call those studies *liberal* which are worthy of a free man; those studies by which we attain and practice virtue and wisdom; that education which calls forth, trains, and develops those highest gifts of body and mind which ennoble men." Then virtue and wisdom are our objectives, in general, of a liberal arts education. You will recall that the tradition of liberal arts goes back to Greece and Judea; they involve discrimination or selection, a union of the best of mind and soul. Under the assaults of so-called scientific approach, the objective, or facts of the environment, gained the ascendancy over the development of a rich culture which is difficult to reduce to measurement in science. The scientific approach has its very definite place in intellectual development, but the man is more than the raiment or the environment—he cannot be reduced to an algebraic formula. This rapid growth of scientific research in an endeavor to extend the boundaries of knowledge, overlooked the individual student, and resulted in preoccupation with subject-matter and ineffective, immature graduates.

Many of our educators have seen the consequences and are using voice and pen to control and change the situation before it is too late. Parents, too, have made such

sacrifices—in some cases—to send children to college because they believe college education necessary for securing and maintaining positions. Students themselves have earned part or all of their way through college with danger to health, to obtain that precious college diploma and magic degree that will open avenues of service and work to them. Persons in executive positions are asked frequently to assist recent liberal arts college graduates, and ask, "What can you do?" The reply is usually, "Anything!" But anything is nothing in the eyes of a specialized world. The graduate or his parents mean that he is willing to undertake any work to get started. But employment managers usually have job descriptions or analyses which must be their guide in selecting employees, and a general "anything" leads only to unskilled or low-grade semi-skilled work, or tempts the employer to exploitation, with consequent disillusionment of youth. Educators, employers, parents, and graduates themselves are asking what can be done about this problem. Parents are sending children to technical schools, to vocational colleges, because they have seen children of neighbors, graduates of liberal arts colleges, marking time in idleness.

A graduate is eager to get into action, use his talents and prove his worth to the world! But a graduate who has learned nothing about himself and his potentialities will not soon learn the employer's business and safeguard his interests. The employer risks not only the salary he pays to the graduate armed only with a diploma, but materials or tools, and most of all, unfortunate contacts with patrons who are pearls in the eyes of all employers. But a graduate who has organized and charted his knowledge both of himself and of the world about him will, in most cases, be accorded a different reception by employers. He must be willing to adapt himself to situations, and do many things he had not planned to do, and learn from every experience to mount toward the goal he has in mind. We have all met cynical youth today who tell us they know a person must have influence to get a position—and in some cases this is

true, but influence will not maintain him in a position where he cannot make good, either because he lacks the personal qualities requisite, or because he has no interest in learning quickly new work or methods, or because of faulty habits and attitudes he has acquired.

I have asked liberal arts college graduates, both men and women, what was done during their college careers to help them to know themselves better, to know something of vocational possibilities, to plan educational courses or electives with some goal in mind, or some unity; what group discussions had contributed to their fundamental concepts of life, of the world around them; how close they had been to the faculty or how effective counseling was. In most cases the answer has been the same—"You take required subjects in the course you elected for yourself with little or no assistance, at a college of which you know relatively little; your electives were confirmed or disapproved, and you made selection until they were confirmed; you made credits, and when there were enough, you received your diploma. After that you were through, and on your own, except that you were invited to join the alumni for social gatherings!" Most of them indicated that their knowledge of where or how to apply for positions was a minus quantity—and consequently their first efforts were cold showers to them. Little had been said to them of the necessity of keeping up study, of learning more and more of work they were able to find, and have it function truly as experience. When I asked what could be done about it, they smiled as they answered that I ought to be telling them. I promised to suggest some ways, if they would give me their ideas—that too many minds could not be trained on this important subject, and since they had been close to the situation recently their evidence was much worth while. On the evidence they presented of their thinking, I consider any administrator of a liberal arts college is lacking if he does not ask frankly and receive gratefully the ideas of graduates or alumni as to what they think the college can do to give greater assistance to its students. There will be a

percentage of comments we can afford to slip over, being very individual ideas, but where a generalization is involved, executives and faculty should get together to devise ways and means of meeting that need.

That union of administrators and all faculty should be the first step toward a Student Personnel Program for the college, and the liberal arts college owes this service to its students. There must be a union between the academic and the practical! The academic work will profit if the practical work is well planned; it will have new motivations, new vistas will be opened to both faculty and students. I heard a well-known educator say ten days ago that it was provoking to see fellow educators get so wrapped up in a haze of theories, and abstract themselves so far from reality that they could give no assistance to students in need of help. Certainly it should not be characteristic of Catholic thinking.

Out of discussion should evolve a faculty committee working under a coordinator. The executive, or his representative, should have place on this committee—also heads of departments, and other executives directly affecting the individual student. This shall serve as a policy or planning committee. Also faculty advisers should be appointed for students on the basis, so far as possible, of personal interests, and should continue as the students' advisers so long as they are satisfactory to faculty and students. Time should be allowed on the faculty-member's schedule for conferences with students.

I believe that college authorities should determine, and at times rethink the atmosphere which they wish their institution to maintain. I believe that this is the first step in planning or inaugurating a Student Personnel Program. With your permission I shall leave further consideration of this important point to the latter part of this paper, where I can treat it more fully.

The second item of discussion for the faculty as a whole—is the functions and services of a student personnel pro-

gram. Where the faculty is large, certain members should be asked to read, study, and be ready to contribute to the discussion on some particular point. Indirectly I am pointing to the fact that the student personnel program is not a matter of training or engaging a specialist in the work, and setting him to work. It will be money, time, and effort wasted unless all faculty listen in on discussions, contribute what they can, get the student personnel viewpoint, and incorporate it into their daily work with students. Some will be more enthusiastic, some enthusiastic but incapable of contributing much, some will trail an anchor, but these conditions are found everywhere, and we know how to meet type situations. Discussion, reading, and observation of the needs of the particular college are logical steps in setting up a solid program—solid but not static, for it deals with dynamic human beings, the most fascinating subjects we can find.

It takes years to evolve a complete program, and new needs arise to challenge faculty personnel in colleges where work has been advancing for some years. The first objective of the program is to focus directly upon the student, not, however, forgetting the subject-matter. If we are to teach him, we cannot teach him in a vacuum, but must teach him subject-matter; besides a certain basic residuum of knowledge is expected of the cultured people into which we hope to transform our students. Faculty must have double-track minds, students and subject-matter.

Training students involves knowing the student, his strengths, weaknesses, backgrounds—social as well as scholastic—his problems, needs, and how best he can be motivated to take an active part in his own improvement—for no real improvement can result unless he is active. Admissions to college should give us much knowledge of the student. Admission papers are not easy to plan, but specific information must be sought, and an interview, if possible. Many admission blanks show educators are more interested in scholastic records than in getting a general

view of the student. We all recognize fallacies of teachers' grades, different bases for grading, and differing ability to evaluate a class as a whole, even though we ask for the student's rank in class. The personality of the class is at least as important as his rank therein. A cumulative record system set up early preserves necessary information, prevents duplication of effort, and supplies information for all faculty. I believe the records of the American Council on Education are worthy of investigation. Our experiences with them should assist the committee in periodic adjustment of these records, which are, I understand, about to undergo some revision. Foresight will not always obviate changes which experience shows are necessary—and all changes do not indicate mistakes.

Another fertile source of information regarding the student is the orientation program for entering students. His personal reactions to educational and social environment will shed much light upon his needs; for this reason anecdotal items which show typical or atypical conduct will aid us greatly in learning to help the student. As quickly as possible, by every means and art, students must be made to feel that they are part of the institution; we all want to *belong*, and many of the drop-outs after the freshman year are due not to lack of interest, nor even to lack of ability, but to a sense of strangeness, of not being quickly assimilated. They may not tell the college authorities this, but it will come out sooner or later. Not long ago I heard a group of graduate students discussing this point with faculty in all frankness; how they hated the school for a long time, how they saw scholastic development considered before human relationships and the development of the whole student. Those who were talking had weathered the icy atmosphere, but how many others had fallen by the wayside no one knew. It is remarkable how an effective program of orientation can begin the speedy transformation of very unpromising material; how it can develop self-confidence and leadership.

Today every college and university is discussing the question of college economics which is also student economics; all are discovering students low in academic ability—and whose talents may lie in art, music, or in social intelligence—who have the financial ability to go to academic college. Contrastingly, many students of very superior ability have little or no financial foundation. What can be done to educate these who should be our leaders? There are many religious communities who supply free education to a certain per cent of the student body, without this ever being known. No notes are signed, it is a charity; whether these students, when able, make a return which may assist in education of others, is not known. Certainly many colleges are allowing students to defer payment until they are able to earn, and so revolving funds, scholarships, fellowships, and assistantships must be set up. This is one of the burning questions even in universities with magnificent endowments. Students who receive these benefits should be carefully chosen, not relying entirely on a single teacher's recommendation unless that teacher's judgment is well known to us, by experience in *this* line of work. Such students may be the college or university's pride in the future. Coordinating such financial aid, and part-time employment and N. Y. A. help is one of the services of the student personnel program.

Every college authority will say that educational guidance is a function of faculty and executives; yet in practice I have seen even in our Catholic colleges clerks doing educational advisement. After the faculty has signed the educational advisement blank, clerks may easily do the clerical work; but clerks cannot do educational advisement. The college is failing in one of its chief services when this happens. This advisement is necessary before the student registers for the first time, and every semester thereafter. We are reading a great deal about prescriptive courses predominating in a student's college work rather than elective. It would seem that the past achievements of the

student, his vocational and personal interests, test results, and the recorded observation of faculty should determine to what extent prescriptive courses are necessary for that particular student, and what latitude he may be allowed in his elective courses. I realize that it may sound very elastic, but our "reading for honors" courses found in some colleges are based on the same idea. Whatever will capitalize the desire of the student to learn, to branch out widely on fields of study interesting to him, and useful to society, even though he is not marking time with classes—is devoutly to be desired. The immature or less capable student will need more classwork, and more personal prescription. Tutorial assistance or conferences with faculty when needed must be supplied for the brighter students or those with splendid background or fully developed habits of study continuity. They should not be separated from the inspiration of teachers who can open to them vistas they have not seen. This is one way of lifting scholarship from mediocrity which is deadly, and of stimulating students to live up to their capacities in all their talents. You will note that I have here included educational guidance under knowledge of the individual student because the two are so intertwined that knowledge of one will materially assist with the other.

Sometimes the introductory or orientation program includes general intelligence tests, achievement tests, and knowledge of library resources; tests of reading ability may be included, and some idea of the student's study habits. In other institutions these data are collected at a later date, sometimes only as needed. They all contribute to our knowledge of the individual's achievements and needs for which we must supply.

The faculty adviser for the individual student must discover also the adequacy of the student's physical and mental health (physicians will, of course, supply the data) of his physical care, or—housing and food service; of his emotional stability, of personal relationships; of religious

knowledge, appreciation, and practice; of extra-curricular activities and leisure-time interests. There should be regular times when the adviser is expected to meet the student, but he need not confine these meetings to the minimum. The objective is friendly intermingling of faculty with students, though the adviser may enlist the services of other classmen in working with the student. Reducing student turnover should be a distinct goal, and for this reason redeeming the failing student should be a most important service. Dr. J. E. Walters of Purdue University in the *Personnel Journal*, Volume XI, No. 4, December 1932, describes an effective use of upper classmen in reducing failures that must have been of considerable training worth for those upper classmen. They certainly might include it as an experience, in recording their achievements for prospective employers.

Statistics given for student mortality in Freshman year show 40 per cent withdrawing for various reasons; many, of course, are not capable of profiting by the type of work offered in the college of their choice, many have personal reasons, others wish merely to sample the atmosphere of a college, but still others unadjusted or rendered fearful by imagined or real difficulties, are lost to further education because of lack of personal interest, some one with whom they can discuss easily their difficulties and see them through others' eyes. To faculty these difficulties may seem trivial; to students they may be only too real, and good teachers keep a vivid sense of their own youth with its many problems. Most of us did not face the difficulties that the present world condition presents. Research has shown that youth is troubled, anxious about the future; that the subjects of conversation among them have to do with apprehensions of the future. In all ages and to all peoples, civilized and uncivilized, adolescents have been of major interest, since they constitute those who will carry on our achievements, and add to them contributions worthy of those who have trained them.

What I have said about the study of the individual by

the faculty should be supplemented by the more important study of the student by himself. We take for granted too much that he is capable of studying himself without help from us. But we are speaking of an adolescent who is trying to achieve group life, and though he may appear very sophisticated, in the slightest emergency we discover his immaturity, and consequent claim upon our assistance. This study of himself may be made the finest educational or training opportunity. Recall the remarkable changes Fenelon accomplished in the young prince he transformed. Many educators have similar opportunities. In relation to this may I express one apprehension regarding a word in such frequent use today. The word "adjustment" is used so frequently in print and in word. We Americans seem to have adopted such an either/or attitude, not the happy middle ground which may have in it some of both ideas. To my mind "adjustment" must mean for Catholic youth particularly, critical thinking first; if the ground of adjustment is of minor importance, then let him adjust himself; but if principles, matters of major importance are presented for adjustment on his part, he cannot adjust himself, he must uphold principles in word and above all in conduct. His will must hold him firm, he cannot admit "adjustment." Only then does he hold uncompromisingly to truth, and function as a real Catholic. Youth of today have a delightful frankness; let us foster it. They have, too, need for a great cause in which to work; I give them the standard of truth which is worthy of their uncompromising sense of justice. In all human relations, private and public, let them "seek after truth and pursue it"—particularly in rooting out half truths in propaganda, false and misleading advertising, misrepresentations in the press and on the platform. Youthful energies are sorely needed in these areas. It is most effective Catholic Action.

In our study of the youth, and his study of himself, I believe it necessary to recall that the individual is profoundly modified by the groups with which he identifies himself. It is in group life that the individual is per-

fected; the opposite is often true. He must be helped to study the effect of groups upon himself and adjust himself to the group which helps him make greater progress. Group life, therefore, calls for greater ingenuity on the part of college authorities. It should be stimulated and guided for the benefit of members of that group and their example to the larger body of students.

It may have seemed to you that the earlier part of this paper emphasized vocational adjustment or counsel. Educational and vocational counsel are corollaries so that mention of one includes the other; the vocational indicates a goal, either tentative or final, and educational counsel, the path to that goal. All educators know that youth is anxious to be independent, to use his abilities, not only for satisfaction to himself in such use, but, for recognition from the world around him that he has something constructive to contribute. We speak of individual differences as a psychological principle underlying personnel work; we must recall, also, that the youth fears nothing so much as being different—at least for some years to come. He wants to be accepted by companions. Whether he has made his mark in school or not, he believes vocational efficiency is the great key to acceptance and the stability he craves. Because of changes in society and in technology, great complexity exists in this vocational world; in spite of all we have learned about it and much that has been written about it, it is still a field of knowledge little known. Particularly must educators of youth acquaint themselves in this area; this function of student advisement is least known, and shows least accomplishment. I realize that technological changes beyond our imagination may take place in the next generation or two; we cannot foresee all these, but we can assist students to formulate a technique of studying occupations, lead them to use sources of information and evaluate them—indicate what should be included in that study, and so contribute to the student's ease, and lessen the tension. In the college world, each department should assist with occupational implications of

its subject or subjects. The department of the student's major study should assume the responsibility for his vocational advisement. While I indicated in a former statement that the head of a department should cooperate in the major faculty personnel committee, he may delegate to members of the department students majoring therein, but should supervise it. I know heads of departments are busy people, but "if you want a thing well done, give it to a busy person." The effective vocational adjustment of his students will be the best advertisement his department can have. Relation to reality may clarify judgment of what topics to include in subject-matter, and also methods of presentation. College students must be led away from the idea that graduates will all go into the professions, which constituted less than eight per cent of workers in the United States in the 1930 census. (Personnel and guidance counselors are assisting in working out ways and means of obtaining occupational statistics in this 1940 census as quickly as possible, certainly we shall not have to wait so long as in the past—and this for the benefit of students.) Specific jobs should not be chosen by students as their goal, but rather an area of work in which graduates must work flexibly for some time perhaps. We have the hierarchy of levels of work in each of the ten classifications the Federal Government uses. We may have to modify the student's desires by suggesting allied occupations into which he may be able to fit. The student's right to choose his vocation is a principle the real counselor always respects. This occupational field of knowledge is almost limitless, and "must give us pause," but it is a fascinating one, rewarding our endeavors, and pushing back the boundaries of the world for all of us. It helps us learn a little more of God's wisdom and makes us see with each advance that God has opened to us just a little wider the door to that knowledge so that the ray of sunlight widens.

Allied with this occupational information we assist the student to obtain for himself are many personal, civic,

social, leisure-time, and health problems which often hinder the employment of otherwise desirable men and women. College authorities must be helpfully frank in these matters. Since Juniors and Seniors usually are majoring in subjects, what shall be done for Freshmen and Sophomores to lighten the duties of major advisers? Group discussions on matters of general psychology and approach to the general occupational world will have many helpful sociological contributions, as well as economic and democratic. Interdependence of the world of work and workers, labor problems, both present and historic, with difficulties and solutions, with interrelations of religion and life-problems, a study of Encyclicals—all should result in a greater maturity and serious, earnest work.

Where smaller groups originate discussions of their own accord, the counselor may show his approval, stimulate, and guide trends of thought, by attending all of these group meetings at some time or other. Such discussions are "devoutly to be wished for." Type situations may be presented for general discussion, out of which principles should evolve. Students help one another to form judgments. (I regret that we must pass on from this fascinating field only touched in passing. Perhaps your questions later will reveal areas of your interests. If I can, I shall be happy to answer them.)

I have indirectly presented knowledge of the community as another function of personnel work. Where students come from distances, they may begin on the local area, and in vacations study their own cities, or methods of approaching their own home communities may be suggested and carried out as projects during vacations. We all are at fault in knowledge of our community, and so miss an interesting study.

Counseling of individual students is at once an art and a science. Sometimes students greatly fear this function of personnel work, which should include all students. The first interview may be short to lessen tension. Interviews sought should be prized, for they show the student's con-

fidence. How often should the adviser see his students? I wish we might say six times in the freshman year, four in the sophomore year, and three or four times, perhaps more, in junior and senior years. Interviews will depend upon needs of students, some of whom may need even more. Adviser's schedules should be lightened to permit this. Sometimes students must be referred to specialists or advisers in other fields, such as religion, ethics, and so on.

Placement is a field both cooperative and individual. I mean by this, that we have set up federal and state employment offices which may be used as means of knowing employment needs of the community, and giving some service to graduates or part-time employment to students. But for the college which has a considerable number of graduates, some one must be charged with the duty of assisting students to find employment suited to their abilities and capacities. Alumni may assist, and should be enlisted both in giving addresses and suggestions to students, and in helping to obtain employment if possible. Job ethics is a logical assistance which the coordinator or the placement officer should render. Placement already has achieved quite a technique which should be known and studied before such an office is set up. Where students are widely scattered in many communities helpful techniques may be suggested during junior year, so that a student does not wait to make contact with employers until after graduation. Where local conditions prevail, it seems wise to select an alumnus well known and well received in the community to head the placement work. Where local conditions do not prevail, letters of application, study of employment interviews and job ethics should be added to the study of the home community suggested previously. To assist students a survey of type of employment entered by alumni for the past five to ten years will show avenues which seem to beckon. Many personnel people feel that the placement of graduates is the test of the personnel program. It is a test in many instances, but student personnel work is such an immeasurable thing—like psychi-

atric work where we find results cropping up long after we had decided results were entirely negative. There are too many factors present to make placement *the* test.

Follow-up work is another function of the program which should assist both graduates, in showing that the college is still interested in his advancement, and the college in adjusting its courses and syllabi. Valuable information is often obtained through this follow-up function.

You may wonder that I have not mentioned more definitely the testing function. It was mentioned in relation to orientation, but should run like a thread through the entire course. Liberal arts colleges which wish to make progress would do well to consider a comprehensive examination at the conclusion of the college course. It takes education out of the realm of getting credits and being done with them, into a field of functioning education. Range of information, types of knowledge, deep study of one or more fields of interest, ability to use sources, and a general review of college work should be included. Some *tests* of *aptitudes* have advanced to a point where we may use them helpfully, but they are few; in music, art, general mechanical abilities, and clerical work. Some personality inventories and rating scales are most helpful in learning to know the student better.

May I say that the attitude of the general faculty will condition the success of the program. In beginning, even though few things are attempted, there will be errors. I recall with pleasure working with the Federal Board for Vocational Education, Rehabilitation Division, later merged with War Risks into the U. S. Veterans' Bureau. The public did not credit that body with great achievements, for the "howling minority" that had little and sometimes no claim, was very vocal. But the training officers, in a work without precedent, were open-minded, alert to results and need for change in plans, techniques, or thinking. They quickly recognized mistakes and used all energies in constructive suggestions. Faculty of liberal arts colleges must

adopt the same cooperative, constructive attitude toward a personnel program.

Three puzzling things confront me relative to Catholic colleges. Our Catholic sociology recognizes the home as the unit of society; yet comparatively little has been accomplished to build effective attitudes toward sex, life-partnerships, and fundamental domestic attitudes. Do we leave out of education the most fundamental necessities, and expect students to make the most important adjustments alone? This knowledge can be linked up with religious training most effectively—and the Encyclical on Education specially mentions it as a necessity. Training of girls omits necessary home economics. Will some progressive college soon require of the girls before graduation that they can sew, cook, take care of people slightly ill, and of children, and arrange rooms tastefully? Or is this desideratum already a reality in any college?

Secondly, how effectively are the objectives, and daily life of Catholic Religious presented to students and lay faculty? Do they recognize that not only the rule of a community but its types of work should be taken into consideration in determining a religious vocation? We need occupational guidance within the religious life. Are spiritual reading and little lights of meditation shared with students? We shall find them spiritually hungry and eager to know more. The reasoning faculty and spiritual life should be satisfied as well as the emotional. How effectively and how widely are we developing great teachers, inspiring to the young; yet our Encyclical on Education indicates that it is the teacher that matters.

Lastly, have Catholic colleges, each for itself, thought through just what it is desired that that college shall stand for; what its atmosphere shall be—then planned how to make that atmosphere a reality? Has that standard been a truly Catholic standard? Have faculty desired and labored that their work might open vistas alluring to the young until they have undertaken earnest, serious study to do *outstanding* work, worthy of the Church? Or have

we been too easily contented? Have social climbing and rivalry, unworthy of us, marred our influence? Has the college sought consciously, faculty and students, to play an outstanding part in the life of the community in which the college is located? Do we see this as a part of our apostolic mission, breaking down prejudice by human contacts, meeting those whom we can help, answering questions, leading discussions, contributing to all phases of cultural life which we represent? Christ did not wait for people to come to Him, but sought them out, developing appreciation of the beauty of the Christian life, opening vistas of fascinating fields of thought and endeavor and action, with satisfying and attractive culture. Do Catholic-college students and graduates realize how much they have to share, and to contribute to both the college community, and their home communities, to the United States as a whole? Do they acquire knowledge, right habits, aptitude, and zealously in order to become intelligent Catholics and then share with many people the treasure of their Catholic faith and culture? To me this is the *proof* of Catholic liberal education.

RELIGIOUS COUNSELING AND GUIDANCE

A. Organization and Coordination

TABLE I

	Number
Number of institutions having a Department of Religious Guidance on an organized basis.	
(1) Number having organized separate Religious Guidance	10
(2) Number administering in any other way.....	14

TABLE II

	Yes	No
Is Student Religious Guidance a part of, or under the direction of another Department or Division of the institution such as, for example, Philosophy, etc.....	3	21

TABLE III

	Yes	No
Do formal classes in religion come under the supervision of the head of Student Religious Guidance?.....	9	15

TABLE IV

	Yes	No
Are staff meetings which are primarily concerned with the religious welfare of students usually attended and participated in by:		

(1) All of staff having function of Religious Guidance....	6	..
(2) Part of staff having function of Religious Guidance..	15	..
(3) Entire institutional staff who are priests, Sisters, or Brothers	2	..

TABLE V

The institutional policy in Religious Guidance: Yes No

(1) Favors concentrating Student Religious Guidance in the hands of a few Religious.....	12	..
(2) Favors distributing Religious Guidance into the hands of a large percentage of the faculty Religious.....	9	..
(3) Other	3	..

TABLE VI

Does the organized or unorganized Religious-Guidance serv- ice have a written plan or program of its work and func- tion?	1	23
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TABLE VII

Are religious exercises for students generally conducted in: Yes No

(1) One chapel	15	..
(2) More than one chapel.....	7	..
(3) Institutions with no chapel.....	2	..

B. Staff

TABLE VIII

Does the institution have a rule or policy requiring Religious- Guidance staff to devote all of their official time to religious guidance of students.....	2	22
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TABLE IX

From the point of view of the amount of time and effort de- voted by the staff to Religious Guidance, do day students fare as well as the resident students?.....	2	22
---	---	----

TABLE X

Does the institution define what is meant by Religious Guid- ance?	5	19
---	---	----

C. Spiritual Exercises

TABLE XI

	Formal group services for students		Optional		Required	
			Resident	Day	Resident	Day
(1) Daily Mass			18	16	2	..
(2) Sunday Mass at chapels.....			2	2	20	4
(3) Morning prayers			3	..	5	..
(4) Evening prayers			3	..	3	..
(5) October devotions			18	13	1	..
(6) Advent devotions			7	4	1	..
(7) May devotions			17	11	1	1
(8) Annual retreat	24	23
(9) Annual mission			1	1	..	..
(10) Forty Hours			9	8	2	2
(11) Student Sunday sermons.....			2	3	8	1
(12) Rosary			16	15	1	..
(13) Novenas			4	3	..	..

(14) Religious Lecture Series	3	4	..	1
(15) Daily visits to chapel.....	18	17	..	..
(16) Way of the Cross.....	11	8	1	..

TABLE XII

	Yes	No
Are confessions heard daily?.....	10	14

TABLE XIII

	Yes	No
Are opportunities offered daily for Communion outside the daily Mass?	5	19

TABLE XIV

	Yes	No
Is there a definitely planned program for promoting frequent Communion?	16	8

TABLE XV

	Yes	No
Do students follow a special seating arrangement in chapel?	10	12

TABLE XVI

	Yes	No
Classes observe the following practices in regard to prayer:		
(1) every class opens with prayer.....	15	..
(2) optional opening with prayer.....	5	..

TABLE XVII

	Yes	No
The annual or semi-annual Retreat:		
(1) includes all students in one group.....	19	6
(2) students make the Retreat in sections.....	6	13

TABLE XVIII

	Yes	No
The Retreat lasts:		
(1) three days	21	..
(2) six days	1	..

TABLE XIX

	Yes	No
Is there a Mass arranged so that day students may conveniently attend?	6	15

D. Guidance Services

TABLE XX

	Yes	No
A spiritual counselor or adviser is:		
(1) Required of each student.....	2	22
(2) Strongly urged for each student.....	3	21
(3) Optional with the student.....	19	5

TABLE XXI

	Yes	No
Does the institutional Religious-Guidance program provide for religious vocations?	21	3

TABLE XXII

	Yes	No
Does the institution provide a religious pamphlet rack or distribution service:		
(1) Free to students.....	9	..
(2) At a small cost per pupil.....	10	..

TABLE XXIII

	Yes	No
Is a mimeographed or printed religious bulletin to students issued:		

(1) daily	1	14
(2) weekly	3	14
(3) occasionally	5	14

TABLE XXIV

	Yes	No
Does the institution study its religious program:		
(1) occasionally	8	..
(2) subjectively	5	..
(3) regularly and objectively.....	1	..

TABLE XXV

	Yes	No
Is a religious survey made?.....	1	22

PROBLEMS OF PHILOSOPHY TO BE STRESSED IN IN THE UNDERGRADUATE CURRICULUM

REV. JOHN J. O'BRIEN, S.J., ST. LOUIS UNIVERSITY,
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This subject, "Problems of Philosophy to be Stressed in the Undergraduate Curriculum," suggested to me by the Executive Committee through Father Haun, involves, as I understand it, the drawing up of a rather complete program or curriculum of undergraduate philosophy. In order to determine just what problems should be included in such a course, the order in which these problems should be presented, the reconciliation of this list and this order with the general college curriculum, it is evident that the problem of Philosophy itself must first be determined. Just what is the function of Philosophy in Catholic Education? What is its purpose in the great scheme of Christian learning?

I. THE PROBLEM OF PHILOSOPHY

(1) *The Function of Philosophy*

APOLOGETIC? Is its function apologetic? Is philosophy to present proofs for the existence of God, of the soul and its immortality, for the other truths of Faith which are the objects of attack from science or outside philosophy? To teach philosophy for this end, I believe, is to preordain the teaching of philosophy to failure. First, because it will not be philosophy that is taught; and secondly, because philosophy taught as apologetic must fail even as apologetics. For, either the Catholic student believes the tenets of his religion because God has revealed this body of truths, and then the apologetics are superfluous; or the faith of the student is weakened by the attacks of science and non-Catholic philosophy, but to such a student, an apologetic philosophy, one that has an end ulterior to the pursuit of truth and wisdom, is suspect and,

therefore, ineffectual to strengthen his wavering faith. This will be especially true, if the utilitarian arguments take the too usual form of *argumenta ad hominem* instead of the real, solid arguments that flow from a full and complete philosophical interpretation of reality.

SCIENTIFIC? Or is the function of philosophy to discuss and interpret in a Catholic spirit the practical and pressing problems of our day, those especially arising from the prevailing scepticism and scientific theories? Refuting scepticism is about the most negative thing that I can imagine. Professedly to do only that, usually must end in an even deeper scepticism. The best answer to the problem, I am convinced, lies in giving the student a positive philosophical interpretation of reality, an interpretation that is true and consistent and satisfying to the inquiring intellect. We must give something positive and not merely negative. As to the discussion of the present scientific theories, philosophy is to be taught to pupils who are supposedly taking their science in a Catholic school. It would seem that these classes are the place for such discussions of the Catholic viewpoint. What is the work of these Catholic science classes? Must philosophy assume the burden of making an otherwise atheistic and hostile education, negatively Catholic? Such a procedure would seem to suggest the house divided against itself.

PRACTICAL? Is philosophy a collection of definite answers to important problems of life? Should philosophy be practical, or is it to be an end in itself? Education, we are told, is a preparation for life. But for what life? The life of the senses, bread and butter, comfort, wealth? Answers to pressing problems might be very valuable information but they belong in the realm of knowledge; philosophy is essentially the pursuit of wisdom. Man, of course, must live his physical and sentient life, and must learn the practical things necessary for that life; but he has a higher life to which the lower is ordered and subordinated. His specific difference is intellect; hence his end is to know, and his highest end is to know the highest

truth. Wisdom is the end of man; it is not a means or useful for his lower needs.

FOR LIFE? With the Protestant Reformation, life and reality became departmental, disrupted, and disconnected. Religion, science, life, business, and all the rest came to have nothing to do with each other. Even truth seemed to become multiple and often contradictory. A man could be a good Christian on Sunday morning, and a professed atheist scientifically. Business and art and pleasure had nothing to do with either one, his Sunday Christianity or his atheistic science. The will was substituted for the intellect, and action and change and progress for their own sakes, became the end of all things. We must do and strive, and learn to do and strive by doing and striving. This is progress—action without any direction, with no reference to the origin, nature, or end of the being that is in action. For this life of action, education must naturally be scientific, based on experience and experimentation, essentially divisible and divided. This is the intellectual atmosphere that we must live in, the atmosphere, unfortunately, that too many American Catholics imbibe. The Catholic that goes to Mass on Sunday, to the sacraments when he has to, but who leads a life otherwise divorced from Catholic principles and according to the principles enunciated above, may be called a practical Catholic; but he is hardly living to the full a vigorous Catholic life. Catholicism is not just a number of beliefs superadded to a disunited life. The truths of Faith must permeate and inform and elevate a whole, integrated, intellectual, and volitional life. It must reach down and infiltrate into our lowliest thought and action. And, therefore, Catholic education cannot be secular education to which has been added (no matter how completely) a course of Christian Doctrine.

(2) *The End of Catholic Education*

Now the purpose of Catholic education, as I understand it, is to lay the foundation and to begin the development of

the full intellectual and supernatural life. "Now this is eternal life, to know Thee, Eternal Father, and Jesus Christ Whom Thou hast sent." The life of an intellectual, spiritual nature is to know the highest wisdom: the all-true God and all creatures as finite manifestations of His infinite truth; to love the fathomless goodness of God in Himself and communicated to all things that are; to contemplate the infinite beauty of all perfection shining forth in the varied and inexhaustible richness of His creation.

THE SUMMA. This *summa* of Christian wisdom might thus be briefly summarized: From all eternity there exists a God, subsistent being, eternal and immutable, immense, absolutely simple and infinitely perfect, truth and goodness and beauty itself, all-wise, all-loving, all-powerful, living the fulness of the divine life of intelligence and love and infinite beatitude in the three divine Persons. And in this Godhead there is the Word, the Son of God, the perfect image and manifestation of the infinite riches of God to God. In this Word by which God sees and loves His divine excellence, He also understands the possibility of manifesting this majestic treasure to others besides Himself. "The procession of the Word from the Father," says Saint Thomas, "gives both the *ordo* and the *modus* of the procession of creatures from God."¹ And by this all-powerful Word, He creates all being, diversified and distinct in its natures and individuals, and yet one in ultimate principle, exemplar, and end; not the perfect one of simplicity and identification, but the one of composition and order and subordination. And yet the divine riches of the Word are not exhausted. In that Word He sees and through that Word He creates a being that unites in itself all the perfection of the universe; a being that is the very image of God, in that it has an intelligence that can look upon this universe and understand its truth, penetrate its mysteries, comprehend its order and its beauty and thus be led to a knowledge of the majesty of God; a being that is capable, through the

¹ Prologue to the First Book, Comment. Sent.

possession of free will, of loving service and adoration of God, and of the possession of His goodness in its participation by the things that are made. But in this creature, man, the likeness to the Word is even more perfect; in him, God's gifts transcend even creaturehood; for He communicates a participation in the very life and nature of Himself, by which man can see God face to face and know Him as He is in Himself, and can love God and be loved by God with the love of friendship: man is by grace a son of God.

And when by sin man destroyed the effects of God's work, disrupted the order of the universe and of himself, God restored His creation; not by again assimilating this masterpiece to His Word, but, as if the artist should not only assimilate the materials to the idea in his mind but, if that were possible, should breathe the living idea itself into that masterpiece, so God put His Word into His creation; "and the Word was made flesh and dwelt amongst us." And by that act, creation attained its end in a manner that was far beyond its natural power to accomplish: it not only extrinsically manifested the perfections of God in a finite manner, and participated and shared in His goodness; it contained the perfect, invisible manifestation and Image of God, the Son of God made flesh. In our created human flesh He lived the life of the Son of God, culminating eventually in the supreme and infinite act of the manifestation and adoration of the Power and the Wisdom of God, the awful sacrifice of Calvary; and that, after He had provided for its perpetuation and daily renewal in the Eucharist and the Sacrifice of the Mass, wherein we can be partakers of this supreme act of the Son of God, and sharers of His divine life by sanctifying grace.

(3) *The Nature and Unity of Philosophy*

PHILOSOPHY AND RELIGION. This *summa*, it is true, is largely taken from the revealed word of God, the presentation of which belongs to the Department of Religion. But theology and philosophy, though distinct, are not separated and divorced. My body and my soul are

distinct; but if they are separated, I am dead. The God of revelation is the exact same God of subsistent being and infinite perfection, He who created the world, nature, and ordered the universe. It is the man of intellect and will, of sensation and sensitive appetite, of vital processes, that is elevated by grace to the sonship of God. Unless philosophy presents a synthesis of being, its principle, its end, its exemplar, its unity, its composition, its order, its subordination, the order and relations in the life of man—the truths of religion will remain outside of life, detached and inoperative. Only by means of an integrated intellectual life, can these great truths be made to penetrate and inform and elevate and live in every greatest and least act of life, even as the divinity of the Son of God raised the making of a crude plough to the redemption of the world. Only an intellectual soul can participate in the divine life of grace; only a natural intellect can be infused with the virtue of Faith; only natural wisdom can be perfected by the gift of wisdom. And the function of wisdom is to order all things to one; because reality and truth are one, at least by order. Wisdom does not know and understand any reality as isolated, as in itself and absolute; but it cognizes all being in all its relations with the sum total of all other reality, as related in cause and end and likeness to the Pure Act of being; because reality is related to all other being and is a participation in the truth and goodness and beauty of the Absolute.

TRAINING OF THE WILL. Nor in this are we stressing too much the intellect and neglecting the training of the will. The best training of the will is through the intellect, since the will can choose only that which is presented as good. Wisdom is the best guide to proper choice; for the man who habitually views reality as a whole, who evaluates things not in themselves but in all their relationships, who sees in things all the goodness that they possess, not more nor less, and precisely why they are good, will love those things in so far as they are lovable; such a man will not be so likely to be misled by apparent and deceptive

good. Of course free will can never be trained away; but most wrong choice is influenced by ignorance and by the limited knowledge of individual and separated good.

ORDER OF PARTS. I, therefore, suggest that the Philosophy Department of our schools should present and require of all students a complete elementary course in philosophy, even as it is desirable that they could take a complete elementary course in the physical sciences and mathematics; for these are the grand divisions of human knowledge. The parts and order of such an integrated elementary course would be these:

- (1) LOGIC. (a) Minor or formal logic; that is the logic of correct predication.
(b) Major or material logic; that is the logic of true predication, of enunciation and argument in necessary, probable and sophistical matter, which logic Aristotle first studied in the *Analytica Posteriora*, the *Topica*, and the *De Sophisticis Elenchis*.
- (2) THE PHILOSOPHY OF NATURE. This would include problems often treated of in courses variously named Cosmology, Sense Psychology, and Rational Psychology.
- (3) THE PHILOSOPHY OF MATHEMATICS.
- (4) METAPHYSICS. This would be a study of being as being, as one, as good, as true, and would find its natural flowering in the study of God, the Pure Act of Being.
- (5) ETHICS, with its subsequent development into the study of particular prudences.

I offer this preamble or ideal course to indicate the true conception of philosophy as a unity, and to indicate the union and relation of its parts. This seems necessary because administrative requirements demand to a degree the disruption of this essential unity into more or less arbitrary parts or courses.

II. PROBLEMS OF PHILOSOPHY TO BE STRESSED IN THE UNDERGRADUATE CURRICULUM

In order to be practical, from the standpoint of the administrator and the philosophy curriculum, I shall list these problems in the form of courses with the number of hours suggested to be allotted to each group. The plan is drawn up for a curriculum that provides for eighteen hours of philosophy for all art students and a minimum of twenty-four for those whose field of concentration is philosophy. It can, therefore, be modified accordingly for those curricula that require more or less time.

(1) *Problems to be Stressed for All*

The economy of an undergraduate curriculum, however, which can allot eighteen hours as prescribed for all students, makes it necessary that certain important problems be selected for study, as well as that the order of study be modified so that certain principles be acquired before they be applied. The following courses, then, are required of all students, and must be taken in the order indicated.

- (Pl 1) LOGIC. The logic of correct predication; that is, the study of the problems that fall within the field outlined by Aristotle's *Categoriae*, *De Interpretatione*, and *Analytica Priora*. At the conclusion of this course two other problems are to be dealt with: (1) from the field of major logic, there is a treatise on the predicables; (2) there is a description of the modern "critical problem."

This course should be rather practical than informative. Facility in the use of reason and thought is the more immediate objective. It should be three hours, one semester, and I would place it in the sophomore year. It should be required as a prerequisite for all that follows.

- (Pl 2) THE PHILOSOPHY OF BEING. The study of being as being and of those things that follow upon being, such as the one and the many, being and change, act and potency, being and essence, matter and form, substance and accident. The categories

of being. Being as true, as good, as beautiful. The principles of being. The existence and nature of the Pure Act of Being.

This course is suggested for the first semester of junior year, and for three hours.

- (Pl 3) THE PHILOSOPHY OF MAN. Introduction: immanence and its explication; the problem of the soul and its faculties. Cognition: the order of pure sensibility, the internal senses, intellection. Appetency: the order of free choice, the irascible and concupiscible appetites. The soul: form of the body, subsistent form and incorruptible.

Faced with the necessity of abbreviating the philosophy of nature, the study of man was chosen, because of all nature he is the most important, and in him is found all the perfection of the universe. In this study of man many of the problems often treated in cosmology, such as order and subordination, matter and form, difference between body and spirit, life and non-life, etc. will have to be treated by the way. Three hours; second semester of junior year; prerequisites:

(Pl 1, 2)

- (Pl 4) GENERAL AND INDIVIDUAL ETHICS. The end of man, beatitude. Morality: concept, norm, determinants. Law: eternal, natural, positive. Obligation, sanction, moral acts, conscience. Moral habits: virtues, vices. Rights and duties: man's duties toward God, natural religion; duties toward self; duties toward neighbor. Character. Three hours; first semester of senior year; prerequisites: Pl 1, 2, 3.

- (Pl 5) SOCIAL ETHICS. Private ownership: the right of, individual and social character of, modes of acquisition. Labor: just wage. Contracts. Society in general: domestic society, unity and indissolubility of marriage; civil society, origin, nature, extension, authority. International relations: war, peace, neutrality, League of Nations. Three hours; second semester of senior year; prerequisites: Pl 1, 2, 3, 4.

- (Pl 6) SURVEY OF SYSTEMATIC PHILOSOPHY. The purpose of this course is to integrate the course in philosophy, to grasp the essential unity of thought and wisdom, to understand the fundamental problems that confront the Catholic philosopher and the method of attacking these problems and their solution, to see the philosopher philosophizing. This study would deal with the matter outlined in Gilson's *St. Thomas*. Three hours; first semester of senior year; prerequisites: Pl 1, 2, 3. To be required of all art students.

In this plan, proportionally too much time is allotted to ethics. A better distribution would be to give four hours each to the philosophy of being, the philosophy of man and ethics. But four-hour courses do not seem to find favor with educational administrators; it is difficult to fit them into scholastic week and into the curriculum. Two-hour courses do not seem to have the same high standing as three-hour. For these reasons, and because of the importance of the subject from the standpoint of practical living, especially for those practical students, for whom, do what we may, metaphysics will forever remain an insoluble mystery, we think the disproportion is warranted.

READING. It is understood, of course, that class work is to be supplemented by the reading of assigned passages in the works of the great scholastic thinkers. Collections of such passages pertinent to the matter of the classroom could easily be compiled by the instructor or by a group of instructors. More and more of the writings of the mediaeval philosophers are becoming accessible in English. The creation of such a definite need would stimulate all the more the publication of such translations.

The reading of certain select books by modern philosophers on the spirit and content of these great Scholastic thinkers should also be required of all students in this department. Such a list of books should be placed in the hands of the students, with the understanding that these must be read, and that an accounting will be made either annually

or at the end of the course. Such a list might contain books like the following:

Gilson: *The Philosophy of St. Thomas Aquinas*, W. Heffer and Sons, Cambridge, England, 1929.

D'Arcy, M. C.: *Thomas Aquinas*, Earnest and Benn, Ltd., London, 1930.

Gilson: *The Spirit of Mediaeval Philosophy*, Charles Scribners and Sons, New York, 1936.

Rousselot: *The Intellectualism of St. Thomas*, trans. by O'Mahony. Sheed and Ward, Inc., New York, 1935.

Maritain: *The Degrees of Knowledge, An Introduction to Philosophy*, and other volumes of this series.

Sertillanges: The two volumes on *Thomas Aquinas* as soon as they are translated into English.

(2) *Problems for Those Majoring in Philosophy*

For those who are majoring in or making philosophy their field of concentration, two added courses are suggested.

(Pl 7) NATURAL THEOLOGY. This course is built upon Pl 2. It is a deeper study of the metaphysics of the Pure Act of Being. The possibility and the nature of our cognition of infinite being; the existence and the nature of and the operation of subsistent being. A study of the special problems that arise from pure being: the foreknowledge of God and human free will, free will in God and immutability, creation, conservation, concurrence, providence, and evil. Three semester hours; second semester of the junior year for majors; prerequisites: Pl 1, 2.

This course is chosen to stress the deocentric nature of Catholic philosophy. A deeper study of the metaphysics of the pure Act of Being must enlarge the vision of other being which is but a finite manifestation and communication. Natural theology is perhaps the best discipline to teach the order and subordination of all reality.

(Pl 8) PHILOSOPHICAL SOURCES. This course is the study of a complete work of Saint Thomas. The text to be read and studied will be taken from the following: *De Veritate*, *De Potentia*, *De Creaturis*

Spiritualibus, De Ente et Essentia. Three hours; second semester for all majors seniors.

The study of a work such as the *Quaestiones Disputatae de Veritate* is, I believe, indispensable for the attainment of the philosophical ideal which was suggested in the first part of this paper. (1) It enables the student to study a complete philosophical work. (2) It puts him in immediate contact with the great mind of a great thinker and introduces him first hand to the literary treasures of Catholic philosophy. (3) It deepens his philosophical insight by reviewing the whole once more, this time from the standpoint of truth, mind, appetite, both human and divine and revelation is introduced into the treatment of philosophical speculation.

In addition to this program, majors in philosophy would be required to take from four to six hours of the History of Philosophy, as a related minor; thus not increasing their hours in their field of concentration beyond twenty-one hours of upper-division work.

For those majoring in other fields, the Philosophy Department might present such courses as: the Philosophy of Science, the Philosophy of Mathematics, Aesthetics. These courses could be given credit in their respective departments.

III. THE DISCUSSION OF SOME DIFFICULTIES

As regards the weaknesses and difficulties that present themselves in connection with the list of problems here proposed for stress in the undergraduate curriculum, the more obvious ones can be summarized under these four heads:

- (1) The problems selected in metaphysics are generally above the capacity of the ordinary undergraduate.
- (2) Practical questions and pressing problems of our day, those especially arising from the prevailing scepticism and scientific theories, are largely ignored.

- (3) Epistemology, which is practically the core and foundation of present-day philosophy, is completely omitted.
- (4) For such a plan, there are no available texts.

This last is a real difficulty. But textbooks writers and publishers are practical people; they cannot be expected to produce these texts until there is a demand for them. If such a group as is here gathered should adopt such a plan, these texts would be forthcoming. In the matter of improving the teaching of philosophy, the initiative rests with the teachers, not the publishers. Meanwhile the problem is not insurmountable. It will mean extra work for the teacher and director in the matter of syllabi and collections of readings; but this is not impossible.

With respect to the omission of epistemology, the student majoring in philosophy will find this provided for in the courses in the History of Philosophy. Precisely because epistemology is the core and foundation of modern philosophy, these questions must arise in the study of its history. The criticism of these questions can rightly be included in those classes. For those who are not majoring in philosophy, epistemology is sacrificed through necessity and only for a greater good. An elementary course cannot always be most complete; selection must be made.

The inability of the average student to grasp metaphysics is rather apparent than real. We are inclined to underestimate the philosophical ability of the average student, and are perhaps too ready to excuse ourselves from a difficult task. For those who really are incapable, there is a problem; but it is not the problem we are discussing here: that is, whether or not all students should take philosophy. Surely the ability of the incapable cannot be made the standard of our philosophy courses. Lowering the standard will never improve a curriculum.

Practical questions and problems of scientific import make undoubtedly valuable discussion; and they have their place in the curriculum of the Science Department. It is

undeniable that the discussion of those scientific problems that have a real and intimate bearing on philosophy, would be of great value even in philosophy classes, if only there were time to do so without neglecting philosophy itself. Nor am I convinced that, by this suppression, philosophy is not entirely the beneficiary. Too long and too often, I fear, has philosophy been made to bear the alien burden of counteracting the teaching of a hostile science; too long and too often has the "*philosophia perennis*" been almost exclusively engaged in the refutation of passing scientific theories that are gone tomorrow and are then of interest to none save the historian of science. Our "*philosophia perennis*" was born for greater things; our philosophy has a higher function in the development of the Catholic character, a character that is expected to grow in age and grace and—wisdom.

TRENDS IN EDUCATION

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One evening not long ago as I left the southern exit of the College I saw two Undergraduates standing on a light elevation and looking into the western sky. It was late afternoon and the light that suffused them was a nameless pink that grew more to rose as the seconds passed. Youth always lovely became radiant in that unearthly hue and I understood the one who said: "It should always be like this. The sky should never change." I think I understood, too, the one who added: "Or at least we should not have to go to class when the heavens glow like this." Even as she said it there came a grey shadow and the light was ended. Now might they go to class with no regrets, but as I walked into the night trying to answer the question posed by my office as your chairman: "What are the trends in education?" I once more recognized that our real problem is, as I have insisted, "What are the trends of life?"

There may have been a day when education dominated existence. I can't believe that it is so now, and yet I am not despairing for I feel that grant as we must our inefficiency or perhaps that of our instrumentality, we of this group know, or should, where to walk, for we do know whence we came out and the light shines to illumine the path for whose end we have no query.

I speak not in great generalities, as we are too prone to do. In my brief hour I shall strive to be specific.

I could wish that this work fell to more able hands, of course. That failing, I could wish that it become the burden of one who might speak from some national position or with some consecrated authority. As it is, I hope I speak your minds to one another—not the language of Babel but the euphonic syllables of our Christly unity. Whatever men may say, however they may find us at fault, it must not be even sayable that we have "treasoned" Him.

In other days, in other ways I might have striven with not much vision to tell you how fared the schools of this accrediting group. I might have made comparison, defense, or eulogy. I might have sounded the alarm and told you of the dangers waiting. I might have warned you, as you have been warned in this very room, of the menace of national interference and hypocritical patronage, but in these hours that have come upon us, even since last we met, there are vast challenges, unfathomable imputations, clamoring calls, and we of the schools as we of the land are all unconscious or else we refuse to see.

In Washington two great bodies of legislators argue our fate, and all we do is to side with this propagandist or that demagogue. Don't misunderstand me. I have in mind no one person or organization. If I spoke so I would be unworthy to speak at all. I am willing to believe that each and all are alike sincere. Manifestly all cannot be right and almost certainly, as I see it, none of them may be, because they see through the eyes of myopia. All the schools of this land over our myriad colleges and universities have not done (in determinable and appreciable results) as much as any one of a dozen agencies of a half score individuals I might name.

To your desk and mine come pamphlets, yea and books—analyses, pleas, interpretations, diatribes—addressed to us in our office as president of what are supposed to be, the real educational agencies of America and of this Church.

I would not dream that we should enter that forum. It is cluttered now and resounds to empty echoes; however, there may be here and there some spirit who is not mere voice upon the night.

So let us confess, and not needfully in shame, that we do not know the answer to the torturing question of embargo—that we are not sure how we may neutral be—that we are but babes in arms in presence of the thing that men called diplomacy in European embassies. This is not our discredit but may well be our boast.

Our concern is, or should be, that in this vortex men

founder on much more shallow shoals and we have not the skill to help them or, having, use it not. Our challenge is that war and conflict should come at all while we teach. Indeed I find some little consolation, though most of you will laugh, that here until now we are so safe in our national mentality upon this issue—that we accept no part of these shambles. I wish I might say that we took no profit from it.

I read even in semi-popular literature the arraignment by Flexner or, in still lighter vein, by such a one as Abbe Dimmet, and I think that at least we have not the reckoning to make of the Siegfried or the Maginot Line. I know that fortune favors us. I know that seas divide. I realize that we are mercenary as those others are lustful for vengeance or fearful for being. I know, too, that here we have seen some glimmering of the beauty of peace and may yet learn to harbour it.

I have not said nor shall that our system is godly or even philanthropic. I shall not say that we are better than our neighbors east or west, but I do say that at very least we are not bogged and morassed at this moment as are they, and that there is yet hope—yours and mine.

Manifestly, culture has not been able to leash the dogs of war elsewhere. Is it the inherent weakness of this thing civilization or is it the deficiency of education? I think that both may take their share, and I am reasonably sure that we cannot touch civilization directly. I am not less sure that we can affect education.

Our task is not a world burden. The world is all against us, at least in this epoch, whatsoever a poet may think. Ours is not even a national problem, and I refer here to this group foregathered in this Eastern Unit. I might say the same with no less truth were I speaking in Kansas City next Easter Week. Its answer may have national import, but so might it bring international repercussion. Ours is a Catholic problem whose solution might inspire an era and adorn the stars. Nor need we novelty of method or even newness of knowledge. Our way, the way of Christ—our

book, His heart—our standard, a tree—and our light, His eyes.

Reactionary—not for a moment because He is reborn each day in our hearts as on our altars. We accept whatever research can bring and aid in that research. We reject nothing that opens wider the sluice of learning. We have no quarrel with any man or system that gives us truth. All this is commonplace, but is our house in order now when men need us most, now when our students lift inquiring heads to watch our very nod?

What are we teaching of this thing war? Are we still casuists—prepared to justify by reason what only passion can endure? Have we made effort to garner all that sociology and economics can afford that we may be the magisters of old—the true captains of a world's hope? I shall not answer. I leave that to better minds.

What means this poll of Catholic students? Granted that it may not have been a perfect picture; it is probably a pretty fair likeness. We have not parallels or standards with which to compare it. I wonder would it be so different from a comparable study of non-Catholic institutions. I shall not edit it except to say that I am not impressed by it. I could have wished that there might have been an opportunity to offer reasons.

It is my own opinion that it would be mighty hard, if not impossible, to justify a war of aggression. I feel that we of the Catholic Colleges have not been insistent enough upon war's hell, but I feel quite as strongly that we must still recognize that love of one's country is not sentimentality and its defense sometimes obligatory. I have no use for militarism, but of what value will it be here to have built on culture which some mad tyrant may destroy. In any case, we must be ready, students and teachers, should the need arise. It would be not short of calamitous if our graduates were to become members of the Union Square Alumni.

This introduces the matter of propaganda, which is no mean contender in the area of instruction and education.

Our mail is bedamned with the literature professedly partisan, clandestinely so and clearly hypocritical. There are analyses of propaganda and the dear old agencies that will always be with us. What do we for our students, or God help us, for ourselves to meet and match those powers of might? Will you make answer?

We have the intriguing when not sad spectacle of the leaders in Israel at odds. We have what seems dangerously like partisanship where it should never be found. We are not republican or democratic. We have no part with any political machine or any leader thereof. We are Catholic as we are American, and our standard bearer is Jesus Christ and Him crucified.

The people of this country who have sought our leadership have not always found it. I say it with regret. The students have not always seen us for the men and women we might be, who know no division of heart or loyalty.

With our tradition, with our principles so clear, with our vision so single-minded there should be no question of our service to this country—to this humanity—wider than any country, greater than any race. We shall not arraign our brethren in other lands. We shall not in smugness rejoice that here no cannon roars—no sentry guards our sleep. Reverently we pray that it may always be. We shall not boast but, consecrating ourselves once more to our sacred privilege as teachers of the great Christ, we shall begin again. We have no fear for what we teach. Our concern must be how we have taught it. If this world had learned our lesson no war could ever be. If this country would teach our mandates America would be as perennial as time and could not end until the last man on the last plain would close his eyes against the night. If we taught as we might teach, indeed as we could teach, this country, this earth would be Christ's own.

Then might we return to our classes and our colleges and watching that hue of loveliness to which I made allusion and listening to our students as they spoke, "It should be always

like this. The sky should never change," we might answer in reverent assurance, "It will be like this—always. This sky will never change."

EXPERIENCES WITH THE COLLEGE SENIOR COMPREHENSIVE EXAMINATION

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I

In preparing this paper I have assumed that no one who would come to our Atlantic City gathering would be interested in a summary of what has been published on comprehensive examinations. For the years before 1929, as everyone will recall, Edward S. Jones' *Comprehensive Examinations in American Colleges* (New York, Macmillan, 1933) gives the inquirer sufficient control of the literature of the subject and a faithful digest of much of it. Since 1929 the annual listings of the Education Index permit one to supplement by digests of his own the work of Mr. Jones. A casual sampling of references will convince any one that the study of the senior comprehensive examination at this time is not much beyond the earlier stages of inquiry. The theory of it may be plausibly fixed in outline, but details of procedure are anything but fixed even for institutions which have had much experience of it. In short, we are still at the level when the report of a particular experiment is the only appropriate paper for an audience such as this.

II

In summarizing the effort of the College of the Catholic University to launch a comprehensive examination system over the last five years, I have given the unavoidable minimum of references to the story of the American college and to the story of the College at the University which are necessary to understand the effort. I take it for granted, however, that you are chiefly interested in the problems which the effort thrust upon us, the solutions attempted, and the prospects of the system as we see it at the moment. A number of these problems, of course, are not peculiar to

us and, in stressing them, I hope to gather suggestions from experiences of your own, whether or not you are engaged in an enterprise similar to ours.

Because of confusion in educational nomenclature and the misunderstandings which arise so readily from that confusion, the subject of the comprehensive examination has to be approached by way of a number of agreements. We ought to admit at the outset that knowledge even at the collegiate level is only one of the elements of the complex thing called formal education and that it is at least debatable whether it is always, or whether it is ever, the most important element. We ought also to concede that in a heterogeneous democracy such as ours, colleges are bound to differ in varying degrees from one another both in aims and methods, that the location of the college, its physical and financial resources, its religious affiliation, the social and intellectual strata from which it predominantly draws its students ought to be factors of first importance in the shaping of aims and in the choice of methods and that these factors combine in endless variety to make every college at least a bit different from every other college in a country where government does not legally, and probably could not effectively, impose even superficial uniformity. We should further acknowledge that aims intelligently and honestly conceived in accordance with the particular interplay of these factors may or may not deserve recognition by the kind of accrediting agency which is interested primarily in whether the college prepares its students for formal post-graduate studies but that the conscientious pursuit of such aims deserves the highest esteem from society.

Educators have heard so much of these propositions of late that it may seem an impertinence to repeat them once more, especially since accrediting agencies have made it respectable for colleges to be intelligently different and since the columns of the *New York Times* have made it profitable for some colleges to be spectacularly different. But the colleges for the most part do not like to be different. Beyond necessary common denominators, which even the

vague term "college" imposes, and in spite of professions of strong individuality, the colleges tend to be gregarious, to include features and devices which are not appropriate to the individual situation. The maintenance of a football team at the Catholic University is one example of this tendency. The maintenance of the senior comprehensive examination by many colleges is another.

No one can offer a sound reason—academic, financial, or social—why the Catholic University should go through the ritual of supporting a football team. No one can suggest an academic reason why many institutions should try to maintain a system of comprehensive examinations. When a feature is engrafted on an institution which the nature of the institution will not support, that feature becomes a specious substitute for, a mere label of, the genuine article. But such is the gregariousness of the American colleges that they tend to appropriate labels widely and to misunderstand one another easily in the confusion which results from this tendency—as if not to adopt the label were a public confession of inferiority and to insist on the substance behind the label were a cause for declaration of hostilities. There may be cogent reasons at times which lead institutions to adopt a label without the substance, but there is no reason why a group of educators should assume that an institution which, knowing what it is about, refuses to adopt either the label or the substance in an inferior institution. Certainly it is not assumed in the paragraphs which follow that a senior comprehensive examination system, inevitably raises a college above colleges which decline to adopt such a system, for who is to define the objectives of any and all colleges? The only contention implied is that the appropriation of such a system by a certain type of college can make that college superior to its former self.

III

The college for undergraduates in the American educational structure—the so-called college of liberal arts—

derives from the English element in American tradition. And after three hundred years it still reflects the meddlesomeness of its English parentage. The very term "American college" is an awkward term outside of the widest, most abstractive connotations. Geographically it can be defined with some satisfaction, for almost every one will agree that its habitat is this side the twelve-mile limit. Educationally it cannot be thus constrained, for no one can draw up a set of objectives for the American college—gregarious though it tends to be—to which either American theory or American practice—especially American practice—will subscribe. Meanwhile the individual college stumbles through its particular statement of aims trying to reconcile such words as "liberal" and "patriotic," "scholarship," and "democracy," or juxtaposes them glibly in a succession of unconscious paradoxes. For the American college is muddled as well as gregarious, and its gregariousness, after all, is only one expression of its underlying muddlesomeness.

One curious index of both traits—found in the parent as well as in its American offshoot—is the part assigned to intellectual activity by collegiate convention. The development of "undergraduate scholarship," the production of alumni habituated to perceive the meanings and relationships among ideas old and new, is an aim expressed or implied by every institution which calls itself a college of liberal arts. Usually it is alleged to be the chief aim. Sometimes it is the only aim professed. In any event, in keeping with this supposed aim, knowledge is the one and only element of education which all of them try to measure. And on the results of such measuring almost completely promotion and graduation are based. If the production of undergraduate scholarship were really an aim or the chief aim of the colleges, both the English parent and the American offspring would be conspicuous failures. For neither of them, until a very late date in their story, succeeded in evoking from a notable minority of undergraduates in any of its institutions the intellectual enterprise which is prerequisite to the development of the critical mind. The col-

leges at Cambridge and Oxford did not begin thus to reform themselves until the beginning of the nineteenth century, and they were realistic enough to draw a distinction between "honors" men and "pass" men in their reforms. Only after the beginning of the twentieth century did a few American colleges begin to follow them.

As a matter of fact, the colleges have not failed thus conspicuously, for the production of undergraduate scholarship has not been and is not the aim of most of them. Neither in entrance requirements nor in methods of instruction nor in budgetary allotments nor in requirements for graduation has the ideal of undergraduate scholarship informed their efforts. That many of them claim to be pursuing this ideal is not a proof of deliberate dishonesty but rather of the muddlesomeness in which most of them are engulfed.

Before the Civil War those who were interested in the American College had no misgivings about its mission. The fact that very few people gave the college a second thought lent added assurance to the theory of a college upheld in a simple society. After the Civil War the egalitarian heresy fostered by Jacksonian democracy conspired with the spread of economic opportunity and the rise of the universities to confuse the theory of the American college and to befuddle its practice. The results of the democratic heresy are with us painfully, but the rise of the universities is of immediate interest here.

In the seventies and eighties of last century, American educational leaders felt so acutely the need of fostering graduate-school instruction that, with characteristic American impatience and emphasis, they tended to think of little else. The colleges which began to be universities in these decades were so anxious to reach university status that they tended to forget the ever-present claims of the college to administrative attention. Mr. Elliot's administration of Harvard is a notorious instance of this false and naive emphasis. This longing to transpose the German-university system to a country which lacked the governmental set-up

needed to make that system feasible found expression in the establishment of the free elective system, so destructive to American education. It also found expression in the establishment of three universities as graduate schools only—the Johns Hopkins in 1876, Clark University and the Catholic University in 1889. Each of them tried from the day of its foundation to get along without undergraduate instruction of any sort. Each of them failed. All three were forced in defense of the integrity of their graduate instruction to give undergraduate preparation. Finally each organized a college of sorts. One cannot understand the development of the comprehensive examination in this country unless he is fortified with this *fin du siècle* attempt to launch universities at the expense of, or without the benefit of, colleges. He may know something of the mischief done to American colleges by the free elective system which Mr. Elliot also fathered, but unless he also knows of the false emphasis on universities he will not understand how the colleges fell so far short of their professed intellectual aims and paradoxically enough how they were made to feel at the same time how far they had fallen.

In this futile battle against peculiarly American conditions neither the universities which first were colleges nor the universities which added colleges to their structure as an afterthought were either graceful or intelligent losers. The college at Harvard, for instance, until after Mr. Lowell's inauguration in 1909, the college at Yale even as late as the recent administration of Mr. Angell, the college at Princeton until about twelve years ago, were feeble, ineffective institutions from the intellectual standpoint because the administration in each of these ancient collegiate foundations was absorbed in the upbuilding of post-graduate schools. On the other hand, the story of undergraduate instruction at Clark, the Johns Hopkins, and the Catholic University, is a story of indirectness, reluctance, and confusion followed by grudging, hostile, shamefaced acceptance. It took the administration and faculties of these institutions many years to learn the lesson that in neglect-

ing the college they were neglecting the intellectual foundations on which post-graduate studies must rest and to learn the further lesson that the normal, intelligent undergraduate is capable of intense preoccupation with intellectual pursuits. That some men, educated as well as eminent, had been students in these and other colleges while the presidents and the professors were learning their lessons merely proves again that education on its intellectual side is self-education basically and that colleges in themselves are mere aids and conveniences thereto and are not the doting, indispensable *almae matres* of collegiate sentimentality.

IV

The College at the Catholic University (and its undergraduate predecessors in three former schools of the University) has been subject until recently to the vicissitudes which were experienced generally by American colleges within university structures after the graduate schools of the United States began to grow. For a long time, like some of them, it was not wanted and for a long time after it was officially accepted, it was, like others of them, neglected. Despite the fact that a clearly undergraduate degree was conferred as early as 1897, despite the fact that the professors were forced to give undergraduate instruction to woefully unprepared B.A.'s and B. S.'s coming up from American colleges, undergraduate instruction was a *sub rosa*, bootleg affair until after 1904, something whose hidden existence can be gleaned only from the *obiter dicta* of officials who were clinging to the fiction of a "graduate school only" in their reports. Under Bishop Shahan (Rector from 1909 to 1929) the undergraduates began to receive open and sympathetic and systematic attention, despite sincere disapproval of this policy by many faculty members. The seven years of Bishop James Hugh Ryan's administration will always be associated with the return to standards as far as graduate work is concerned, and with swiftly rising standards in the undergraduate curricula. Twice dur-

ing his administration undergraduate instruction was revised upward. The second of these reforms, begun five years ago, is the proper subject of this paper.

V

It seems to be clear from the evidence available that intellectual improvement of the colleges has been dependent on the development of the comprehensive examination and that those institutions have improved most on this score which have realized most fully in their practices the theory of that type of examining. When Mr. Jones, who compiled the survey mentioned at the beginning of this paper, tried to formulate a definition of the examination that would reflect American usage, he was forced by the varieties of practice which he uncovered to limit himself to the statement that the comprehensive examination is one that tries to measure knowledge more extensive than that which a student can acquire by following one course. It may combine the material of no more than two courses or it may examine course-work pursued by the student over several years; it may ignore the limitations of courses altogether and probe a field of knowledge or several fields of knowledge in such a way that no amount of mere course-work will get the student reading for that probing. Again it may consist of the simple recall of items and of passages, or of the recognition of correct associations, or of questions which demand summary and development, or of essays involving a group of relations, or of the solving of problems never seen before by the student. And yet again it may be required of "honors" students only, or it may be required of all candidates for undergraduate degrees. Mr. Jones' survey seems to show that even the weakest type of comprehensive—the kind that consists of recall questions only on materials seen by the student in at least two courses—does improve somewhat the undergraduate performance, but that to call such tests "comprehensives" or, worse still, "senior comprehensives" is almost Byzantine magniloquence.

The kind of comprehensive which most completely corresponds to the theory of this kind of examining is given near the end of the senior year; it lasts from nine to fifteen hours (in mathematics it may consume from five days to a week); in preparing for it the student devotes most of his intellectual effort for at least the last two years of his residence, partly by following courses but chiefly by work outside of courses; on his successful completion of it depends his graduation, and it is considered so much the most important academic act of his undergraduate days that it is reckoned in the determination of his final class standing as equal to all else that he does in the junior and senior years. This kind of comprehensive is based on the assumption that no one should receive a bachelor's degree unless he can prove his ability to put items of knowledge in some one field or division into original and pertinent combinations in solving problems new to him in that field or division. It scarcely needs to be stated that the traditional semester-hour kind of college could never prepare him for such an examination and that the typical American college which aims to give such examinations must tear itself to pieces and build itself up anew. Woodrow Wilson tried to do something of the sort at Princeton in the first decade of this century, but tradition and trustees were too much for him in the smug and somnolent Princeton of that time. Abbott Lawrence Lowell, deriving, I suspect, much of his inspiration and some of his ideas from Mr. Wilson, did succeed in the course of twenty years and against enormous, sometimes hysterical, opposition in establishing such a system at Harvard. Finally, under the leadership of Dean Eisenhart, Princeton worked out a highly effective system of its own. Five years ago Catholic University frankly appropriated several of the Princeton features. And at the moment the College at Yale is adopting the Princeton system in large measure, without overemphasizing, however, its debt to Nassau Hall.

All of these institutions (colleges such as Haverford and Swarthmore and Wellesley are not considered because of their freedom from the circumstance of a university) were

led to reform their colleges because of the enormous discrepancy between their graduate and undergraduate parts on the score of scholarship. All of them had injured undergraduate work by their preoccupation with postgraduate studies. But as they grew in power of postgraduate instruction, the more impossible became the contrast between the growing seriousness of the one and the growing frivolousness of the other. At the same time they began to realize that unless they pulled the college up, the college would inevitably pull them down because of the students whom the college would send them. The college, they discovered, was with them for better or for worse. So they decided—not without much spiritual groaning—that it had to be with them for better, and they adopted the comprehensive examination, with all that it implies in the way of reorganization, as the only way out of their dilemma. And so a movement that had begun in the seventies by wrecking the feeble colleges of that time intellectually (the semester-hour foolishness was part of it) ended by becoming the not too eager intellectual savior of some of them.

VI

Not satisfied with the improvement which he had made in undergraduate work in 1930 because there was still a distinct decrease of required intellectual effort after the end of the sophomore year, Bishop Ryan decided in 1933 that a thoroughgoing comprehensive-examination system was the only solution of the problem presented by a college located on a campus where graduate-school standards were rising constantly. He also decided that Harvard and Princeton were the two institutions whose systems should be especially studied for whatever of suggestiveness they might offer, since among all the institutions which were experimenting with comprehensives they resembled most closely in structure the structure of the University. In the fall of 1934 he began his second reform. The Princeton scheme was followed more closely than the Harvard scheme,

probably for no better reason than that Doctor Deferrari and I, who were in immediate charge of the reform, were enormously impressed by the improvement in the college at Princeton since our days as graduate students there. The Princeton scheme was followed with modifications, of course, in accordance with variant details of university organization.

One feature of the reform of 1934 has been the ease with which it has been realized. It has been enormously laborious, but none of the labor has had to be expended in coaxing and soothing and outmaneuvering. The Chancellor, Archbishop Curley; the two successive Rectors, Bishop Ryan and Monsignor Corrigan; the Trustees, and faculty, the student body, the Business Office even have supported the reform fully and unfailingly. Possibly the College seemed so bad to all of them when contrasted with the Graduate School that they were in a desperately reforming mood, at least in the beginning. In any case, the unanimity of support given undergraduate comprehensive examinations at the Catholic University is, in so far as I know, unique.

A review of the current curricula of the College made it clear that some were strenuous, others were not strenuous, especially for the last two years of college, and that none was an adequate preparation for the kind of examination contemplated. The College was, therefore, divided sharply into a Lower and an Upper Division on the assumption that the work of the first two years of residence were distinct. It was assumed that the work of the first two years were distinct. It was assumed that the work of the first two years was to round off the student's general training in college-entrance subjects begun in the secondary school, to give him certain prerequisites for upper-division work, and to eliminate the student who somehow had eluded the vigilance of the Committee on Admissions and who was yet incapable of getting ready for the last two years of college. It was assumed that the chief task of the upper division was to prepare the student directly for the comprehensive ex-

amination. In keeping with the assumed objectives of the lower division, the general requirements of the bachelor's degree were revised in such a way that there was no longer any so-called "easy" curricula for the first two years of college; all "easy" courses were eliminated; a severe grading policy was introduced; and an automatically working dropping policy was published and, of course, enforced.

Every teacher and student counselor in the lower division soon learned that the College considered it every teacher's duty to help it rid its rolls early in course of all undergraduates who would not survive the comprehensive examination if they somehow succeeded in becoming seniors. The College administration, as well as teachers and student counselors, have learned more about the meaning of this duty, of course, as their experience has grown. Another device which has the negative virtue of helping to eliminate the unfit as well as the positive virtue of preparing the fit better for upper-division work has been the imposition of the Modern Language Requirement, whereby a student cannot become a Junior until he has shown an outside examining committee that he can read either French or German at sight. This examination he takes along with the graduate students who are making the language requirement for advanced degrees. He may not take it before the end of the sophomore year. He must pass it before the beginning of the junior year, if he is to enjoy junior standing and be placed on probation. On the positive side, this requirement has helped to raise immeasurably the level of work done in French and in German in the first two years of college. It has also reduced to near the vanishing point undergraduate courses in Italian and Spanish (an offshoot of requirement not wanted by us) since only students concentrating in French seem to include them. Since one of the aims of the lower division is to see to it that all students work strenuously, they are carefully graded at entrance in English, Mathematics, French, German, Greek, and Latin and placed where their achievement shows that they belong, regardless of the evidence on their entrance records. Six levels are

thus always maintained in freshman English and three levels in freshman Mathematics, the lowest of these levels in the latter field being higher in quality than that formerly demanded of students preparing to study Calculus. In order that Freshmen and Sophomores may be shifted from one level to another readily, schedules are so arranged that changes can be made without the possibility of conflicts.

On becoming a Junior, the student chooses some one of sixteen fields of concentration offered by the College, and to it he devotes the major part of his efforts for the last two years of residence. Up to now, and perhaps indefinitely (nobody knows at the moment), departmental rather than divisional concentration has been offered. To help the student concentrate and to prepare for the examination in his field, he is given a Reading List at the end of the sophomore year, is enrolled in a reading-list course with other Junior concentrators, and meets at least once a week in conference with them and with the Departmental Adviser; in his senior year he is a member of the coordinating seminar in his field, meeting with senior concentrators and the Departmental Adviser at stated intervals to make reports, to raise problems, to criticize the work of other concentrators, and to organize his growing knowledge and to acquire the faculty to think relationally in the field. As a further aid to this work, the student's basic load of courses has been reduced from the traditional five to four for all four semesters of the last two years of college.

The mere launching of such a program has forced the College to eliminate practically all seminary students after the sophomore year and has forced the University to drop the outmoded and at least locally discredited combined arts and professional curricula which once were tolerated; v. g., the Arts-Law program. It has also eliminated most of the transfer prospects. Our rejections of bona fide applicants on this score ran as high as 74 per cent in a recent year. It has likewise forced the College to look to its freshman requirements. This feature, here as elsewhere, is the least satisfactory detail of the new set-up. There is no question

that the undergraduate body has improved enormously in quality, but still a few students get in each year who have no business being in our college and who have to be dropped in the freshman year. They earn good scholastic aptitude scores, they come with the optimistic recommendations, their grades in acceptable subjects are at least up to our minimum, they are not ranked in the lower half of their class; yet they collapse after a few weeks in college. Our entrance requirements in actual practice are higher than are those of many colleges, but I suspect, although I do not know, that the entrance requirements of at least two institutions represented in this group this morning are higher. And yet we are confident that we reject each year a number of good students, students who would probably do creditable work under our system but who cannot give us the evidence which our printed requirements demand.

Before the College could begin the construction of comprehensive examinations, before the reading lists could be intelligently prepared, before the coordinating seminars could be properly organized, the College as a whole and each department offering concentration had to decide what the objectives of instruction were to be. As far as the general objectives of the College were concerned, it was easy to reach agreement. Negatively these objectives included (1) correcting the notion that the passing of courses was important educationally, (2) discouraging cramming and exclusive reliance on textbooks and mere course-lists of books, (3) reducing the lecture to its secondary, supplementary importance in effective college instruction. Positively these objectives include (1) the development of an attitude favorable to scholarship by leading the students to grapple repeatedly with main generalizations and to apply them constantly in course-work and in extra-course reading and experimentation, (2) to give full scope to the powers of the outstanding students. More difficult and more amusing were our experiences when the departments began to translate these objectives into the specific realities of their own fields. Some departments which had a reputation for

strenuosity and were very proud of the fact found no end of trouble in explaining why they worked themselves and their students so hard and, therefore, what they were up to in making out examinations. Some of them found out for the first time that their approach to undergraduate instruction was purely postgraduate and professional. All of them found out in conference that the device of specific objectives would have to vary a bit from field to field, that mathematics, for instance, was so highly developed as a science and required so many prerequisites for advanced work that relational thinking in the field could be expected only of the student of extraordinary mathematical talent and of extraordinary mathematical preparation. Relational thinking in history and the social sciences leading to critical evaluation and expression, on the other hand, was found to be a workable objective. Despite the various stages of scientific development, the differences on the score of subject-matter (v. g., the natural sciences vs. the social sciences), the differences in traditional needs of instruction (v. g., the laboratory method of the natural sciences vs. the quiz-and-paper devices in history), all agreed that the lowest performance which they would accept as satisfactory in the comprehensive examination would be capacity to infer and use facts and formulae. Some of them raised this minimum to include the solving of problems new to the student, and all agreed that orientation with a broad and complex field, leading to critical evaluation and expression was (outside the fields of mathematics and physics) the ultimate, where it was not the immediate, objective of the department. We like to think that as a result of all this soul-searching we are not so muddled in our objectives and methods as at one time we undoubtedly were.

The departmental advisers who are in charge of the reading lists and the coordinating seminars form a board under the presidency of the Dean. They act as liaison officers between the board and the departments; they keep the departmental reading lists up to date; they keep control of current literature on comprehensive examinations; they

meet at regular intervals with the Dean to compare experiences and to solve mutually problems which arise. To make it possible for them to organize the reading lists and the seminars, to check upon reading, to direct discussions, to criticize reports, to quiz critically, and to play the effective heckler at all times as well as to fulfill other duties, the administration has reduced their teaching loads commensurately. Such a board seems to be necessary to assure systematic attention to undergraduate problems in a predominantly graduate-school atmosphere, to control adequately the last two years of the college course, and to assure a consistent college policy throughout the four years of residence.

The one responsibility of this group which is as important as all its other duties combined is the comprehensive examination itself. The questions asked in the examinations of any year are published as soon as the examinations have been given. The Board sees to it that questions are always being gathered by the departments it criticizes suggestions on this score as to their objectivity, reliability, validity, degree of difficulty, capacity to stimulate original reactions, and their degree of consistency with the published objectives of the examinations and the evaluations of the papers submitted. This most important task, or series of tasks, is also the most laborious and the Board begins to worry in October about the questions which will be asked in the following May.

In the foregoing paragraphs, for lack of time, I have said nothing about many topics which the examination has brought before us in the guise of devices or problems or passing suggestions; v. g., the football players, the students who fail to pass the examination, the grading system, the problem of English composition, the senior thesis, the discouraging of mere memory work, the discouraging of mere cleverness and of overemphasis on English style, the progressive fading of distinction between senior concentrators in the college and first-year postgraduate students, the elimination of courses no longer needed by the College, the

tendency of professors of the Graduate School to participate in coordinating seminars. I have tried rather to suggest what a senior comprehensive examination means in terms of the experience of one institution and why that institution was forced to adopt the system in self-defense.

While the system has been in operation only five years and has put an added burden on the staff as well as on the budget, it is firmly established as a system. The only proposals to change it which would receive any attention from either the administration or the faculty or the students would be proposals which would promise to make it more effective. Undoubtedly plenty of these will be discovered with growing experience, ranging all the way from entrance requirements to the actual giving of the examination. We are acutely aware at the moment, for instance, that we are the victims of that specialism which was characteristic of the best in American higher education in the generations immediately before us when the present faculty of the College was being trained. Broad, relational thinking which will prepare the students for broad, relational questions and which will enable us to formulate such questions is not the easiest of feats for a generation of scholars trained as we have been. But we are working at this defect continuously and hope that we gather power from year to year. Meanwhile there is no question that the students gather power. Their demands have put an ever-growing burden on the Library; they take a furious interest in their fields, the corridors ring with discussion of first principles and cardinal problems because the students have discovered the fun of setting principles to work for their minds. Whatever may be the defects of the system of the moment are as nothing compared to this result.

The totality of a college education cannot be realized through a carefully managed comprehensive-examination system, but it can raise one very important element of that education to a plane which would have been thought utopian on the campus in Brookland ten brief years ago. We have

learned, in short, that Mr. Lowell was right when he declared to an unbelieving generation at Harvard a quarter of a century ago that the normal young man could be led to take an enthusiastic interest in things of the mind.

STUDENT GUIDANCE IN THE CATHOLIC COLLEGE

VERY REV. EDWARD B. BUNN, S.J., RECTOR, LOYOLA
COLLEGE, BALTIMORE, MD.

There are two extreme reactions sometimes noted among Catholic-college officials on this question. One is that of a defense complacency in which the very term of guidance is deprecated. The other is a blind enthusiasm for the use of all the psychological techniques proposed for guidance.

There has always been some kind of guidance in the Catholic colleges. The very necessity of receiving the sacraments, the spiritual exhortations, the various public devotions, the courses in Religion, and the friendship of some teachers for pupils are all factors in the guidance of youth. However, the departmentalization of courses, the rapid expansion of many colleges, the elimination of class teachers, more and more created the attitude that the normal process of the discipline and curricula would automatically fit the youth to guide themselves. In other words, we gradually became the cogs in a machine, victims of a logical but mechanical system over which the individual teacher could exercise no control, and in which he felt himself powerless to reach the youth.

What is guidance in a Catholic college? The answer to that question involves three principal points: First, the vitalization of all the elements which at present exist in the college for the spiritual welfare of the youth; secondly, the psychological approach, supervision, and direction of the youth supplemented by experience; thirdly, a definite system in the college of administrative, disciplinary, educational, and social cooperation to unite the student more closely to the faculty, and to make them feel themselves a vital part of the college.

As to the first point, the time allotted to this paper, the limited scope of the subject, the realization of the more important need, and the present more obvious deficiency in the program of guidance, necessitates its omission; moreover,

to discuss this would entail a survey and criticism of the whole field of Catholic education. The second point, however, if properly understood and carried out, would create the most effective guidance program in our Catholic college; namely, the psychological approach, supervision, and direction of youth.

First of all we must look to the attitude and resources of the counsellor. He should have a thorough knowledge of adolescent psychology, not a theoretical knowledge alone, nor a mere assemblage of informational facts, but a knowledge which breeds insight. Our great difficulty in understanding youth arises from the fact that we naturally project our own mental state in those we observe. Secondly, we fail to realize that even when we recall our youthful experiences they are colored by our present background. Only a thorough scientific study of the youth can furnish us with a picture of sufficient objectivity to supply the material for understanding them. Unfortunately, while we in America have been most forward looking in undertaking psychological investigations in genetic and applied psychology, we are most inconsistent in our practice. We expect from youth either adult responsibility or no responsibility at all. Once the child reaches the adolescent stage, our colleges put him into adult surroundings, or exercise the control of coercion, rather than that of cooperation.

The type of knowledge which the counsellor ought to have, should be the accumulation of his scientific research classified and evaluated by his human experience. The most important fact to remember is that the self-concept of the youth is being more definitely developed at this period than in any other phase of their life. It is not yet an integrated life; in fact, the process of integration is only slowly taking place. Reactions, repeatedly experienced, are creating attitudes which either prompt integration or retard it. To discover these attitudes is the main task of the counsellor. The youth must consciously give expression to certain attitudes in his association with his superiors, but this is no assurance that he possesses them. They may either be the

statement of a genuine wish, in which case the counsellor has a fertile field for his labor, or they may be the result of the desire to impress the guide. Various forms of motivation will prompt such conduct, and it is the counsellor's task to discover these. The youth is by no means an enigma. The studies which have been made up to the present give us rather a clear picture of the sources of motivation arising from the complexity of the developmental factors of which the boy or girl may be wholly unaware; and by careful observation and deft questioning we can quite clearly see the logic of the psychological processes behind their conduct.

The supervision of the youth supposes a friendship and knowledge of the individual who is guided. This is only possible where there are a sufficient number of counsellors in constant contact with the youth. He should be in educational association with the youth under his care. The youth must see him at work and be inspired by his intellectual and moral qualities. Boys and girls must be convinced of his sincerity, fairness, integrity, and above all his disinterested love and sympathy for them. We all know that there are certain types of men and women who will never be good counsellors. Only those teachers should occupy this position who have the capacity to win the students as fine men and women, open minded, genuinely human, solidly intellectual, sympathetic, with the sympathy of emotional detachment in a particular problem. In other words, the counsellors should be thoroughly integrated personalities on a humanistic and religious level as well, men and women whose religious life is not something set apart from their human and work life. This experiential value of religion is of much greater significance than mere theological knowledge. Without characters of this kind as counsellors, we can never achieve the psychological approach, supervision, and direction of the student.

Each counsellor should have a group of students under his official care, and the most practical division of these groups is according to classes. Nor should the group exceed in number fifty students. The counsellor should be a

teacher, but his teaching schedule should be moderate, and it is very profitable for him in his work if he is in charge of some extra-curricula activity in which he is thoroughly interested. In this way another side of the counsellor's personality is revealed, and it provides an opportunity for more intimate contacts. Associations with the students through activities is a much more natural way of enabling him to reveal himself than direct and periodic interviews, although such official interviews should take place. The counsellor of the right type is not as interested in things or subjects of study as he is in the youth who learns them. He should see that every girl or boy is engaged in some activity apart from the academic courses. It is through the influence he exercises to get the boy or girl in channels of activity that will establish the basis for counselling and directing.

The psychological fitness of the counsellor is the most important need in college guidance. A detailed knowledge of careers, or even of all the phases of education, is not necessary. A good counsellor will soon learn how he can supplement his work by sending boys to the proper sources of information, preferably to other persons in the case of vocational guidance. He will never supplant the initiative of the girl or boy by doing for them what they could do more profitably for themselves. His main purpose is to stimulate the youth, to direct him into right channels of activity, and to help him persevere. The need for aptitude and personality tests is by no means widespread. They may be helpful in specified and difficult cases. However, the counsellor should have some knowledge of tests and their evaluation. It will focus his attention on traits in youth which are indicative of aptitudes.

Where there is a placement bureau in the college, there naturally must be close cooperation between the counsellor and the placement office. To secure the maximum results there should be frequent discussions among the counsellors themselves, between counsellors and deans, both of study and discipline, and among deans, counsellors, and place-

ment officers. The effect of this is the organization of the aims and activities of the guidance program for its greater effectiveness; moreover, these discussions will vastly increase the resources of the individual counsellors.

The counsellors should also take an interest in the social life of the student. When the group of youth under their care conduct a social affair, they should be present. They will find that the students desire this and are disappointed when they fail to do so. Youth always seek the interest and attention of the adults whom they respect. Contact with the parents of the youth is most desirable. This does not impose the necessity of social visits, but rather the advisability of conducting functions when the parents and the counsellors can meet. For this reason, too, it is most useful to have some parents present as chaperons for the dances and other social affairs.

Records of interviews should be kept concerning the education, extra-curricula work, religious training, and the background of the youth. This naturally supposes very close cooperation among the offices of studies, discipline, and student counsellors. Care should be exercised with regard to past religious training or lack of it, and provision made for supplying the deficiencies, such as the failure to receive the sacrament of Confirmation. The more the religious direction of the youth is bound up with his general welfare, the more effective it will be. They must see religion as a necessary part of their personal resources.

We can easily see how such a program of guidance covers the whole life of the student. The office of discipline, for example, can keep the counsellor informed as to the absentees within the "cut" allowance; however, it is the function of the office of discipline to check with the youth and sometimes with their parents, on unexcused absences. The odium of sanction should never be placed on the counsellor. At the same time, if the matter is brought to his attention, he, in turn, should cooperate with the office of discipline.

The second fundamental basis of good guidance is a definite system in the college of administrative, disciplinary,

educational, and social cooperation to unite the student more closely to the faculty, and to enable him to feel himself a part of the college. From the standpoint of faculty organization this has been adequately covered. The question is how can we achieve this organization on the part of the student body. It should not be one of student government in the modern acceptation of that term. It should rather be one of student cooperation with faculty supervision. We must always bear in mind that supervision is not management, and that direction is not coercion. Cooperation is the most apt expression, because it calls for student initiative and connotes the proper exercise of authority. All schools necessarily have rules, but the obligation to observe these should be the primary responsibility of the student at the college level. There are always some individuals at colleges less amenable to motives of personal honor than others. The more this lack of sensibility is supplied by the social pressure of the student body, the more effective it will be.

The important psychological factor in this program of guidance is that the student is fully aware of a certain personal isolation, in the sense that he is known as an individual, excites interest in his own behalf, and cannot lose his identity as a unit in the crowd. Crowd-psychology makes people throw off personal responsibility and releases impulses that only find a natural outlet in mobs. While the youth is acting in a group, cooperating with others, they have the abiding consciousness that each is singular, living on his own, under the eyes of all. This is the most important fact at the adolescent level when the desire for social approbation is strong.

How, then, should the student council be organized? There should be a constitution of which the students should approve, and which is capable of change by the council itself. I do not say that the ideas incorporated in the constitution should be left entirely to the students, but they should be acceptable to them. Preferably it should be composed by the students under the direction of the moderator of the council. Once the constitution is adopted by the students,

there should be rigid adherence to its articles, by-laws, and procedures at the meetings. In the colleges where the student council is a real agency, the organization is made up of the president of the student body, the presidents of the classes, and representatives from all the extra-curricula activities. There may be more than one moderator, but the meetings are conducted in their presence at least once a week. The meetings should have a time limit unless the council votes an extension. The moderator should have no vote in the proceedings, but he may veto a ruling which definitely conflicts with the specified regulations of the college. The exercise of his authority is not the significant thing; it is rather the manner in which he exercises it. The council elects its own officers, and has a board of directors who prepare the business for the meeting.

The significant fact of this type of organization is, first of all, the opportunity it provides for the initiative of a student; secondly, the presence and interest of the moderator; thirdly, the aura which surrounds membership in the council; and fourthly, the efficiency and dispatch with which business is conducted. It is the perfect expression of student government under faculty supervision.

From this brief outline I think it is clear that such an organization has a direct bearing on guidance. It creates the atmosphere of cooperation and responsibility necessary to make guidance effective. We hear so much about education for Democracy, but where can this be accomplished more efficiently except in the colleges by the establishment of an ideal democratic system, where liberty is reconciled with authority, and cooperation with personal initiative and self-expression. This is the fundamental orientation which both student and faculty must have for a good guidance program. It is based on sound psychological laws which govern any society of free men in which the motivation proceeds from the personal dignity of the individual.

As we can see, there is no special formula for this, nor does it involve great expense to inaugurate and to carry through; but it does call for intelligent and whole-hearted

interest and unselfish labor on the part of each member of the faculty. Where can we more logically expect this than in a Catholic College, administered and conducted by those who have consecrated their lives to cooperate with Christ in perfecting His image in the souls of youth.

SECONDARY-SCHOOL DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, March 27, 1940, 2:00 P. M.

The meeting was called to order by Brother Eugene A. Paulin, S.M., Acting President. After the opening prayer by Very Rev. J. B. Moriarity, the minutes of the December meeting of the Executive Committee were read and approved by the assembly.

The Acting President thereupon explained to the members of the Department the advantages to the schools and to the Association of institutional membership in the Department, and urged schools to take out such membership.

As Chairman of the Committee on Religion, Brother Eugene A. Paulin, S.M., reported the program of papers on religion for Thursday morning which the Committee had provided as its stipulated task.

The report of the Committee on Policies (printed under Reports) was submitted for the Committee by Rev. Alfred Schnepf, S.M., St. Michael's Central High School, Chicago, Ill.

The report of the Committee on Secondary-School Libraries (printed under Reports) was submitted by its Chairman, Rev. Bernardine B. Myers, O.P., Fenwick High School, Chicago, Ill.

The report of the Committee on Regional Units (printed under Reports) was submitted by its Chairman, Brother Eugene A. Paulin, S.M.

The report of the Committee on Parent-Teacher Cooperation (printed under Reports) was submitted by

Brother Eugene A. Paulin, S.M., for Rev. John M. Voelker, Messmer High School, Milwaukee, Wis. After the reading of the report a motion was proposed and passed discharging the Committee with thanks.

The Chair then appointed the following Committees:

On Nominations: Rev. Leo C. Gainor, O.P., A.M., Columbus, Ohio, Chairman; Brother William, S.C., A.M., Muskogee, Okla.; Sister M. Josita, B.V.M., A.M., Chicago, Ill.

On Resolutions: Rev. Joseph C. Mulhern, S.J., A.M., New Orleans, La., Chairman; Brother Benjamin, C.F.X., A.M., Baltimore, Md.; Sister M. Evangela, S.S.N.D., A.M., St. Louis, Mo.

The Chairman then explained the General Theme of the Secondary-School Department's sessions: The Preservation and Strengthening of American Democracy by Catholic Secondary Schools.

The first paper, "Catholic Youth and Catholic Action," was delivered by the Most Reverend Frank A. Thill, D.D., Ph.D., Bishop of Concordia.

The second paper, "How to Set Up a Guidance Program in a Catholic Secondary School," was read by Sister Teresa Gertrude, O.S.B., Ph.D., Benedictine Convent, Elizabeth, N. J.

SECOND SESSION

THURSDAY, March 28, 1940, 9:30 A. M.

The session opened with prayer by Rev. Laurence M. Barry, S.J., St. Ignatius High School, Chicago, Ill.

The first paper, "The Training of Teachers of Religion," was presented by Rev. Peter A. Resch, S.M., S.T.D., Superior of Maryhurst Novitiate, Kirkwood, Md.

The second paper, "The Teaching of Religion and the Formation of Character," was delivered by Brother Philip,

F.S.C., A.M., Supervisor of High Schools, La Salle Provincialate, New York, N. Y.

THIRD SESSION

THURSDAY, March 28, 1940, 2:30 P.M.

For the first time in the history of the Department this session was divided into three sectional meetings instead of convening in one general meeting.

At the *Latin Section* Rev. Julian L. Maline, S.J., presided. Papers were read by Rev. Edmund J. Baumeister, S.M., Ph.D., University of Dayton, Dayton, Ohio, on "An Experimental Two-Year Latin Course Based on the Sunday Missal"; by Mr. Robert J. Henle, S.J., St. Mary's College, St. Mary's, Kans., on "Education Through the Classics"; and by Rev. Clarus Graves, O.S.B., St. John's University, Collegeville, Minn., on "Repetition in the Learning Process."

At the *English Section* Sister M. Evangela, S.S.N.D., presided. Papers were read by Rev. Arthur J. Evans, S.J., Principal, Rockhurst High School, Kansas City, Mo., on "The Pearl of Great Price—Good English"; by Sister Mary St. Virginia, B.V.M., Immaculata High School, Chicago, Ill., on "The Catholic Teaching of Poetry, the Wondercraft"; and by Brother Alexis, S.C., A.M., Vice-President, St. Stanislaus' College, Bay St. Louis, Miss., on "Motivation in English."

At the *Industrial Arts Section* Rev. Leo C. Gainor, O.P., presided. Papers were read by Brother Oswald, C.F.X., A.M., Principal, Mount St. Joseph, Baltimore, Md., on "The Need of Industrial Arts in Catholic Secondary Schools"; by Rev. Joseph J. Burns, O.S.A., A.M., Dean of Freshmen, St. Rita High School, Chicago, Ill., on "Contribution of a Catholic High School to Vocational Education"; and by Mr. Laurence Parker, State Supervisor, Trade and Industrial Education, Pittsburgh, Kans., on "Work Experience in Education."

FOURTH SESSION

FRIDAY, March 29, 1940, 9:30 A. M.

At this session Dr. Robert H. Connery, Director, Commission on American Citizenship, The Catholic University of America, read a paper on "A Suggested Social Studies Program for the Catholic Secondary Schools."

Next, Dr. Clarence Manion, Professor of Constitutional Law, University of Notre Dame, Notre Dame, Ind., read a paper on "Lessons in Liberty."

At the business session which followed, the following Resolutions were submitted by Rev. Joseph C. Mulhern, S.J., and were adopted by the assembly:

RESOLUTIONS

WHEREAS, The Bishop of Kansas City has been a sympathetic and gracious host; the Committee on Local Arrangements has painstakingly provided for all our needs; the speakers on our programs have shared their thoughts and experiences with us interestingly,

Be it resolved, That the Secondary-School Department of the National Catholic Education Association extends its thanks to His Excellency, the Most Reverend Edwin V. O'Hara, Bishop of Kansas City, for his hospitality during this meeting; to the Very Reverend Daniel H. Conway, S.J., Chairman of the Committee on Local Arrangements, and to his fellow committeemen; to the Boy Scouts, who served Masses, and to the students of the Catholic high schools, who acted as guides, attendants, and ushers; to the Most Reverend Frank A. Thill, Bishop of Concordia, and to all who participated in our program.

WHEREAS, The success of the departmental meetings was due in no small way to the guidance of Brother Eugene A. Paulin, S.M., upon whom the burden of administration of the Department was placed after the regretted resignation of Brother Agatho, C.S.C., former President of the Department,

Be it resolved, That the Department commend Brother Eugene for his unselfish devotion to the welfare of the Department and that it extend the good wishes of the members of the Department to Brother Agatho.

WHEREAS, It appreciates the significant advances that

have been made by the Library Committee, the Policies Committee, and the Committee on Regional Units,

Be it resolved, That the Department commend these Committees and express its confidence in their respective Chairmen, Rev. Bernardine B. Myers, O.P., Rev. Julian L. Maline, S.J., and Brother Eugene A. Paulin, S.M.

WHEREAS, This year, 1940, marks the 100th year since the founding of the Xaverian Brothers and the 400th since the founding of the Society of Jesus.

Be it resolved, That the Secondary-School Department congratulate the Xaverian Brothers and the Society of Jesus on this occasion and assure them of the continued good will of the members of the Department, their confreres in the field of Catholic education.

Respectfully submitted,

JOSEPH C. MULHERN, S.J., *Chairman*.

BROTHER BENJAMIN, C.F.X.

SISTER M. EVANGELA, S.S.N.D.

The names of nominees for offices in the Department were submitted by the Chairman of the Nominating Committee, Rev. Leo C. Gainor, O.P., and the following candidates were elected by a unanimous vote of those present:

President: Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.

Vice-President: Rev. Julian L. Maline, S.J., Ph.D., Milford, Ohio.

Secretary: Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.

Members of the General Executive Board: Rev. Leo C. Gainor, O.P., A.M., Columbus, Ohio; Rev. Julian L. Maline, S.J., Ph.D., Milford, Ohio.

Members of the Department Executive Committee: Very Rev. Msgr. John J. Healy, A.M., Little Rock, Ark.; Very Rev. J. B. Moriarity, A.B., Ironwood, Mich.; Rev. Laurence M. Barry, S.J., A.M., Chicago, Ill.; Rev. Leo C. Gainor, O.P., A.M., Columbus, Ohio; Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill.; Rev. John M. Voelker, Ph.D., Milwaukee, Wis.; Brother Agatho, C.S.C., A.M., Notre Dame, Ind.; Brother Alexis Klee, S.C., A.M., Bay St. Louis, Miss.; Brother Philip, F.S.C., A.M., New York,

N. Y.; Brother Joseph Matthew, F.S.C., A.M., Memphis, Tenn.; Brother Bernard T. Schad, S.M., Ph.D., Dayton, Ohio; Brother Oswald, C.F.X., A.M., Baltimore, Md.; Brother William Sharkey, S.C., A.M., Muskogee, Okla.; Brother William, C.S.C., Ph.D., Notre Dame, Ind.; Sister M. Josita, B.V.M., A.M., Chicago, Ill.; Sister M. Evangela, S.S.N.D., A.M., St. Louis, Mo.; Sister Teresa Gertrude, O.S.B., Ph.D., Elizabeth, N. J.; Sister Mary Joan, O.P., Ph.D., Chicago, Ill.

California Regional Unit: Rev. James T. O'Dowd, Ph.D., San Francisco, Calif., Chairman, 1940-41.

Central Regional Unit: Brother John Berchmans, F.S.C., A.M., St. Paul, Minn., Chairman, 1940-41; Brother Julius J. Kreshel, S.M., A.M., St. Louis, Mo., Delegate, 1939-42.

Eastern Regional Unit: Brother Benjamin, C.F.X., A.M., Baltimore, Md., Chairman, 1940-41; Rev. John F. Ross, A.M., LL.D., Brooklyn, N. Y., Delegate, 1938-41.

Southern Regional Unit: Brother Henry C. Ringkamp, S.M., A.M., San Antonio, Tex., Chairman, 1940-41; Rev. Joseph C. Mulhern, S.J., A.M., New Orleans, La., Delegate, 1939-42.

Respectfully submitted,

LEO C. GAINOR, O.P., *Chairman.*

BROTHER WILLIAM SHARKEY, S.C.

SISTER M. JOSITA, B.V.M.

Briefly the newly elected President, Brother Eugene A. Paulin, S.M., expressed his appreciation of the honor conferred upon him, thanked the members of the Department for their admirable cooperation, and pledged his best efforts to carry on in a manner worthy of his predecessors. He then announced the constitution of the following committees for 1940-41:

Committee on Policies: Rev. Julian L. Maline, S.J., Ph.D., Milford, Ohio, Chairman; Very Rev. Msgr. John J. Healy, A.M., Little Rock, Ark.; Rev. James T. O'Dowd, Ph.D., San Francisco, Calif.; Rev. Alfred Schnepf, S.M., Chicago, Ill.; Rev. Leo C. Gainor, O.P., A.M., Columbus, Ohio.

Committee on Regional Units: Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo., Chairman; and the Delegates from the Regional Units.

Committee on Secondary-School Libraries: Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill., Chairman; Very Rev. J. B. Moriarity, A.B., Ironwood, Mich.; Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.; Sister M. Evangela, S.S.N.D., A.M., St. Louis, Mo.; Sister M. Josita, B.V.M., A.M., Chicago, Ill.; Sister Louise, R.S.M., Brother Frederick, S.C.

Committee on Religion: Rev. Julian L. Maline, S.J., Ph.D., Milford, Ohio, Ex-officio Chairman; Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill.; Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.; Sister M. Josita, B.V.M., A.M., Chicago, Ill.

Adjournment.

JULIAN L. MALINE, S.J.,
Secretary.

MEETINGS OF THE DEPARTMENT EXECUTIVE COMMITTEE

FIRST MEETING

ST. LOUIS, Mo., Dec. 29, 1939, 10:00 A. M.

The meeting, held at William Cullen McBride High School, St. Louis, Mo., with Brother Eugene A. Paulin, S.M., Acting President of the Department, presiding, was opened with prayer by Rev. Leo C. Gainor, O.P. All members of the Committee were present except Very Rev. J. B. Moriarity, Rev. Laurence M. Barry, S.J., Rev. Edmund J. Goebel, Rev. Raymond G. Kirsch, Rev. James T. O'Dowd, Rev. John F. Ross, Rev. John M. Voelker, Brother Benjamin, C.F.X.; Brother Bernard T. Schad, S.M.; Brother Oswald, C.F.X., and Sister M. Sylvester, O.S.U. Those present agreed to allow Brother Adalbert, C.F.X., to substitute for Brother Benjamin and Brother Oswald.

The Chairman noted the omission of Father Ross' name from the list of members of the Executive Committee printed in the Bulletin of the N. C. E. A., and directed the Secretary to see that the error is corrected in future issues.

Brother William, S.C., moved that Brother Agatho, C.S.C., who resigned from the presidency of the Department in July 1939, be made a member-at-large of the Executive Committee. Motion carried.

The following Committees reported:

Regional Units. Brother Eugene A. Paulin, S.M., reported that the Central and Southern Units are actively preparing for their meetings in the spring of 1940.

The Eastern Unit had a fine program in New York City, December 27, 1939, at the Cathedral High School, thanks to the gracious invitation of His Excellency, the Most Reverend Francis J. Spellman, Archbishop of New York.

Two regions, the Northwest and New England, remain without units.

From the *Bulletin* of August 1939, page 242, it will be

seen that a motion was passed at the Executive Meeting in Chicago, December 28, 1939, "that a Standing Committee on Regional Units be appointed, composed of the Delegates from the Regional Units and a Chairman appointed by the President, whose duties shall be: to report to the Executive Committee of the Department, through the Chairman, on the activities of the Units and to receive through the Chairman, the recommendations of the Department, and to transmit them to the Regional Units; and that the Committee hold its business meeting a day prior to the Christmas Executive Meeting, and report, through its Chairman, at the Executive Meeting." Brother Eugene A. Paulin, the Chairman of this Standing Committee, reported that it was clearly impossible to hold the proposed business meeting for lack of a quorum. He suggested that the meeting be held at some other time; v.g., during the annual convention, when more of the delegates would be present.

Father Joseph C. Mulhern made a motion that the Standing Committee on Regional Units be continued, and be directed to meet at the time of the annual meeting of the Association. The motion was carried.

Committee on Secondary-School Libraries. The Chairman of the Committee, Rev. Bernardine B. Myers, O.P., reported that (1) the representatives of the Committee were cordially received at the Washington meeting of the Catholic Library Association in April 1939; (2) that the Committee is awaiting the completion of the detail work involved in the preparation of the final list of Catholic titles for submission to the American Library Association—work being done for the Committee under the personal direction of Sister Reparata, O.P., of Rosary College's Library School; (3) that when the list is ready, the plan is to contact the A. L. A. through a librarian who foresees no difficulty in persuading the A. L. A. to add these books to the list of books which the A. L. A. recommends for secondary-school libraries.

Father Maline made a motion: That the Library Committee assume the responsibility for drawing up for the

benefit of the several Regional Units, a list of those periodicals included in the Library Section of the Evaluative Criteria of the Cooperative Study of Secondary-School Standards, which should *not* be found in Catholic high-school libraries; and also a list of those Catholic periodicals which *should* be found in Catholic high-school libraries—if Catholic high-school libraries are to be judged fairly in the light of their philosophy of education. It would be the task of the Regional Units to make proper representations to the several secular accrediting agencies concerned. The motion carried.

Committee on Policies. Rev. Julian L. Maline, S.J., reported: (1) that there has been a steady demand for copies of "A Tentative Statement of Objectives of Catholic Secondary Schools in the United States"; (2) as for progress, that Rev. Alfred Schnepf, S.M., has begun work on a more logically organized revision of "The Tentative Statement," and will attempt, further, to reword it in language intelligible even to high-school students. (3) He proposed that an alternative statement of objectives might well be framed in terms suggested by Rev. William J. McGucken, S.J., of St. Louis University, listing the objectives: (a) of this school as a *secondary* school, (b) as a *Catholic* secondary school, (c) as an *American* secondary school, (d) as *this or that type* of secondary school. Discussion indicated that the Executive Committee thought that both statements ought to be prepared.

Committee on Parent-Teacher Cooperation. Rev. Leo C. Gainor, O.P., reported for Rev. John M. Voelker, absent. At the Chicago meeting of the Executive Committee, December 28, 1938, Father Voelker was appointed Chairman of this Committee, but no other members were appointed to assist him.

Acting for Father Voelker, Father Gainor conferred in Washington, D. C., with Miss Lynch of the National Council of Catholic Women regarding the possibility of cooperation between the N. C. C. W. and a Committee from this Depart-

ment for improving Parent-Teacher relations. The results were not promising. Father Gainor moved that this report be accepted with thanks and that the Committee be discharged. Father Joseph C. Ryan, C.M., urged the continuance of the Committee and a search for other means for realizing its purposes. After further discussion the motion was tabled.

New Business. The Chairman, Brother Eugene A. Paulin, asked: How may a larger number of institutional members in the Department be obtained? Should a Membership Committee be established?

Brother Philip, F.S.C., suggested that religious groups might do as his Province does—pay for all high schools by one check.

There was general agreement with the opinion of Brother Julius Kreshel, S.M., that the problem of increasing institutional memberships should be left to the several Regional Units.

Sister M. Evangela, S.S.N.D., however, stressed the need of some means of keeping member schools bound together outside of the time of the annual meeting; yet she opposed the idea of a new journal like the *College Newsletter* of the North Central Regional Unit of the College Department. Father Maline suggested spreading the papers read at the annual meeting, through the several issues of the *Bulletin*, rather than publishing them all in one number. Father Joseph C. Ryan, C.M., and others expressed the wish that some way might be found of publishing and disseminating the best papers read at the several meetings of the Regional Units. Finally the motion of Father Maline was passed; namely, that a committee be appointed, to consist of the representatives of the Secondary-School Department on the General Executive Board, this Committee to be authorized to draw up and submit to the General Executive Board at its January meeting a request for funds to provide for such publication as would satisfy the demands here voiced by the Executive Committee. The motion carried.

The Secretary then read a letter from Brother Agatho, C.S.C., dated July 19, 1939, in which Brother Agatho, elected to the presidency of the Secondary-School Department at the Washington meeting of the Association, April 1939, resigned from the office of President because of poor health. It was moved that Brother Agatho's resignation be accepted and that the Secretary be instructed to address a letter of regretful acceptance to Brother Agatho. The motion carried.

The question was here raised whether the Committee's earlier action in electing Brother Agatho to membership on the Executive Board was valid. After discussion it was agreed that there is no warrant in the Constitution and By-Laws for such an appointment, and the action constituting Brother Agatho a member of the Executive Committee was declared null and void.

The Chairman called attention to the fact that two members of the Executive Committee, Rev. James T. O'Dowd, and Rev. Edmund J. Goebel, are listed as holding office in other Departments of the Association, in apparent violation of Article V, Section 5 of the By-Laws of the Secondary-School Department. The Secretary was instructed to learn from Father O'Dowd and Father Goebel which allegiance they may wish to surrender and to report their answers to the President of the Department.

The rest of the meeting was devoted to planning the program for the Kansas City Convention, March 1940. At the suggestion of Brother Philip, F.S.C., it was agreed that at least one session of the Convention might well be divided among sectional meetings devoted to Latin, English, and Industrial Arts. The final arrangements and choice of speakers was left to the Acting President, Brother Eugene A. Paulin, S.M.

Finally a hearty vote of thanks was extended to Brother Julius J. Kreshel, S.M., Principal of William Cullen McBride High School, and to the entire community, for the

splendid hospitality shown the members of the Executive Committee during this meeting.

Adjournment.

JULIAN L. MALINE, S.J.,
Secretary.

SECOND MEETING

KANSAS CITY, MO., March 26, 1940, 2:00 P. M.

The meeting was held at the Hotel Muehlebach. It was called to order by Brother Eugene A. Paulin, S.M., Acting President of the Department. All members were present except Very Rev. John J. Healy, Very Rev. J. B. Moriarity, Rev. Leo C. Gainor, O.P.; Rev. Edmund J. Goebel, Rev. Raymond G. Kirsch, Rev. John F. Ross, Rev. James T. O'Dowd, Rev. John M. Voelker, Brother Philip, F.S.C.; Brother William, S.C.; Sister M. Sylvester, O.S.U.

The minutes of the December meeting were approved as mimeographed and distributed.

Brother Eugene A. Paulin, S.M., reporting as Chairman of the Committee on Religion, told of the papers on religion which were to be read at the Thursday morning session.

As Chairman of the Committee on Regional Units, he announced the programs of the Central and Southern Units, to be held in April. He expressed the confident hope that the Northwestern Unit would be organized by next year, under the direction of Rev. James T. McGuigan, S.J., Principal of Gonzaga High School, Spokane, Wash.

For the Committee on Policies, Rev. Alfred Schnepf, S.M., explained his plan for the revision of the "Tentative Statement of Objectives." (See under Reports.) Brother William, S.C., moved that Rev. Julian L. Maline, S.J., and Rev. Alfred Schnepf, S.M., be constituted a Terminal Committee to complete the work of the revision of the work on objectives and present the results of their work to the Executive Committee at its next meeting. Motion passed.

Brother Eugene A. Paulin, S.M., reported for Rev. John M. Voelker on the work of the Committee on Parent-Teacher

Cooperation. No progress since the December meeting was reported. It was moved that the question of continuing the Committee be put to the Department. Motion carried.

Rev. Bernardine B. Myers, O.P., reported for the Committee on Libraries that the list of 100 best Catholic books for high schools is ready for submission to the American Library Association. The work of annotating the volumes chosen was done by the staff of the Library School of Rosary College. It was agreed that Catholic schools should have copies of the list as of "must" books in a Catholic high-school library. There was question as to the best way of distributing the list. Father Joseph C. Mulhern, S.J., moved: That the Executive Board of the Association be asked to authorize the Secondary-School Department to publish this list, and to appropriate funds for the distribution of one free copy to each Catholic high-school in the United States. Motion carried. Rev. Laurence M. Barry, S.J., and Brother Benjamin, C.F.X., reported on the approximate cost of such publication, after consulting a Kansas City printer. As a matter of fact, the matter was not taken to the Executive Committee, since the Bruce Publishing Company agreed to print and distribute the list gratis to all the Catholic high schools of the United States.

Father Myers asked for a clarification of the commission given to the Committee on Libraries at the December meeting in regard to the section on libraries in the Evaluative Criteria of the Cooperative Study of Secondary-Schools Standards. He was referred to the minutes of the December meeting. The Committee on Libraries was given a vote of thanks for its splendid work and was continued. Committee: Rev. Bernardine B. Myers, O.P., Rev. J. B. Moriarity, A.B., Rev. Edmund J. Goebel, Ph.D., Sister M. Evangela, S.S.N.D., Sister M. Josita, B.V.M., Sister M. Louise, R.S.M., Brother Frederick, S.C.

A discussion of institutional memberships in the Department brought out the following benefits: Institutional membership entitles the school to a vote at all business meet-

ings; assures such members of two copies of the *Bulletin*; brings members the benefits of all studies of the Department, like that of the Library Committee; makes further and more ambitious studies possible; will make possible the publication of the best papers read at regional-unit meetings.

Finally, a motion was made: That Article V, Section 5, of the By-Laws of the Department be interpreted literally, so that those holding office in other departments, so long as such office does not mean the "termination of secondary-school work," are not disqualified for also being members of the Executive Committee of the Secondary-School Department. Motion passed. In view of this action neither Rev. James T. O'Dowd, nor Rev. Edmund J. Goebel, needs surrender the offices held in the School-Superintendents' Department and in the Parish-School Department.

Adjournment.

JULIAN L. MALINE, S.J.,
Secretary.

REPORTS

REPORT OF THE COMMITTEE ON POLICIES

What little progress has been made by the Committee during the past year is almost wholly the work of Rev. Alfred Schnepf, S.M. Last year Father Schnepf made two valuable suggestions for the improvement of the 1939 "Tentative Statement of Objectives of the Catholic Secondary School in the United States": first, that the statement should be more logically organized; secondly, that it should be worded in language intelligible to even high-school pupils for their direction as well as that of their teachers. At the invitation of the Committee, Father Schnepf has begun work on a revision in this direction, and, with the consent of this body I should like to have him report on the work already done.

Father Schnepf, thereupon, addressed the Department. He displayed a large four-page wide outline of a logical organization of the areas in which the objectives of Catholic secondary education need to be stated. The all-inclusive objective he happily expressed as Successful Living. The various aspects of successful living for which objectives in detail need to be defined are shown in the accompanying logical outline (copies of which were distributed to the members of the Department present) by the items which are followed by arabic numerals within parentheses.

SUCCESSFUL LIVING

- I. In the next world (1)
- II. In this world:
 - A. Individual aspects: satisfaction from:
 - (a) exercise of one's powers:
 - (1) lower:
 - (1) senses (2)
 - (2) imagination (3)
 - (3) memory (4)

- (2) higher:
 - (1) intellect (5)
 - (2) will (6)
- (b) balance in life (health) (7)
 - (1) physical (8)
 - (2) mental (hierarchy of values; integration) (9)
- B. Social aspects: satisfaction:
 - (a) of an economic nature:
 - (1) vocational phase (10)
 - (2) consumers' phase (11)
 - (b) of a non-economic nature:
 - (1) adjustment to groups (12)
 - 1. family (13)
 - 2. intermediate groups (14)
 - 3. the state (15)
 - (2) improvement of the group (leadership) (16)

For each of these aspects the objectives, said Father Schnepf, are to be listed under the three types of learning: knowledge, skills, and attitudes.

Father Schnepf showed how each of the objectives listed in the 1939 "Tentative Statement" finds its place in this scheme. He also showed how the logical organization of this new scheme revealed the fact that the "Tentative Statement" failed to provide, or provided inadequately for large areas of living that ought not be overlooked.

To the possible objection that the proposed revision would produce an impossibly lengthy statement he answered that once the outline is completely filled in, it will be possible to be selective and to incorporate in the revised statement of objectives only the most pertinent objectives, confident, however, because of the exhaustive character of the investigation, that no important objective will be omitted.

Finally Father Schnepf asked for a number of competent workers, each of whom would volunteer to work out in de-

tail the objectives for the one aspect of living which he is especially qualified to cover.

The Committee on Policies: Rev. Julian L. Maline, S.J., Ph.D., Milford, Ohio, Chairman; Very Rev. Msgr. John J. Healy, A.M., Little Rock, Ark.; Rev. James T. O'Dowd, Ph.D., San Francisco, Calif.; Rev. Joseph P. Ryan, C.M., A.M., Brooklyn, N. Y.; Brother Benjamin, C.F.X., A.M., Baltimore, Md.; Rev. Leo J. Streck, A.M., Covington, Ky.

Respectfully submitted,

JULIAN L. MALINE, S.J.,

Chairman.

REPORT OF THE COMMITTEE ON SECONDARY- SCHOOL LIBRARIES

Your Committee on Libraries has two important developments to report at this time. The first concerns progress made on the original project which was undertaken—the project which really called this Committee into being—namely, the production of an entirely new booklist representing the very best output of Catholic authors desirable and suitable for the high-school mind. Our primary and obvious conception of this service of the Committee to the Association was and is that this list become a recommended *must* list to the librarians of our member schools. In addition, we were charged with the responsibility of attempting to persuade the American Library Association to incorporate our list of Catholic titles in their next official list to be presented to the high schools of the nation. It was felt that because of the strength of Catholics today in the educational and intellectual life of our country, more impressive representation of books by Catholic authors should be noted in this official list of the American Library Association.

At the present time your Committee is happy to report that all the preliminary work has been done. Our official list today consists of 100 titles, the result of careful checking from an original list of 2,000 titles done by committee members, high-school, college, and professional librarians. The Catholic Library Association was kind enough to suggest a very definite form which our list must take before presentation to the American Library Association, and this work has also been completed since our Washington meeting. Each title has been completely and scientifically annotated and provided with all the necessary bibliographical data. This exacting and tedious part of the work was most generously done for us by the library school of Rosary College, River Forest, Ill. The Chairman of this Committee hereby expresses his own personal gratitude and that of the other members of the Committee to the faculty of

this school for their gracious and valuable service to our cause. Our next step is a visit to the offices of the American Library Association in Chicago, and your Committee has been greatly encouraged by the assurance of those who know, that the American Library Association is extremely well disposed toward our purpose.

The second development about which the Chairman of your Committee on Libraries wishes to report concerns a new project given us during the past year. We have been asked by the Executive Committee of the Department to prepare a list of magazines and periodicals in harmony with our philosophy of education to be substituted for those out of harmony with this philosophy, but which are found in the section of Library Service in the Evaluative Criteria of the Cooperative Study of Secondary-School Standards. We think that this project will prove a decided service to the Secondary-School Department since it is presumed that the various regional standardizing agencies will base their ratings of libraries largely on this list in the Evaluative Criteria.

The Committee on Secondary-School Libraries: Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill., Chairman; Very Rev. J. B. Moriarity, A.B., Ironwood, Mich.; Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.; Sister M. Evangela, S.S.N.D., A.M., St. Louis, Mo.; Sister M. Josita, B.V.M., A.M., Chicago, Ill.; Sister M. Louise, R.S.M., Brother Frederick, S.C., A.M.

Respectfully submitted,

BERNARDINE B. MYERS, O.P.,
Chairman.

REPORT OF THE COMMITTEE ON REGIONAL UNITS

The *California Unit* was launched in San Francisco by Rev. James T. O'Dowd, Assistant Superintendent of Schools of the Archdiocese, during the Thanksgiving recess. A full account of the meeting will be found in the *Catholic School Journal* for January 1940. The meeting was opened with Solemn High Mass at Mission Dolores, November 24. His Excellency, the Most Reverend John J. Mitty, Archbishop of San Francisco, presided, and welcomed the delegates who had come from all parts of California. The organizer outlined the history and purposes of the Unit and the benefits to be derived by Catholic education in the State. Addresses were made by Rev. James A. King, S.J., San Francisco, on the "Objectives of Catholic Secondary Education in the United States," and by Miss Verna Carley, Ph.D., of Stanford University, on "Vocational Guidance in the Catholic High School." On the second day, Rev. Patrick J. Dignan, Ph.D., Superintendent of Schools of the Archdiocese of Los Angeles, spoke on "The Nature of Catholic Leadership," Rev. Victor G. Bucher, O.F.M., Oakland, on "Education for Leadership," and Sister M. Cleophas, of Berkeley, on "The Catholic High School and the Changing Aspect of Secondary Education." The election resulted in the following officers: Chairman, Rev. James T. O'Dowd, Ph.D., San Francisco, Calif.; Vice-Chairman, Rev. Patrick J. Dignan, Ph.D., Los Angeles, Calif.; Secretary, Brother S. Edward, F.S.C., Berkeley, Calif. Through an oversight no Delegate to the Executive Committee was elected.

The *Eastern Unit* had its annual meeting at the Cathedral High School, New York, N. Y., December 27, 1939, under the able chairmanship of Rev. Joseph C. Ryan, C.M. Through the favor and gracious invitation of His Excellency, the Most Reverend Francis J. Spellman, Archbishop of New York, a fine program was presented to an audience of over 800. Papers were read on "Integration of Religion with Life," and on "Crime and Moral Education." An edu-

cational exhibit was held in connection with the meeting. Through the princely hospitality of Rev. William R. Kelly, Diocesan Superintendent of Schools, a complimentary luncheon was served to all in attendance. The following officers were elected: Chairman, Brother Benjamin, C.F.X., A.M., Baltimore, Md.; Vice-Chairman, Brother Philip, F.S.C., A.M., New York, N. Y.; Secretary, Sister Bernardita, New York, N. Y.; Delegate, Rev. John F. Ross, A.M., LL.D., Brooklyn, N. Y., 1938-41.

The *Central Unit* will hold its meeting in the Hotel Stevens, Chicago, April 2, 1940, under the chairmanship of Rev. Laurence M. Barry, S.J. Papers will be given on "Preparing Students for Catholic Action," by Rev. Stephen A. Leven, Ph.D., National Director of the Confraternity of Christian Doctrine, Tonkawa, Okla.; on "Relations Between Catholic and State Associations of Extra-Curricular Activities," by Rev. Richard Gregoire, O.S.B., President of the Illinois Catholic High School Athletic Association, St. Bede Academy, Peru, Ill.; on "Attempting to Develop Cooperativeness," by Rev. John M. Voelker, Ph.D., Principal of Messmer High School, Milwaukee, Wis.; on "The Measurement and Prediction of Teaching Success," by Dr. R. L. C. Butsch, Graduate School, Department of Education, Marquette University, Milwaukee, Wis.; and on "Creative Writing in Relation to Other Phases of the High-School Curriculum," by Sister Mary Luke, S.N.D., Notre Dame High School, Cleveland, Ohio. Besides having their own luncheon meeting on April 2, the members of the Central Regional Unit of the Secondary-School Department will join the Midwest Regional Unit of the College and University Department in a joint luncheon on April 3, at which Dr. Franklin Bliss Snyder, President of Northwestern University, Evanston, Ill., will speak on "My Creed as a Teacher."

The present officers are: Chairman, Rev. Laurence M. Barry, S.J., A.M., Chicago, Ill.; Vice-Chairman, Sister Mary Francis, S.N.D., Cincinnati, Ohio; Secretary, Brother John Berchmans, F.S.C., St. Paul, Minn.; Delegate to Executive

Committee, Brother Julius J. Kreshel, S.M., St. Louis, Mo., 1939-42.

The *Southern Unit* will convene on April 12 and 13 at the Biltmore in Atlanta, Ga., under the chairmanship of Brother Alexis, S.C. Mass will be celebrated by the local Ordinary, the Most Reverend Bishop Gerald P. O'Hara, and he has also graciously consented to address the group. Papers will be read on "Naturalism and Civic Education," "Seepage Into the Catholic School," "Education to Character," and there will be a panel discussion on "Progressive Education."

The present officers are: Chairman, Brother Alexis, S.C., A.M., Bay St. Louis, Miss.; Vice-Chairman, Rev. S. E. Wiley, Ph.D., S.T.L., Nashville, Tenn.; Secretary, Sister M. Polycarp, C.C.V.I., San Antonio, Tex.; Delegate to the Executive Committee, Rev. Joseph C. Mulhern, S.J., New Orleans, La., 1939-42.

The *Northwestern Unit* we hope to have launched by next year. Rev. James T. McGuigan, S.J., Principal, Gonzaga High School, Spokane, Wash., has expressed his willingness to begin its organization.

The *New England Unit* has as yet failed to materialize.

Respectfully submitted,

EUGENE A. PAULIN, S.M.,

Chairman.

REPORT OF THE COMMITTEE ON PARENT-TEACHER COOPERATION

In the absence of the Chairman and sole member of this Committee on Parent-Teacher Cooperation, Rev. John M. Voelker, may I report that at its December meeting the Executive Committee of this Department learned that efforts of the Reverend Leo C. Gainor, O.P., to interest the National Council of Catholic Women in the work of the Committee were fruitless. It appears that the task undertaken by this Committee is perhaps not properly that of the Secondary-School Department, and the Executive Committee doubted the advisability of continuing it. Since, however, the Committee was established by a mandate of the Department, it was decided that only the Department could decide whether it should be continued or not. (A motion to discharge the Committee with thanks was made and carried.)

Respectfully submitted,

EUGENE A. PAULIN, S.M.,
President of the Department.

PAPERS

CATHOLIC YOUTH AND CATHOLIC ACTION

MOST REV. FRANK A. THILL, D.D., PH.D.,
BISHOP OF CONCORDIA, KANS.

Catholic Action in our Catholic high schools, as elsewhere, is "The Participation of the Laity in the Vocation of the Hierarchy." There can be no question about the mind of our late Holy Father, Pope Pius XI, in this matter of Catholic Action. He defined it himself and the Papal *nuncios* and delegates in every land under the sun promulgated his definition. He conceived it as something distinct from Catholic activity and the lay apostolate. Its purpose was unquestionably to unite the Church of his day and to mobilize the Catholic forces of our time to sustain and to repel the brutal impact of the new paganism.

The cataclysm that is shaking down the pillars of our present world was clearly foreseen by Pope Pius XI. He was a great Pope according to any norm you choose to apply to his person or to his reign. His greatness is most apparent, I think, in this that he dared to be a man of his time. He knew the men with whom he was cast by Divine Providence to act out the drama of his life. He knew the knaves and the kings and the lesser fry. He knew what they were saying and what they were thinking, and he wrote it all down together with his and Christ's solution of the plot, in the magnificent encyclicals he addressed to the peoples of the Christian world. Late in his life, toward the very end, he insisted more and more that the stage of life was becoming a battlefield and that everything for which the Church stands, the divinity of Her Founder, the prerogatives of human personality, the saving doctrine and morality of the Christian revelation needed the defense of Catholic Action.

Laissez-faire, that sinful, selfish individualism stalking

the earth during the crazy decade that followed World War No. 1, harbored the germs of the present dissolution. Pope Pius XI diagnosed the trouble and because he knew that human things in the Church are subject to the influence of the world of men, he determined to inoculate the Catholic body against any possible breaking down of its component parts. Catholic Action was the specific he devised to vitalize and coordinate the members of the Mystical Body. Its essential force and value consisted in this—that the laity should be drawn more closely to the persons and the office of their Bishops, that lay men and women should be admitted to a participation in the very vocation of their Bishops.

Thank God, there never was a trace of heresy or schism in the Church during the pontificate of Pius XI. In doctrine, the Catholic people stood as one, a united phalanx, but the Holy Father was not satisfied to see them united by a common belief, he wanted them to act as a united body, to march as a phalanx, to conquer opposition as an army in battle array. And because the world of his day was anything but static, he called his movement "Catholic Action."

Now, I submit to you that this concept is a new note in the practical ordering of the church's life. It is so new that even today, thirteen years after its proposal, some do not comprehend it. We still have priests and Brothers and Sisters whose comfort depends, seemingly, on the distance between them and the Bishop's House. It's hard to get some priests into the See City; they seem to think it better to be Bishops in their own backyards. And as for the Sisters, well—there are a few mitred abbesses in the classrooms and hospitals of this country.

Of course there isn't anything very seriously wrong with all this, except that it is not Catholic Action. It's just individualism in the life of the Church, and so long as it does not become hard and rugged the average Bishop will merely shrug his shoulders and pass the ball to some one who has caught the signals. It is too bad that the final out-

come of the contest must be jeopardized even a little by the grandstand antics of a few on the team, but usually the organization can't afford to put any one on the bench.

It has always seemed to me that the teachers in our high schools and academies are the pivotal persons, the captains, around whom this entire program of Catholic Action must center, and I think that the fine progress made here in the United States during the past dozen years is owing very largely to the cooperation Bishops have received from the teachers in our secondary schools. High-school students are old enough to grasp an idea and young enough to learn. High-school years are the only years in the life span of the average human being in which it is possible to think a really unselfish thought and to make an act of utter consecration. The child is incapable of thinking deeply enough. The college student is invariably sophisticated and wholly occupied with himself. It is in the high schools that boys and girls see the vision of the Kingdom of God and make up their minds to march behind this standard rather than that. High-school students, better than any class of Catholics, will understand the glory and the privilege of sharing in a hierarchical vocation that is apostolic and headed by the visible Vicar of the Lord Himself. For high-school years are the years of hero worship, the years of unselfish consecration to a holy cause, the only years when the average man or woman understands the divine paradox of losing his soul in order to save it.

Because our late Pontiff of happy memory was so utterly right in his estimate of modern trends, none of us should have the temerity to question his wisdom in buttressing the Church with Catholic Action. We ought to cooperate unreservedly and without question even if doing so implies the surrender of pet projects and devotions that fail to qualify as integral parts of a program projected by our proper Ordinaries. It is evident, of course, that the Bishop in each diocese shall determine what is and what is not "Catholic Action." He is the responsible and commissioned teacher

of the Church in each jurisdiction. He only can admit a layman to participation in his hierarchical vocation, and his is the final judgment concerning the activities that are most needed in his own diocese. He alone, under the sovereignty of the Holy Father, by adopting a program of activity for his diocese and calling others to share in its fulfillment, transforms a Catholic activity or a phase of the lay apostolate into Catholic Action. When he does this, everything else of a similar nature is subordinated and deserves consideration only, after the first thing has been done first.

I shall not attempt to set down a program of Catholic Action in this paper. That is something for each Bishop to do for his own diocese and in accordance with the greatest need within his own jurisdiction. A program for the rural diocese of Concordia would not fit the needs of a densely populated and highly industrialized portion of our country. The basis, however, for successful Catholic Action is identical in both instances. That basis is the union of people with their Bishop through the medium of priests, Brothers, and Sisters, for living the Christian life fully and literally. The *sine qua non* condition for such a union is, first of all, knowledge on the part of our educated lay folk. They have to know what the hierarchical vocation is. And, secondly, they have to be trained to that degree of loyalty and to that reverence for authority which enable a man to be a good soldier and to work for the common good.

Even this basic preparation for intelligent and effective participation in the hierarchical vocation of the Church by our laity is no small thing to ask of teachers in our secondary Catholic schools. If Catholic Action has been slow of adoption in some places and lacking vitality in others, the real reason is to be found not in the lack of good will on the part of teachers. The truth is that they themselves are not sure about what is wanted or that they are simply unable to produce the goods.

Catholic Action takes for granted Catholic living and we

must all confess that our school methods have not yet produced a sure-shot formula for the observance of the Ten Commandments. Bishop Noll of the famous Sunday Visitor Press asks some questions pertinent to this point in his latest pamphlet, just published, "What is Wrong With Our Schools?" Besides this fundamental problem, the teacher who essays to produce leaders in Catholic Action has to be somewhat of theologian in order to instruct his pupils in a matter that is basically doctrinal, and one that is liable to have a very serious disciplinary reaction on the individual who misunderstands. The real reason why there is so little street preaching by lay apostles in this country is the plain fact that preaching by any kind of an apostle requires a background of scholastic philosophy and Catholic doctrine that is not yet part of the equipment of even educated Catholics. Many Bishops feel that they cannot afford to take a chance.

We may not, however, permit our convictions and our motives to jell when there is question of doing the work of God and His Church. We must do what we can, even though the job to be done is difficult and back breaking. The mere effort is bound to result in unexpected results because the Holy Spirit is in the Church and is ever ready to impart Divine Light and strength in the measure that our efforts warrant guidance and assistance from Heaven.

Besides this elementary and remote preparation for Catholic Action, the student in our secondary schools ought to get sufficiently acquainted with the commonly accepted movements and trends in Catholic thought and activity to be able to work in any that may be adopted by his Bishop as part of the diocesan program.

Much will be accomplished in the fitting of a candidate for future leadership in Catholic Action if a special effort be made to indoctrinate him with an understanding of the missionary life of the Church. There is a close relationship between Catholic Action and missionary action. The Church is essentially missionary because of the missionary char-

acter of Her Divine Founder. "As the Father hath sent me," Christ said, "so I also send you. Going forth therefore, teach ye all nations, baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And behold, I am with you all days even to the consummation of the world." It is on this divine mission and its perpetuation in time that the entire life of the Church depends. This mission is the basis of the teaching and ruling and sanctifying function of the Church. It is essentially the hierarchical vocation in which the layman is to have a share with his Bishop.

For this reason, it has always seemed to me that the major emphasis in any effort to coordinate and to strengthen Catholic life should be given to the missionary ideal. And I have no hesitancy in saying that more can be done to prepare leaders in Catholic Action by indoctrinating our youth with missionary interests and missionary ambitions than in any other way. This conviction crystallized in my mind during the eighteen years I was privileged to work as National Secretary for the Catholic Students' Mission Crusade. In later years, when I was called to the responsible office of the Chancellor in the Archdiocese of Cincinnati, I could see no reason that required me to adopt a new point of view on which to orientate myself in the unaccustomed atmosphere of the official life of the Church. Today, as the Bishop of a missionary diocese, I am absolutely sure that the missionary convictions I cherished as a young priest are wholly valid, vital, and effective.

HOW TO SET UP A GUIDANCE PROGRAM IN A CATHOLIC SECONDARY SCHOOL

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Within the past thirty years a term has come into frequent use to indicate the necessity for rendering assistance to our adolescents. This term, "Student Guidance and Personnel Work," has been caught up, overworked, misunderstood, and misused, so that many people do not really understand its functions and its limitations. Out of the survey we shall make in the next few minutes, of the entire situation, I trust a greater functioning interest may arise, so that your questions during discussion may definitize ideas which may not be included in this paper because of limitation of time.

Just what is guidance or personnel work? Is it something entirely new—a fad in education? Is guidance suitable for Catholic education? These are questions I am constantly asked. Guidance is merely assistance rendered to youth (or to an adult) to help him in solving his problems and meeting his needs.

Let us distinguish between vocational guidance and vocational education or training. Guidance is rendering assistance of some type, or giving advice, while vocational education or training is the imparting of particular skills, for metal or wood workers, for instance.

Guidance is not something new—a fad in education—for all good parents and good teachers have rendered assistance in all ages to youth needing it to solve problems. You will note that it assists the youth to solve his problem, for there can be no guidance where there is no self-activity. The real teacher or counselor does not make decisions, give commands, or prescribe action, for he realizes the right of the youth to make his own decisions. There are two objectives served by this attitude: first, because the goal of guidance is self-guidance—that is, the youth will take over his

life direction after he has worked for a time under guidance; second, because youth grows to adulthood by developing the ability and willingness to make decisions and to take responsibility.

Another misunderstanding must be cleared up so that we may think together without hindrance. Counselors aim to have students grasp the necessity of making a life, and not merely making a living, although, in making a life, we may not omit the necessity for making a living.

Guidance is not a fad in education, but a process which has arisen to meet new conditions most puzzling to young people. These conditions have grown out of rapid changes in society, technology, the home, and the school—changes which are a challenge to youth almost beyond his capacity.

Guidance is Catholic because it maintains the central principle of Catholic education—the sacredness of the individual. The Encyclical on Education which came from the outstanding genius of Pope Pius XI is cognizant of all the needs of young people. "Education consists essentially in preparing man for what he must be and what he must do here below in order to attain the sublime end for which he was created; Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate, and perfect it in accordance with the example and teaching of Christ." Guidance attempts to make men realize the dignity of human life—as Saint Paul expressed it, because "you are bought with a great price."

For years I have gained great insight and inspiration from a sentence of Bishop Spalding of Peoria, one of America's great educators (from "Glimpses of Truth"), so I shall share it with you. "Education is a process, and the chief failure of educators is due to the fact that they think they must turn out products, whereas their duty is to start, stimulate, and direct processes of self-activity that shall last as long as life." Student guidance aims "to start, stimu-

late, and direct processes of self-activity and focuses its work on the secondary-school level because youth then, in group spirit, is trying to achieve adulthood. Much can be done on the elementary level, as educators have realized, to prepare the ground for secondary-school work in guidance, and begin training in attitudes and habits that might hinder work in adulthood. May I recommend to your attention an article that has just appeared in the April 1940 copy of *Catholic School Journal*, "Guidance in Elementary Schools," by Sister M. Annetta, S.L.

Guidance demands the active cooperation of every teacher; the counselor or director of guidance is the coordinator helping the in-service training of teachers in guidance work, and unifying the efforts of all educators. Too often schools engage a trained person, expecting to lay all the burden of the program on his shoulders. If a school system had every type of specialist it is possible to have, it is the teacher who still will do one-half of the work. The guidance program does not displace nor replace the influence of teacher or of school executive. It is a unifying, coordinating force, seeing the student as a whole, and requiring that he live up to the abilities and capacities God has given him. But he cannot live up to these if he knows little or nothing about himself, little or nothing about the world of occupations, if he does not realize that some one is vitally interested in assisting him, and that some one is prepared to assist him in problems which are beyond the province of the classroom teacher.

There is, therefore, nothing mysterious about guidance—it is a matter of common sense. Then why have people conceived such a strange idea about it? Because only too often people unprepared to do guidance, unable to hold a position or to obtain one, have adopted "guidance" as a lifebelt and plunged into youth guidance and given a very bad name to it. Guidance is not to be entered into without serious thought and solid preparation, for the materials with which counselors work are human minds, hearts, and souls.

How then are we to select a counselor? It is best to consider an experienced teacher in order that the techniques of teaching may be familiar to him. This teacher should have won the respect and admiration of students by his life, personality, and competence in teaching, for this respect is necessary for confidence. He must also be approachable, interested in young people, with a vivid memory of his own youth; be capable of long hours of hard work; and last, but most important, have a sense of humor.

Just what will this counselor have to do—what are the functions of guidance, I am often asked. (All of these functions are not to be attempted at once, but when the school-guidance program is complete, all functions will be present; but that should be only after a few years. To attempt too much is to court failure.) The first function is the study of the individual student, and, even more important, his study of himself. With this study of himself must go a study of occupations that he may make a choice. The third function is counseling. We speak of group counseling, but that is a misnomer. There is group guidance in which many of the common problems may be discussed, saving time of the counselor, permitting young people to learn from one another, and furnishing an opportunity for both counselor and student to know one another, thus facilitating individual counseling. In the individual interview, or individual counseling, the student may discuss any or all of the problems, personal and scholastic, which he meets and should receive any aid possible in helping him to solve them. The fourth function has usually been named—the keeping of cumulative records, but there seems to be a tendency to include this record work under the study of the individual, and to replace it by the study of the community in which the student lives. This has a training force as well as a fact-finding function, for it teaches a student close and accurate observation of institutions close to him, and which are often neglected. Placement, or the assistance given to a student in locating a job, preparing to apply for it, and

learning ways and means of advancing in the work, has always been recognized as an important function of the guidance program. Follow-up work is the last function—and attempts to maintain close contact with students who have obtained positions, to assist them by advice in maintaining the position, and supply a source of help which he may need. These, then, are the functions of the guidance program.

Some teachers who read the literature of guidance are puzzled at times by the mention of personal, civic, social, moral, leisure-time, health, and thrift guidance as types of guidance. We recognize two types—educational and vocational guidance, to which these *phases* of guidance mentioned above contribute; we do not recognize them as separate entities, or types of guidance.

After discussing these functions, I thought you might be interested in learning how some schools have begun work on their programs, since they might suggest to you possibilities for your schools. Some schools have begun with discussion of guidance in faculty meetings, and visiting schools where guidance work has been introduced. Others have had addresses by representatives of various occupations in assemblies, or delivered to the junior and senior classes. Still others have begun with cumulative records as a means of knowing the individual student, while others started with group guidance in assemblies, home-rooms, or in year classes with their advisers or guides. They began either with functions of guidance or some of the phases which I have mentioned. Others began in religion class and continued the discussions in the junior or senior class. Some used dramatizations, either original or printed. Others used radio scripts obtainable in pamphlet form, or from the Federal Government. Some emphasized, in beginning, educational guidance for choice of school, curriculum or electives, others thought individual interviews the best way to begin. A few made a follow-up study of alumni as a means of discovering possibilities of obtaining employment, while

others used themes in English classes, devoting them to occupational guidance or to some phases of guidance. Some set out to assist seniors, or students leaving school with job ethics, while a very few began with testing procedures. A great many schools set out to redeem failing students by exploring causes of failure, and reducing them as far as possible.

Concerning ways and means of introducing a guidance program into a high school, we must say at once that no one plan can be suggested, nor would such a suggestion be wise, since there are so many factors to be considered in each school. Certainly the size of the school will make a difference in the plan adopted. The Committee on the Catholic High School, in reporting to the National Catholic Educational Convention in 1903 stated specifically that two types of students must be considered in Catholic high-school education, those for whom high school seemed the terminal education, and those who were going on to college. Schools must provide for both types. The 1932 official figures relative to Catholic high schools showed that the four-year high school was typical, just as it was in public high schools. Only three per cent were junior high schools, but even these had lost most of the exploratory character aimed at in organization of these schools. Six per cent were commercial; fifty-three per cent were parochial; eleven per cent central or diocesan, and thirty-six per cent private high schools. As to size, eighty-three per cent had fewer than two hundred students, though the schools ranged in size from ten to over three thousand. Ninety-three per cent of these Catholic high schools were in urban areas, "urban" being defined by the United States as having a population of over 2,500. Thirty-six per cent of Catholic high schools in eighty-eight cities of over 100,000 population educated fifty-six per cent of Catholic high-school students. Public high schools in these cities formed five per cent of public high schools and educated thirty-two per cent of students. I do not mean to imply that rural students need less guidance than the

urban, but urban students are faced with such a host of occupations from which to choose! I believe we must definitely plan ample assistance to the rural high-school students also. It is a field worthy of great work.

In the smaller high schools teacher-contact-with-pupils should be more possible by the very nature of the situation, but care must be taken that all students are reached, and not merely those who make known their wants and needs. We have one archdiocese offering a pattern worthy of emulation—Milwaukee—but in other areas it seems that the individual high school makes for itself its plan of guidance. This seems to be the situation. In the smaller high school the guidance functions are usually performed more or less jointly by the principal, class advisers, home-room and classroom teachers. In the larger high schools an assistant principal, counselor, or dean of boys or of girls, vocational counselor and class advisers or guides, work with classroom teachers.

It seems advisable to have a faculty committee on guidance because we have seen that all faculty members are necessary to a good guidance program. This committee should be a planning and policy committee, and in the small school may include the entire faculty, while in the large school representatives of the faculty must form the committee, either by appointment or by election, according to the wish of the faculty. This group must consider the essential features of an organized program which seem to be these:

- The need for a sound philosophy of education.
- “ “ “ seeing the total child in the total situation.
- “ “ “ coordination of the work.
- “ “ “ a program of guidance activities.
- “ “ “ a guidance period.
- “ “ “ a testing program.
- “ “ “ adequate records; cumulative, poor-work reports, report cards.
- “ “ “ adjusting the situation to the student; that is, recognizing that students have

different types of intelligence, academic, mechanical, social, and any combinations of these three.

- The need for adjusting work to the child's ability and capacity, even in a heterogeneous class.
- “ “ “ inaugurating procedures for redeeming potential failures.
- “ “ “ adjusting teachers' attitudes toward students who, though using effort, cannot accomplish full work, and toward those students who are not using all effort possible, and, therefore, not living up to capacity.

With these ideas in mind, the faculty should (1) read, for there is a considerable body of literature on guidance, and the Proceedings of the National Catholic Educational Association, from 1930 on, will assist greatly; (2) observe the needs of the specific school; (3) plan how to meet these needs; then (4) attack them. All of this demands discussion, of course. There will be differences of opinion, but these must be frankly faced, and suitable compromises made. Teacher-differences should not be allowed to interfere with a school program. Articulation with elementary and other schools supplying students for the high school, with colleges and technical schools must receive attention in the plans. If there is a Parent-Teacher or Home-School Organization, it is well to discuss the idea of the guidance program, and thus secure full home cooperation, if possible. If there is no such organization, parents may be informed of plans through meetings—social or business.

The influence of the guidance program will, in time, permeate all school teaching and activities, such as home-rooms, clubs, organized year classes, assemblies, and school publications. The list appended may offer suggestions for consideration in home-rooms:

Traditions and rules in the school and particular home-room (with student participation).

Parliamentary procedures in conducting meetings, electing officers, etc.

The program of studies; curricula offered; constants, variables, electives.

Daily schedule of classes.

Guidance; educational, personal, and social which may include voice, manner, health, posture, dress, "the correct thing," etc.

How to study, both general and in specific subjects.

Good citizenship in school and community.

Ideals.

Noted men and women—on birthdays, etc.

Conduct; in classrooms, home-rooms, corridors, assemblies, at games, in buses, on streets, etc.

Improving daily average attendance and punctuality.

Cost and value of education (not, however, money return expected).

Thrift.

School publications.

Safety programs.

Student organizations; clubs, student council, athletic organizations, etc.

Leadership and followership.

The Honor Roll.

Honor Societies or Reading for Honors.

Health habits.

School spirit, songs, slogans, etc.

Students' Daily Schedules.

Habits and attitudes of students: to be built, to be corrected.

Emotional control.

Self-confidence.

Improving our school.

Public opinion, loyalty, cooperation, etc.

Administrative regulations for the school.

This list is merely fragmentary, and meant to prime the thinking of those in charge. One matter which must be checked upon is the student's reading ability, and ways and means for improvement must be devised, such as a coaching class or tutorial work. But how may home-rooms accomplish some of these things? The methods which may be employed are:

Informal Discussions.

Committee or Individual Reports.

Oral Reports.	Committee work on topics for investigation.
Dramatizations, etc.	Excursions.

and the means to be employed are:

Bulletin Boards.	Posters.
Pictures.	Films, etc.
Notebooks.	Question Box.
School Publications.	

Home-room teachers can contribute much to:

- Knowledge of the individual student.
- Student Counseling on all types and phases of guidance.
- Interest development in the study of occupations.
- Knowledge of the local community.
- Mental hygiene of the students.
- Interpretation of the student to the faculty members.
- Cooperation between home, school, and church.
- Development of leadership, etc.

Classroom teachers can contribute much to:

- Knowledge of occupations to which that subject contributes.
- Habits of regular, representative work.
- Habits of living up to capacity as a life habit.
- Personal habit modification.
- Enlarging and enriching the student's mental, social, spiritual world, as well as physical.
- Knowledge of the community's educational opportunities.
- Suggested reading lists before vacations—both authors and book-titles.

The *Physical-Training* teachers can contribute:

- The basic need for health and health habits.
- Opportunity for proper use of physical energy.
- The right competitive and cooperative spirit.
- Games and participating means of recreation.

Executives can contribute:

- The right spirit in supporting the faculty.
- An approachable attitude toward students.
- A spirit fostering student participation in school activities.

But what means has the faculty to study the individual student?

- By testing reading ability, coaching, and improving reading skills, time, etc.
- By teaching how to study in general and in specific subjects.
- By making cumulative records.
- By autobiographical sketches.
- By anecdotal records of typical or atypical conduct.
- By rating scales or personality inventories.
- By discussing with students case-studies of types of problems.
- Observation and record concerning home conditions, temporary or permanent.
- Observation and record concerning courtesy and social adequacy.
- Observation and record concerning the student's interests, hobbies, friends, and their effect upon him.
- Observation and record concerning the student's joy in achievement, recreation, etc.
- Tests, confirmed or modified by teachers' observation—intelligence, achievement, aptitude.
- How shall the counselor help with occupational studies?
 - By a class in occupations (credit has come to be given as a stimulus).
 - In the study of religious vocations attention must be given to the occupations of the Religious Order as well as to the Religious Rule or Exercises.
 - By a rotating class in occupations—where teachers assist by becoming specialists in some one occupation, but use such knowledge only to check adequacy of students' data.
 - By suggesting what a student should take into consideration in considering work.
 - By supplying an outline to guide students.
 - By supplying sources of information both in city libraries and high school.
 - By enlisting interest of members of the community to assist students in exploring.
 - By utilizing changing interests of adolescents as a means of learning well the technique of exploring occupations.
 - By suggesting biographies to read.
 - By suggesting necessary institutional training and places of training.

- By using visual aids of all kinds.
- By using current events to focus students' attention to changes and trends.
- By having occupational conferences and addresses.
- By supplying library materials on occupations (and on guidance in general).
- By calling attention to radio programs discussing specific occupations.
- By dramatizations, or by using radio scripts published.
- By fostering the correct attitude toward all kinds of work; that is, the interdependence of workers as opposed to a snobbery of occupations.
- By assisting students to develop a technique of exploring occupations, and evaluation of information.

When I have mentioned this class in occupations to principals of high schools, often they have insisted that students must take what jobs they can get, and, therefore, there is no use in learning about occupations. It is true that in many cases students must take what they can get, but with no goal in mind, no motivation, they will drift unsatisfied, whereas with motivation work improves, and employers themselves are better satisfied with students who have some idea of what they are working toward. It is true also that we cannot foresee changes which will come in the lifetimes of these students, but when a technique of exploring occupations, and sources of information are known, the student has the means of self-guidance for his whole life.

Group guidance has been discussed under home-room and class guidance. The individual interviews carry on the ideas gained in group discussions, and apply them to the student's specific problems. Such counseling is both an art and a science, and will be perfected by the earnest counselor with practice. All problems and needs of the student are matter for the individual interview, all types and phases of guidance. Appreciations and evaluations are fertile ground for developing sound character.

Redeeming the failing student will yield great dividends.

Faculty and students may work together to help students whose work is not up to standard, discover causes and means of meeting difficulties. Gradually the feeling of discouragement or inferiority will yield if the student is in earnest, and financial loss is prevented by avoiding repetition of courses. The greatest results of the guidance program are seen here.

Placement is a function of the program which should be undertaken only after training has been secured, or when the work is carried on under the direction of some one experienced in the field. This placement does not rob the student of initiative, but merely weeds out from consideration employers known to be unfair or unethical—and here only an adult with sufficient information may make decisions. In follow-up work both the student and the school should profit, the student by recognition that some one is still interested in his progress, and the school by checking up to discover what the school can do to assist students by revision of class work or by adding new material which will be needed by students seeking employment.

The training of counselors must include sociology, labor problems, economics, tests and measurements, and specific techniques of guidance which are being developed through research. Schools may begin guidance work without waiting to have a fully trained worker, but a full program of guidance is not possible without considerable training of the counselor. The larger school may allocate to certain small faculty committees the study of certain definite areas of guidance, and ask recommendations applicable to the school's needs. The more minds, faculty and student, that are trained on the problems, the better it is.

Extra-curricular activities serve as tryouts for work and leadership if the students and faculty advisers will so envision them. The active participation of students should materially reduce the tendency toward passive amusement, and give them a rewarding sense of satisfaction.

If executives of the school will not permit the introduc-

tion of a guidance program, guidance work may yet be done in and through English and Social-Studies classes, Problems of American Democracy and almost any one of the subject classes, if faculty members are alert.

The larger the school grows, the more representative government must become. The Student Council offers splendid opportunities for training youth, also the citizenship program in the school and various and sundry means of co-operation with the local community. Rural high schools offer vast opportunities for developing worth-while techniques which are much to be desired for Catholic high schools.

In the field of religious thought and action, students of Catholic high schools have a vast field of contribution. Religion is so necessary to the adolescent, and group life applied to religious service is so satisfying to the student of teen age. He needs to develop a sense of personal religion and friendship with Christ Whose affection is so necessary to the adolescent craving affection; he needs to realize God's providence and personal care, and the sense of security in prayer, for, as one adolescent said, "There are times when all you can do is pray, and I feel sorry for the one who has not learned to rely on God through prayer—for He never fails us!" The Church with the wisdom of the God-man has placed around the youth beauty in every form of art and architecture, of liturgy and music, and the exaltation of entering into communion with the Infinite. This is the Catholic school's greatest contribution to the guidance program. Each student should see himself with a mission, influencing for good all with whom he comes into contact in the family, at school, among friends and companions, not alone during youth, but throughout his life. This is the test of effective guidance.

THE TRAINING OF TEACHERS OF RELIGION

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Of all the factors that combine to make the teaching of a high-school religion class successful (a capable teacher, interested pupils, attractive textbooks, well-planned courses and syllabi, conveniently arranged classrooms, material teaching aids, etc.), the teacher of religion is undoubtedly the most important factor and our prime concern today. "Perfect schools are the result not so much of good methods as of good teachers," wrote Pius XI in his Encyclical on the Christian Education of Youth. He then proceeded to delineate good teachers in general.¹

In particular, what ensemble of elements and traits should we expect to find united in a person commissioned to teach religion to the boys and girls in our Catholic high schools?

(1) The teacher of religion must, first of all, have the mind of the Church on education in general. For him (or for her) education must consist in forming Jesus Christ in souls, in making Him known, loved, and served. The late Pope Pius XI stated the mind of the Church very succinctly when he wrote: "The proper and immediate end of Christian education is to cooperate with Divine grace in forming the true and perfect Christian—that is, to form Christ Himself in those regenerated by Baptism."

(2) The teacher of religion should exemplify this objective of Christian Education in his own life. He is not qualified to teach if he does not practice religion in an exemplary manner. It will not be sufficient for him merely to have the faith; he must be possessed of a strong spirit of faith; he must have intimate religious convictions which he does not fear to express outwardly on all occasions. The renunciation and detachment demanded by the Gospel must be evident in his conduct, no matter what his particular state of

¹ *Three Great Encyclicals*, Paulist Press, 1931, p. 66.

life, be he priest, Religious (nun or Brother), or lay professor. In short, "his judgments, the principles of his conduct, as well as the actions of his life, are inspired by faith and regulated by the maxims of the Gospel, . . ." ²

(3) He should have pedagogical training; that is, knowledge of the science of teaching, and as much practice in the art as possible. He must know how to keep a class attentive and interested, studious, and enthusiastic. He must understand what it means to conduct a class in a school, particularly in the complicated set-up of the modern high school. He must know how to submit his individual teaching assignment to the general system of management and discipline prevailing in the school in which he teaches religion.

(4) Our teacher of religion must be duly qualified for teaching in a high school. He ought, therefore, to be prepared to teach—and actually teach—other academic branches in the high school where he wishes to teach religion also; otherwise, he will not understand adequately the mind and school problems of high-school students, nor will he gain, in the esteem of the students, the respect they will naturally have only for a regular faculty member. The course of religion is often not presented well when a teacher comes from the outside to give religion only; I know that many others in this country would find cause for disagreement on this point, but we believe that the course of religion is served best when all or the majority of the faculty teach religion to their classes.

(5) The teacher of religion must, like any teacher, have the character and personality of a leader who pleases those he is called upon to lead. He must have an enthusiasm for the things of God, an alert mind, and a balanced character. He must be cheerful, kind, patient, courteous, frank, ingenious, energetic, and persevering in dealing with his pupils. He should possess the virtue of justice, almost conspicuously. Put negatively, he must not be narrow, "crabby," scrupulous, conceited, and (or) inclined to harsh-

² *Constitutions of the Society of Mary*, art. 301.

ness or partiality. As character and personality can be moulded and built, those in charge of training the prospective religion teacher can work at the removal of blemishes and the development of desirable traits.³

(6) The teacher of religion must have an understanding of human nature, with a deep sympathy for the same. He must, in particular, understand modern youth of high-school age, and be acceptable to the young people to whom he is sent to teach religion. Any teacher must be a psychologist; but the teacher of religion, above all, must touch the soul of his pupils. The Very Reverend Francis J. Kieffer, S.M., the Superior General of the Marianists, in his recent work, *Education et Equilibre* (p. 331), points out "this psychological factor which is of great importance in reaching the mind and heart of youth through religious instruction. The philosophers of the Middle Ages used to say: *Quidquid recipitur, per modum recipientis recipitur*. If you wish to make anything at all penetrate into the soul of a young person, start by knowing that soul, so as to accommodate truth to the disposition of him who is to receive it." In other words, the teacher of religion must know how to find his way into the hearts of his students.

(7) The teacher of religion must be religious in the sense that he is genuinely pious; that is, he must love God and be prayerful, for only such a master can communicate the spirit of piety so essential to the formation of our youth in religion. The training of religion is a matter of the heart and mind, but principally of the heart. "Some teachers seem to be afraid to make their pupils too pious," says Brother Cassian Ephrem, F.S.C.; "they do not make them aim high enough in the spiritual life. This is a sad mistake."⁴ Teachers, and especially standardizing authorities, are only too apt to overstress doctrine. Doctrine is essen-

³ Cf. Philip, Brother, F.S.C., "Qualities of the Catechist," *Journal of Religious Instruction*, December 1939, pp. 284-293.

⁴ Cassian Ephrem, Brother, F.S.C., "Teaching the Saints," *Journal of Religious Instruction*, February 1940, p. 501.

tial and most important, but it can remain quite sterile and fail to carry over into practice. "Religious education has too long been identified with religious instruction," writes Bishop Noll; "if the assumption were correct the best-informed Catholics would necessarily be the most spiritual men and women."⁵ A few years ago the Notre Dame Religious Survey (1930-1931) asked the question: "Did your High School neglect any important feature of your training?" Twenty-five per cent of the replies mentioned the lack of spiritual training. "Yes," said one, "it failed to develop in me a personal love of God and our Lady." "Religion was taught," said another, "but not in the proper way, I think, for personal sanctification." "It failed," said a third, "as far as personal sanctification is concerned." Another survey, conducted by Sister M. Antonina, C.D.P., of Our Lady of the Lake College, San Antonio, Tex.,⁶ put a similar question to several hundred high-school graduates: "What were the things that the school failed to give you?" "How to pray and meditate," "Did not set up Christ as a Friend," "Value of personal sanctification," were some of the answers; and one remarked: "Failed to give me a teacher who was religious himself."

(8) As to the necessary doctrinal preparation of the teacher of high-school religion, we are not ready—nor have we any authority—to state it in the accepted terms of semester hours of specific preparation. Doctor Cooper of the Catholic University, in an article in the *Journal of Religious Instruction* for September 1939,⁷ postulates as sufficient preparation twenty-four semester hours, in this proportion: six semester hours in methods, twelve in content, and six in guidance.

The various teaching orders will naturally have devel-

⁵ Noll, Most Rev. John F., D.D., Bishop of Fort Wayne, "What Is Wrong with Our Schools?" Our Sunday Visitor Press, No. 126, p. 4.

⁶ Antonina, Sister M., C.D.P., "Religion in the Catholic High School," *Journal of Religious Instruction*, June 1933, pp. 852-867.

⁷ Cooper, Rev. John M., "The Preparation of Teachers of Religion," *Journal of Religious Instruction*, September 1939, pp. 54-64.

oped their own system of training their teachers of religion. I am able only to tell you factually what we, the Marianists of the St. Louis Province, give to our prospective teachers with a view to equipping them for the important function of instructing their high-school classes in religion. In addition to forming in these prospective teachers the fundamental elements enumerated up to this point, we supply all, not merely a chosen few, of our teachers-in-training with a selection of thorough courses in the Religion Department.

In the space of their four years' college and normal-school training (Novitiate and Scholasticate years, we call them) they will have obtained the following sum-total of religious instruction: ⁸

FIRST DIPLOMA OF RELIGIOUS INSTRUCTION

<i>Course</i>	<i>Basic Test</i>	<i>Hours per wk.</i>	<i>No. of wks.</i>
<i>A Comprehensive Survey of Christian Doctrine, at College-Freshman level.....</i>	<i>Dogma, Moral, Worship (McVey)....</i>	3	21
<i>Holy Scripture:</i>			
Old Testament, Commentary.....	Knecht	2	42
New Testament, Commentaries.....	Text Itself	1	21
<i>Asceticism:</i>			
The Interior Life of Grace.....	Neubert	3	32
Mental Prayer.....	Simler	3	10
Self-improvement by Particular Examen....	Chevaux-Girardet ..	2	10
<i>Mariology:</i>			
General.....	Resch	1	21
Particular, Special to S.M.....	Neubert	1	21
<i>Liturgy.....</i>	<i>Commentaries</i>	1	42
<i>Ecclesiastical Latin:</i>			
Liturgical and Patristic Texts.....	Source Material ...	2	42
<i>Religious State:</i>			
Fundamental Principles and Vows.....	Simler	2	32
History of Religious Orders.....	Original Course	1	21
History of the Society of Mary.....	Original Course	1	21
Constitutions of the S.M.....	Commentary	4	42
<i>The Commandments:</i>			
The Catholic Ideal of Life.....	Cooper, I	3	18
<i>The Sacraments:</i>			
The Motives and Means of Catholic Life....	Cooper, II	3	18
<i>Christ and the Church.....</i>	<i>Cooper, III</i>	3	18
<i>Methods of Teaching Religion.....</i>	<i>Sharp</i>	3	18
<i>Ascetical Theology.....</i>	<i>Tanquerey</i>	3	18
<i>Sodality Science.....</i>	<i>Original Course</i>	3	18
<i>Liturgical Chant, Theory, Practice.....</i>	<i>Liber Usualis</i>	2	4 yrs.

⁸ Philosophy (especially Ethics and Theodicy as basic courses in natural religion) is part of our teachers' equipment; but these courses are listed and given in the Philosophy Department.

This list of courses and hours, with the grades obtained in each, will be inscribed upon a formal certificate issued to the young Brother, who is now sent into the high schools of the Province, judged fit to do justice to a class in religion on the level of his other qualified high-school capacities.

Naturally, from time to time we will change the basic texts and enrich the course as listed on this *First Diploma of Religious Instruction*. We experienced the difficulty, generally felt, I believe, of selecting basic texts properly suited to our purpose. The otherwise excellent college-religion manuals are somewhat below the needs and level of our teachers-in-training; the manuals of theology for use in seminaries contain much matter that is useless and inappropriate for prospective teachers of high-school religion. We make no attempt to reduce the hours and weeks to the perhaps more readily understood standard figures and nomenclature; we prefer to remain practical and independent of outside interference in this matter of regulating the formation of our religious teachers. We realize that each teaching order has methods, traditions, and points of emphasis that are integral parts of its existence and action, which must not be sacrificed in the almost unavoidable process of bringing all outstanding qualities down to a general standard, which, despite a nice and orderly appearance on paper and in printed syllabus, may often be equivalent to the merely average and decidedly mediocre.

I would like to submit that when all the foregoing eight elements are present in a teacher of high-school religion, they will equip him (or her) splendidly to "put over" the religion class to our boys and girls. I remark that among these elements we have not listed any requiring the teacher to be a theologian or even to have passed through a seminary course of religion. A widespread suspicion of their inadequacy has come to make many of our genuinely experienced and successful lay-religious teachers feel that they lack both the fitness and the vocation to teach religion to their own high-school students.

For the satisfaction, reassurance, consolation, or gratification of this great number of our esteemed high-school religion teachers, I may add that our list has neither found the priestly character to be an essential among the traits of the high-school religion instructor. We are well aware of the text of Canon 1373 of the Code which states that "the young people who attend the higher schools are to receive a fuller religious training, and the bishops shall see that this training is given by priests conspicuous for their zeal and learning" (trans. Woywod). To understand the import of this Canon it suffices to replace it in its context, where one will easily see that the desire of the legislator is merely to assure competent teachers for the religious instruction in the secondary and higher classes of all schools. Now by right and in fact such teachers, of course, are, above all, selected from among the priests; in virtue of their sacred character they have the right and the duty to teach doctrine; in fact, their theological formation should have prepared them for this in a very special manner. Nevertheless, the legislator has not intended to exclude from this teaching of religion the layman, and certainly not the lay-religious who by special vocation are auxiliaries to the priests and the bishops, especially when, by a more complete religious formation, they have proved themselves apt for this function. Such an interpretation follows from the official directions of the Church, in particular from the important decree of the Sacred Congregation of the Council, of January 1935, which recommends simply that religious instruction in schools and colleges be confided to competent instructors (III, 1, a, c; 4). This is the interpretation and the general practice of the religious teaching Congregations, as one may observe in a writing of the Superior General of the Brothers of the Christian Schools (Rome, February 19, 1938, pp. 100-101).

(9) The teacher of religion, the beginner as well as the experienced teacher, will take his religion teaching assignment and preparation as a matter of conscience. He will

not hesitate, at his regular confessions, to examine himself on the questions: Have I neglected to study my religion? Do I give the proper care to the preparation of my religious instruction? He will feel obliged in conscience to pursue his own personal instruction and his teacher preparation in the mysteries of our holy religion by continued study, reading, reflection, meditation, and assimilation. "Do you feel qualified to teach religion to your high-school Seniors?" I asked a lay-Religious teacher recently. His answer was an emphatic YES, and he added: "Besides regular religion study, daily spiritual reading and meditation for over twenty years have helped and developed me efficiently. Teaching religion is my hobby."

With us, the young teacher-in-service is not left in peace with the achievement of his *First Diploma of Religious Instruction*. Just as the Church Law imposes upon the Junior Clergy obligatory post-seminary study, so does the Rule oblige the Junior Religious to submit himself for a period of ten years from his first profession to a yearly program of religion study and examinations.

While the courses in religion given to the Novices and Scholastics are lecture courses, those given to the teachers-in-service must necessarily vary in the manner of presentation; in the past ten years they have been given partially as lecture courses at summer schools, but principally as correspondence courses, demanding the personal study of texts and the preparation of original research papers to be submitted to a Supervisor of Religion several times a year. The general matter of this "post-graduate" religion course is determined by our Customary, which allows convenient and prudent latitude for the selection of definite subjects and up-to-date basic texts.⁹ During the past decade of years,

⁹ "The second degree is awarded after a series of annual examinations bearing on Christian Doctrine, Apologetics, Sacred Asceticism, and History of the Religious State, especially in the Society of Mary." Book of Customs of the Society of Mary, p. 91.

Brothers in this class have covered the following:

SECOND DIPLOMA OF RELIGIOUS INSTRUCTION

Course	Basic Text	Year
Advanced Religion Methodology....	Methods of Teaching Religion, McMahon.	'30-'31
Catholic Sociology	The Four Great Encyclicals.....	'31-'32
New Testament Studies	Standard Commentaries	'32-'33
The Holy Sacrifice of the Mass.....	Missal and Standard Texts.....	'33-'34
Mariology	Marian Doctrine of St. John Damascene, Mitchel	'34-'35
History of the Society of Mary.....	S.M. Documents and Texts.....	'35-'36
Dogma: Creation	God and Creation, Chetwood.....	
Redemption	God, the Redeemer, Herzog.....	'36-'37
Sacramental Theology	Channels of Redemption, Herzog.....	'37-'38
Foundations of Morality	Foundations of Morality, Ruland-Rattler	'38-'39
Ascetical and Mystical Theology....	An Introduction to Ascetical and Mys- tical Theology, Goodier	'39-'40

The list above represents the content that would be found on the *Second Degree Diploma of Religious Instruction* which we give to our Junior Religious after they have, during ten years, successfully completed their second course of supervised religion study. The actual certificates of individual teachers would show variations, because in the course of the ten years we might, and do, change both the precise subject-matter and the basic text according to needs and circumstances. We do not believe in setting down a permanent list for ten years' study, because we prefer to keep abreast of the times by a sane variety and a frequent re-adaptation to the needs of the hour.

Even after our Religious have completed their regular studies in religion as Junior Religious, they are held to weekly and daily community religion-study hours, for which we have no prescribed detailed program or examination. As a typical suggestion under this point I would mention the example of teachers-in-service who, in their personal studies of religion, follow the lead and guidance of the *Journal of Religious Instruction*, a periodical which offers helpful material that they cannot get elsewhere. From this class of teachers we should expect that there would emerge some who would engage in research activities relative to the study of religion.¹⁰

¹⁰ As suggested, for example, by Ellamay Horan, "Some Psychological Problems in the Teaching of High-School Religion," *Journal of Religious Instruction*, April 1938, pp. 685-693.

The religion class of each religion teacher is inspected once each year by the Community Inspector or Supervisor of Schools. The visitation is made not so much with a view to observing pupil accomplishment as to controlling teacher ability and procedure. It will be recalled that the Decree of the Sacred Congregation of the Council, cited above, called for the annual inspection of all schools of religion in a diocese. (III, 2.)

Besides this annual and more formal inspection, I might mention the more frequent and less formal visits paid to the religion classes by the principal of each school as a source of many helpful hints and advices to the teachers of religion.

In their solicitude for the training of the Religious teacher, diocesan authorities will now impose super-additional study requirements upon Brothers and Sisters who are teaching religion. The Religious teacher, of course, knows how to submit and accept the added burden, and draw the utmost profit from the proffered opportunity. "Can one do too much in the preparation of one's religion work?" he will say. Yet we must not recoil before the statement that standardizing agencies in the matter of religion can, besides conferring undoubted benefits, become as intricate, as burdensome, as superfluous, as interfering, as obnoxious, as self-defeating and self-deceiving, as some of the other educational set-ups with their endless requirements that eat into the lives and energies of our hard-working teachers.

The preparation and training of the religion teacher never cease. The good religion teacher is convinced of this, and that, too, is an important trait of the ideal religious instructor. He is never satisfied with his preparation, with his methods, with his texts, with himself. He goes on solving the problems that arise in his religion classroom and meeting the new requirements that are laid down for him, making himself fully competent both spiritually and professionally for his sublime mission.

THE TEACHING OF RELIGION AND THE FORMATION OF CHARACTER

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The *Encyclical on The Christian Education of Youth* pictures clearly and concisely the type of religious character we must mold. "The true Christian, product of Christian education, is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ." In this statement, character is clearly differentiated from personality, which has no moral connotation. The emphasis on thinking, judging, and acting on the supernatural plane, and on conduct in imitation of Christ places the chief but not the sole responsibility for character formation on the teacher of religion.

STRAIGHT THINKING BASED ON DOGMA

Character is concerned with purposeful, consistent conduct "dominated by principle as distinguished from conduct (life) dominated by mere impulse from within or mere circumstance from without," as Father Hull, S.J., indicates. The first task in character formation is the firm establishment of guiding principles of conduct. Since these principles must be understood practically as well as theoretically, pupils must be led to do some straight, hard thinking to see clearly their application. As one writer remarks, there are "57 varieties of crooked thinking." We have all heard familiar examples. According to Father Leen in *In the Likeness of Christ*, "human values are almost all wrong." Since correct deductions can be made only from correct first principles, the acceptance of wrong values, false principles, and worldly maxims must lead to confused, crooked thinking.

An analysis of the causes suggests a remedy. Straight

thinking must be based on pertinent, motivating principles of dogma and of moral, and on the example and teaching of our Lord. This raises the questions: Which dogmas are pertinent, and what should be our objective in teaching dogma? Some may aim to prepare pupils for examination; some may wish to teach a condensed course of theology; some may consider that dogma should be taught functionally as giving the reason or motive for conduct. Only the latter contemplate any reasonable relationship between dogma and life, between dogma and character formation. If religion is a way of life; if our main purpose in education is the formation of a Christian character; if our ultimate purpose on earth is to know, love, and serve God, with the emphasis on service through love, it is plain that every phase of religious instruction that does not bear directly and emphatically on Christian living is so much teaching that fails of being integrated with life.

It is interesting to study the Gospels to find the dogma content in our Lord's teaching. Belief in God, the necessity of baptism, the Incarnation and Redemption, our Lord's divinity, a future life, an everlasting Church, and the Holy Eucharist, are the principal truths stressed. Plainly He was not teaching theology, but a way of life. The truths emphasized have a direct bearing on life; for example, if any one seriously thinks through the implications of his belief in God, it will be impossible for him to live like one who knows not God. Most Reverend Bishop O'Hara of Kansas City put the idea thus at the recent Catechetical Convention: "On all sides we hear about the necessity of a return to what are called fundamentals. To Catholics, this means a recognition of the existence of God and the consequent duties of men to Him and to each other." The need today is not knowledge to combat heresy, but fundamental dogmas to motivate Christian living in an age of materialism and atheism. We are not striving to develop theologians or apologists in high school, but sound Christian characters

who are able to do some correct thinking that results in consistent conduct after the example of Christ.

FUNDAMENTALS IN MORALS

What is or should be our objective in teaching moral? To be consistent we should establish well-defined standards of morality that will serve effectively as guides of right living. These are found in the Commandments, in the Sermon on the Mount, and in the Gospel maxims. True, most of the Commandments are stated negatively as are the guarantees in our Bill of Rights; yet, if viewed positively, the Commandments are seen to guarantee the rights of God and the rights of man. Man's rights to life, property, and reputation are protected by the Fifth, Seventh, Eighth, and Tenth Commandments; the inviolability of his home is protected from within by the Fourth, from without by the Sixth and Ninth Commandments. Viewed as guarantees rather than as prohibitions, the Commandments will make a strong appeal to modern youth. The First great Commandment establishes the Fatherhood of God; the Second, the brotherhood of man. These are the solid bases on which to build the social virtues. Without this two-fold conception, talk of the brotherhood of man, or of equality, of charity, of justice in dealing with one's fellowman is sounding brass and tinkling cymbals in a materialistic, ego-centric world. Straight thinking demands a return to fundamental principles of morals. This is of great concern to the teacher of religion.

Character is formed, not by prohibitions, by don'ts, by inhibitions, but, by the acquisition of positive virtues; not by emphasis on how one may sin against the Commandments, but on how they may and should be observed; not by emphasizing sin, or even the avoidance of sin, but by encouragement in the practice of the works of mercy and of positive Catholic Action. The sentence pronounced at the general judgment is not based on negative virtue, but on positive virtue practised in performing the works of

charity. Our Lord's Gospel precepts contain few don'ts, but many positive exhortations to pray, to do penance, to follow Me, to become like little children, to deny oneself. Heaven is promised to those who hear the word of God and *keep* it. Straight thinking in morals demands attention to what I should do, what virtues I should acquire, what character I should develop.

The Beatitudes and the Gospel maxims properly understood, will unravel some crooked thinking. What do these maxims mean to our pupils: "Seek ye first the kingdom of God"; "No man can serve two masters"? Do they refer to business situations, social customs, recreation, or only to religious situations? Do pupils recognize a hierarchy of ends, and the distinction between means and end? The Gospel maxims and the Beatitudes deserve much more consideration than is usually given them in religion classes. Do pupils realize that natural as well as supernatural blessings attend the meek, the merciful, the chaste? Possibly they have never realized the powerful motivation in the interpretation given by Right Rev. Monsignor Fulton J. Sheen in *The Cross and the Beatitudes*. One example will be given: "Meekness is not a spineless activity, a cowardice; it is self-possession; so its reward is possession." What desirable characteristics the teacher of religion will aid in developing as he directs pupils in straight thinking about the maxims of the Gospel and the Beatitudes!

FUNDAMENTALS OF WORSHIP

Beautiful exhibits of pupil-activity projects on the Mass represent the vestments, the liturgical vessels, the altar, etc. but are pupils taught the real meaning of the Mass and of their participation in the Mass? They are strongly encouraged to use missals, but do they understand the significance of the offertory prayers? There is no intention here of criticizing projects or other approaches to the study of the Mass but rather an attempt to put first things first. In the *True Vine and Its Branches*, Father Leen explains that the

faithful assisting at Mass are not only co-priests but co-victims: "Hence the victim of the Sacrifice of the Mass is primarily Christ Himself as Head of the Mystical Body and subordinate to Him, the faithful, as members of that same Mystical Body." This conception of the Mass explains the fourth prayer of the Offertory (*In spiritu*) and the second and third prayers after the consecration; moreover, it explains this passage of the *Imitation*: "Even so must thou willingly offer thyself to Me daily in the Mass as a pure and holy oblation—for I seek not thy gift but thyself."¹ How better can we develop the spirit of sacrifice and the spirit of generous giving so essential in any Christian character than by serious, straight thinking about the real meaning of the Mass, and of our participation in the Sacrifice?

Our objective in teaching worship should be to stress the means of sanctification: prayer, the Mass, the sacraments. These objectives are forcibly stated in *Vital Problems in Catholic Education*, by Very Rev. Monsignor John M. Cooper. The sacraments must not be taught as to future priests and bishops who are to administer them, but rather to boys and girls who are to receive them to obtain the grace and strength necessary to overcome their passions and to acquire virtue. There should be less theological teaching of "matter" and "form" and more emphasis on the necessity of grace to be obtained in the worthy reception especially of Penance and the Holy Eucharist. Such instruction will bear directly on Christian living and on character formation.

In teaching matrimony we should bear in mind that our pupils will be the home builders of tomorrow. The home should be the nursery of Christianity, the fertile field in which the seeds of vocation will fructify, the first school of character formation. But the home should be Christian in atmosphere or spirit like the homes of Ireland during the hundreds of years of persecution. Time should be reserved

¹ Book IV, Ch. VIII, 1.

for the good old custom of family prayers and Catholic reading. In such homes especially there will be practised the Christian virtues that make family life respected in an age that considers marriage a convenience, and children a nuisance interfering with social programs. Instruction like this will integrate religion with a state of life many of our pupils will embrace, but about which they hear much crooked thinking.

TRAINING PUPILS TO JUDGE CONSISTENTLY

Pupils certainly need training in straight thinking for they meet many practical problems in their environment. Some problems arise from their associates, games, movies, school, newspapers and magazines, and the radio. In the January 1940 issue of the *Journal of Religious Instruction*, Mary Synon states that the morality of problems must be considered in social science, economics, sociology, political science, psychology, education, law, social work, history, and philosophy. The list of problems confronting modern youth seems formidable. Since he lives in a given time and place he must sooner or later form opinions or judgments on these problems. The wise, prudent teacher intent on integrating religion with life will become familiar with many of these problems, will analyze them, apply appropriate principles of dogma or of moral and thus train pupils to judge consistently. To make them conscious of judgment on a lofty plane he will frequently suggest that the problem be presented to our Lord for solution as was so often done during His life in Palestine. What would Christ say or do? In this way we will develop the perfect Christian "who thinks, judges, and acts in accordance with right reason illumined by the supernatural light of the teaching and example of Christ."

Many problems will arise from a pupil's own urges, drives, impulses, passions. Temptations will beset him. We cannot expect him to retain the poise and self-command of Christ in time of temptation, but we can forewarn and forearm him. Self-knowledge, a realization of his weakness, and

analysis of his character to discover the roots of evil, or the capital sins, will show where particular restraint is to be exercised. However, there is danger that some pupils may become too introspective. For spiritual diagnosis one consults a prudent confessor with the same frankness one consults a trustworthy doctor for physical diagnosis. Ordinarily, if guiding principles of dogma and of moral are well understood, especially the principle that sin resides in the will; if the habit of frequent prayer has been cultivated; if abundant grace has become available through frequent reception of the sacraments; if self-control has been acquired through voluntary penance, we may reasonably expect a pupil to maintain his poise and emotional stability and to judge consistently even in the most trying circumstances. Sound judgment and emotional stability are such essential factors in character formation that the teacher of religion will consciously strive by the above and other means to have his pupils excel in these characteristics.

TRAINING PUPILS TO ACT CONSISTENTLY

Having taught pupils to think straight and to judge soundly we must motivate them to square their conduct fearlessly with these principles, to act constantly and consistently in accordance with them. Motives are springs of action, but what is a motive? In *Training of the Will*, Father Lindworsky, S.J., reminds us that "Whatever is a value may act as a motive." Some values are objective, some subjective, some are natural, some supernatural in a hierarchy of values. It is true that the higher a value stands in this scale the more effective it should be. However, it would be unwise to appeal to the highest values in ordinary, every-day matters of conduct. Objective, supernatural values, have greater permanence and are used when we wish our influence on character to carry over to future years. A combination of values, sometimes with an appeal to the imagination and the emotions, is more apt to be effective as present, clearly conceived values. For example, to

motivate a pupil to tell the truth I may appeal to his self-respect or his sense of shame, to his respect for the opinion of others, and also to the desire to please God. To motivate pupils to be honest I may argue that "honesty is the best policy" with men as with God. Particularly where sacrifice is involved in doing one's duty must there be in the value presented what one considers adequate compensation. Eventually, conduct from the loftiest supernatural motive, pure love of God, may be realized, but with the average American adolescent Christ's scheme of using the natural as a stepping stone to the supernatural might well be used, or possibly an effective combination of the natural and supernatural.² There seems no other ethical manner of developing Christian character than to build on "significance of motives," high ideals, and good habits.

PRESENT WORTHY IDEALS

Catholic teachers have been interested in the study of ideals recorded by Catholic-school pupils in surveys, such as that conducted by Sister Mary Inez, O.S.F. The reasons given for the selection of ideals are equally revealing. If a survey had been made during the first century when Saint Paul was so zealously preaching Christ Crucified, and when Christians were characterized thus, "See how they love one another," would there have been any purely natural motives recorded? If some of our pupils have no ideals, others only inferior ideals, may it not be due to the fact that many religion lessons are dry and abstract, theological rather than inspirational, devoid of meaning for life, and centered elsewhere than in Christ as the Vine of which we are the branches, in Christ as the Way, the Truth, the Life, in Christ as the most magnetic, the most heroic figure that ever lived? If Christ were taught now as in the first centuries, how could He fail to captivate the affections, fire the imagination and stir the emotions of our pupils who

² "Teaching the Natural Virtues," *Journal of Religious Instruction*, March 1940.

are naturally hero-worshippers. Is it possible that the catchword "child-centered-school" has made the child loom so large that we fail to see Christ? Ideals are "worthy aspirations held as guiding principles of action." They should be what the star was to the Magi, what the North Star was to ancient mariners. As water never rises above its source, so character and conduct never rise above one's ideals. For many pupils, the ideal must more closely approximate their physical and spiritual condition. They naturally imitate persons they admire. How fortunate if they associate with virtuous companions, have model parents and Christ-like teachers who portray in word and deed their admiration and love of Christ and His Blessed Mother. Teachers who realize their obligation to form Christian characters will take seriously the aspect of religious instruction that bears on motives and ideals.

DEVELOP GOOD HABITS

Man's striving for ideals must be confirmed by the acquisition of right habits. Man is a bundle of habits. His thoughts, his actions, his responses or reactions to his environment are all matters of habit. The plastic periods of youth and adolescence are periods in which are laid the bases of most habits. Here again the responsibility rests on the school, on each teacher. The school is not merely a place where this or that information is given; it is a place where character is being molded and shaped largely through the habits formed. Mental and ethical progress require flexibility, power to change and to conquer, fixity of useful modifications, and the power to retain conquests. This supposes the formation of firm, well-organized habits of thinking and acting. But habits are formed most economically by conscious repetitions. This demands voluntary attention based on values strong enough to motivate and on accompanying satisfactions that afford gratifying compensation. The school's task, then, is to suggest ideals of conduct and, by effective motivation, to form good habits. Good habits

lead to consistent good conduct and to character formation.

One phase of this discussion—guidance—is too important to treat incidentally. My topic has been limited to training pupils “to think, judge, and act constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ.” But how can a teacher form character according to the example of Christ unless he is Christ-like? “There are so many teachers,” says Leclercq in *Back to Christ*, “whose instruction is of a conventional character as if the truths of which they speak were dead truths, as foreign to their lives as to the lives of those to whom they speak.” “Back to Christ” or “Restore all things to Christ” should be the motto of the teacher of religion who would develop Christ-like characters.

AN EXPERIMENTAL TWO-YEAR LATIN COURSE BASED ON THE SUNDAY MISSAL

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The present nation-wide movement toward curriculum revision and the principles upon which it is based offer our Catholic educational system a rare opportunity. Those of us who have been able to keep in touch with trends in other educational systems are aware of the great stress being placed upon the objectives of individual institutions. The history of American secondary education tells us how the public high-school program of studies has been gradually built up into an unwieldy aggregate of subjects, whose varied curricula are often of dubious educational value. The eighteenth-century academy added new subjects to those already in the school without daring to abandon the traditional subjects of the older Latin Grammar School. The nineteenth century introduced the free high school, thus opening the secondary school to all comers. With the consequent change in the secondary-school enrollment it was found that large numbers of students were incapable of making a success of the traditional studies and, in order to meet this new problem, many further additions were made to the already cumbersome program of studies. Freedom in the choice of curriculum together with the elective system within each curriculum often resulted in a combination that had little logical unity and educational value.

The result has been a radical swing in the opposite direction. Instead of beginning with a ready-made program of studies to which new subjects are added as new objectives become clear to educational leaders, today each school is being asked to begin by determining its objectives and only then to choose the means to realize them. The North Central Association has done this for higher institutions since the publication of the new accrediting policies in 1934. The

1937 High-School Standards for the State of Ohio have adopted the principle for the secondary schools of that State, and on a national scale the same principle is explicit in the results of the 1938 *Cooperative Study of Secondary School Standards*.

Could there be a more alluring opportunity offered our Catholic schools? We are asked to set up our own objectives and to realize them as we see best. Public schools are groping about for significant objectives. Under the leadership of Dewey and his devotees they are disclaiming permanent goals and their search for others has led many to a hopeless confusion, for which Dewey, himself, takes them to task in his latest writings. We Catholics can never be in doubt as to our main objectives, but until recently we have been obliged to a great extent to play the role of followers in trying to meet the demands of standardizing agencies. Now, for the first time secular accrediting agencies, are acknowledging defeat and casting the responsibility at our own doors. Shall we accept the challenge?

The present paper describes an attempt to meet this challenge in a limited way. In our scale of values the religious objective stands supreme. It should permeate the whole educational system. In the words of the late Pius XI:

. . . It is necessary that all the teaching and the whole organization of the school, its teachers, and its syllabus . . . be regulated by the Christian spirit. . . .¹

If its influence should be felt in English, in science, and the social studies, certainly it should appear in a very special manner in the study of Latin. With the wealth of Catholic liturgy literally forcing itself upon us, it seems almost criminal negligence to pass it by for the pagan offerings of the old Latin authors. There have been excellent Latin texts written for novices of religious societies to enable them to recite the office more intelligently, but while these are highly functional for the novice and thus illustrate per-

¹ Pius XI, *Christian Education of Youth*, p. 27. New York: America Press, 1936 Ed.

fectly how the objective should dictate the curriculum, they are not equally suitable for the ordinary high-school student. There are other excellent books on liturgical Latin to be used as collateral reading, such as the recent work by Father Otto Kuhnmuench,² but these merely "bring in" the Latin of the Church as supplementary material. The course in *Missal Latin* which is here proposed, has taken a more radical step. It has made this Latin the starting point and the very essence of the course. Its authors, intensely conscious of the religious objective of Catholic education and of the fact that every high-school boy must attend Mass on Sundays and holydays, and assuming that these same boys are anxious to assist at Mass more intelligently and to participate more intimately with the priest at the altar, decided to make this Latin the core of their course. From this decision the present experiment developed. A two-year Latin course was to be constructed with the materials of the Sunday missal.

The first step was to determine the vocabulary. For this purpose a number of students volunteered their services, each one making himself responsible for the words of a given declension or conjugation or of some other part of speech. Sunday after Sunday they recorded the number of times each word was used. Besides the Sundays, they included the holydays, the feasts of Corpus Christi, the Sacred Heart, the Seven Dolors, the Annunciation, and Saint Joseph as well as the daily Requiem Mass, the Ordinary of the Mass and the two benediction hymns, *O Salutaris* and *Tantum Ergo*.

At the end of the year the results were assembled and the entire list of about 2,000 words was mimeographed and bound into a little booklet. This became the basis for the first year's experimentation in three different schools. Teachers and pupils were supplied with the vocabularies, but the actual course was worked out by the individual

² Kuhnmuench, Otto, S.J., *Liturgical Latin*. Chicago: Loyola Press, 1939.

teachers with but a few general principles to guide them. It was agreed that the first-year program should be designed to enable the pupil to master the Ordinary of the Mass. Model words for paradigms of declensions and conjugations, as well as the words for the early vocabularies, were to be selected on the basis of their frequencies, i.e., words occurring most frequently were to be selected in preference to others, on the assumption that the students' early recognition of many words of the Mass would stimulate them toward complete mastery of *Missal Latin*. Hence, instead of having such words as *porta*, *hortus*, *bellum*, and *fructus* as models for the declensions, we find *vita*, *mundus*, *verbum*, and *spiritus*, each of which occurs more than thirty times in the Sunday missal.

The first-year program was carried out under difficulties for lack of a textbook, but at the end of that year, i.e., last summer, the results were pooled and a tentative text was prepared for future classes. This text presents all the declensions and conjugations together with some of the elementary rules of syntax. It contains all the words of the complete Sunday missal with their individual frequencies and a supplementary vocabulary of the three hundred most frequently used words.

While this work was under way, another group of senior college students undertook a study of the syntax of the Sunday missal. They studied the frequency of the various rules and selected illustrations from the Sunday Mass. With this material five sophomore high-school classes are at present experimenting and constructing exercises that will be coordinated during the coming summer and printed as the tentative second-year text.

Such, briefly, is the status of the experimental course in *Missal Latin*. At the present time nine freshmen classes and five sophomore classes are following the course. It is the hope of the authors that it will find its way into other classes in the near future. The Department of Education of the State of Ohio has authorized the course for any of

the schools under its supervision and diocesan superintendents have been generous in their encouragement.

It may be in place here to discuss some of the criticisms of the course. Whenever it has been brought to the attention of teachers and supervisors of Latin they have invariably raised the question: Will the course prepare for later work in Latin, where Cicero and Virgil are to be studied? Before giving a specific answer it may be remarked that the course was originally destined for those students who would take only two years of Latin, because that subject was required of every student in the schools involved. Before long, however, it was discovered that principals were loath to assume the responsibility of requiring the students to choose already in the first year. Further discussion of the problem by the committee in charge revealed general agreement that there was little to fear. It was argued that students of the traditional course did not return for third-year work after the long summer vacation with a remarkably large ready vocabulary. The committee was convinced that with a more functional missal vocabulary and the added motivation of the proposed course there would be less forgotten and the difference in vocabulary might be compensated for by other factors. Recently one of the members of the committee undertook a study to determine the relation between the vocabulary of the traditional course and that of *Missal Latin*. He used as the basis of his study Pearl's *Latin Word Lists* published by the College Entrance Book Company of New York. The findings showed that of the one thousand words that occurred in the classical course, six hundred fifty, or sixty-five per cent are found in the *Missal Latin* vocabulary. If, therefore, we make allowance for the traditional forgetting of the former and the more functional vocabulary of the latter, the difference seems negligible.

The committee in charge of the experiment is anxious to test its hypothesis during the coming year. In each of the larger schools where *Missal Latin* is being used only two

classes are involved in the experiment, while all the other freshmen and sophomore classes are taking the traditional course. In the third year there will be a fusion of these classes when certain of the students choose to continue their Latin through the study of Cicero and other classical authors. The results should be interesting not only to teachers of Latin, but to all the believers in functional teaching of any type.

Another objection raised recently against the course was that straight *Missal Latin* would be like another religion course to the students and therefore would not be received very favorably. This is best answered by the pragmatic test. Those who have actually taught this course as well as the traditional course give us the assurance that they haven't found a single instance of this attitude. On the contrary, wherever there was an obvious difference of attitude it was in favor of *Missal Latin*, and this was quite general. A recent questionnaire sent to the students of *Missal Latin* showed that eighty-four per cent would select the *Missal Latin* course in preference to the traditional course if the choice were left to them. Ninety per cent stated that it had helped them understand the Mass better. The evidence available so far leans decidedly toward *Missal Latin*.

Some other advantages may be found in the course if it is properly oriented in relation to the rest of the curriculum. Much is said today about integration in education. There are exceptional opportunities for the integration of this course with the existing courses on the Mass or the liturgy in general. If, instead of having a separate period for the Mass and another for Latin, we combined the two periods into a double unified period leaving to the teacher's judgment the best apportionment of the time, might we not find results similar to those found in the fusion of other fields, viz., that while neither field seemed to suffer by the fusion, there was an appreciable saving of time? After two months of experimentation with the simple vocabulary of the Ordinary of the Mass, one of the teachers, while expressing his

great satisfaction at the increased enthusiasm of the class for Latin volunteered the further comment that he had taught more liturgy in those two months in his Latin course, than he had done in many a religion course. That was merely incidental. What may we expect when Latin and liturgy are fused and the integration planned?

Other forms of integration might be developed with liturgical music and liturgical art. And for religion in general are not the possibilities almost limitless, when we remember that the resources of the course include the numerous selections from the epistles of Saint Paul, the parables of our Savior, the sequences of Easter, Pentecost, and Corpus Christi?

A new stimulus should be given to the spiritual life of our students. We are told that religion and piety should be dynamic, they should grow with every action. This seems to be a sound principle both logically and psychologically. Of all our forms of worship there are none that surpass the Mass in dignity and intrinsic efficacy. Certainly, therefore, the assistance at Mass ought to produce some spiritual growth. The primitive Christians drew their strength from the Mass, but their assistance was an active and intelligent participation through a language that they understood. Why is it that the piety of many Catholics today, far from being dynamic, has become static or even retrogressive? The answer seems obvious. For many of our Catholics assistance at Mass contains very little of the elements that constitute a human act. There is insufficient understanding of the Mass, and where knowledge is inadequate, love can hardly be intense. Many of our Catholics seem to assist at Mass more by compulsion than by desire and may we not say that at least part of the reason is that they do not know what the Mass is? If they pray at all, they merely "pray at Mass" instead of "praying the Mass" according to the will of the Church. We know that they should "live" the Mass as they should live all their religion, but with the little preparation they have had, who can blame them for serious

neglect? It is rather humiliating for us as educators to see people flock to certain particular devotions sponsored by some of our churches, when they have so little interest in the most important act of religious worship. This may be attributed in part to poor human nature but education can hardly escape a share of the blame.

Some schools have become intensely conscious of their duty in this regard and have carried out admirable projects to impress more forcibly upon the young the great significance of the sacrifice of the Mass. In most instances these projects have been of the nature of an extracurricular activity and while they have served a good purpose they certainly have not exhausted the possibilities of the educational program. The curriculum proper should give a more prominent place to this central feature of our faith and this the new course in *Missal Latin* proposes to do. It is a perfect illustration, on the high-school level, of the principle enunciated by our late Holy Father, that religion should permeate the program of the school. How much more Catholic is the program that studies the beautiful texts of the Mass! How much more inspirational it is to read the Offertory prayer: "*Deus, qui humanae substantiae dignitatem mirabiliter condidisti et mirabilius reformasti, da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes*," instead of "*Gallia est omnis divisa in partes tres. . . .?*" There are too the inimitable verses of the "Stabat Mater" and the "Lauda Sion." Who will question their educative value for the second-year student as compared with the selections of Caesar?

There remains little more to be said. If the course in *Missal Latin* has such unquestionable advantages, if it is so perfectly in line with the objectives of our Catholic schools, and if accrediting agencies are willing to approve the course, it is to be hoped that many more schools will see their way clear to adopting it and thus make their contribution toward a more thoroughly Catholic education for our schools.

EDUCATION THROUGH THE CLASSICS INTELLECTUAL LITERACY

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I suppose that if all the papers written on my subject, "Education Through the Classics," were placed end to end they would cover some phenomenal distance or other, perhaps provide a connecting link with one of those favorite distant stars of the astronomers. The subject is more than trite: we have talked about it so much that our minds have been dulled to it, as the ears of the inhabitants of the upper Nile have grown deaf to the thunderous cataracts of those regions—as the ancient authorities tell us. Almost everything one can say has become a byword and a platitude among us. Yet, and after all that there must be a "yet," or I would have forced myself to bow and retire—yet, if a platitude is a truth which all recognize but which few fully understand or practice, there does remain some room for discussion to attempt to see things in different lights, to bring out into strong relief the realistic features of old problems and old solutions.

Obviously I must limit my scope. I do not intend to discuss the humanistic objectives or features of classical studies, though I confess these appeal to me more strongly than the less imaginative point which I shall take up.

To read Virgil, for example, as a commentary on life dramatically and poetically portrayed by a richly endowed and mature mind, this, I believe, is the crown of the high-school classical course. And it is here that we may thrill spirits, open the eye of youth to the meaning of the world in that startled gaze of wonder and admiration which the dying Sophocles declared to be the beginning of wisdom and which was the secret of Chesterton's perennial vitality. I do not mean to belittle, therefore, the humanistic aspects of even the high-school classical course. These are of worth beyond our evaluation. No test has ever been devised or

ever will be devised which will adequately gauge the effect of the classical humanities on our students. It lies too deep and is too interwoven in the inner life to be subject to the scalpel and the probing of science, even of the science of education.

And so I turn to the discussion of a single point in the disciplinary value of classical study.

One of the basic criteria by which we judge the educational success of a system or a country has always been the test of literacy. For the purposes of immediate discussion, I should like to examine that concept of literacy, to refine and extend it.

The simplest form of literacy consists merely in the ability to read and write considered in its lowest terms. In this lowest degree of useful competence, we might call it *practical literacy*, the ability to handle such words and such groups of words as deal with the small compass of average life, letters, meat-bills, the average news column—largely a compass of the concrete and the particular, of houses, pounds, the weather, our health, and the rest of it.

By becoming more exacting in our requirements, we arrive at what I shall call the concept of *intellectual literacy*. Here we pass from the use of language to designate that small ambit of common objects and particular persons with which most people are in direct and experimental contact to a new circle of general ideas and ideals, of principles, of complex notions, of abstract relations, of generalizations from experience. Within this defined circle we find all the writings of science, of sociology, of philosophy, of theology; in short, all use of language on a higher intellectual plane.

Now I take it as clear that a man might have the one sort of literacy, the practical use of language, without ever achieving the other. Remarks on the weather or his trade or his family will have direct, concrete meaning for him, but a page of sociology, a lecture on politics will convey no precise or profound idea. It will sound familiar, indeed, but only because of the familiarity of individual words and

phrases. But the unfortunate thing is that an illusion of competence in intellectual literacy can easily exist. The mere familiarity of the sounds deceives us. After all, words and phrases are a means of thought, intellectual counters, imaginative carriers of ideas; and so language is intimately bound up with thinking. We easily mistake familiar words for familiar ideas. "Modern progress," cries the orator, "precludes authoritarianism." And there seems to be a meaning; we seem to understand, but on analysis what can a statement like that really mean? Nominalism is a perpetual disease of the human mind. It is not found among high-school and college students alone, but among their professors also, among politicians and philosophers, among column writers, editors and, indeed, every type of intellectual worker including theologians. The deception of the word, the equivocal word, the vague word, the high-sounding though familiar phrase—this verbal deception is the snare of the intellectual life. Socrates waged perpetual war against it, uncovering the bad logic, the false assumptions, the emptiness that words can hide. It is because intellectual illiteracy is so widespread that the propagandist can ply his trade with so telling effect. Think only of the illogical but potent force often exercised by the word "Fascist." A whole science of adversary labeling as exemplified in the use of words like "Progressive," "Liberal," "rebel," "reactionary," "New-Dealer," "Old-Dealer," could be built up. Indeed, it is in use. "The trickery of words," Father Gillis calls it; Stuart Chase entitled his study of it "The Tyranny of Words."

In what does this intellectual literacy consist? It is a complex of intellectual habits which enable us to analyze what is said and penetrate to its real meaning, to use language as a method of thinking, to express our unified thought with all its nuances and even its emotional coloring. I am afraid I could only explain fully what these habits are by a series of quasi-laboratory experiments in language. My description may seem vague and unsatisfying. I shall only remark further that it all adds up to a sound habitual

judgment of the meanings and relations of words and phrases in a given context. This context we must think of as a fabric woven of cases, positions, connotations, figures, illustrations, and all the other elements of linguistics and rhetoric. It includes, too, an attitude and sense of realism which challenges the context to yield up an honest and straight-forward meaning. A man who is intellectually literate is never content to glean a surface meaning or a surface impression; he gradually becomes incapable of superficial reading. I know one such man who is now well advanced in years, and who has all his life trained himself to challenge the printed page; now, he says, he can rarely finish a book, he finds too much intellectual nourishment in a few pages of a good author.

A prerequisite, then, for all genuine intellectual effort is a mastery of language, not only in regard to the affairs of practical and every-day judgment, but in regard to all that world of abstract relations, of principles and ideals, of complex and subtly unified concepts. A man may be a shrewd bargainer at his desk, with a realistic grasp on items of lumber and concrete, of wages and time requirements, but this in no sense proves him possessed of intellectual literacy, for in more complex considerations of supply and demand, of usuary, of personal and property rights, he may be a child and talk veritable nonsense.

And not only is intellectual literacy required for all the departments of thought and learning; it is a basic and crying need in the social life of a Democracy. It is the only safeguard against propaganda, against prejudice parading as reason, against false issues, against the trickery and tyranny of words, words, words.

And, of course, it is the golden key to all that higher realm where language becomes pure art, where the words and phrases are subtly freighted with meanings and suggestions beyond the ordinary power of blunt speech. I refer to poetry.

These are some of the reasons why all true liberal educa-

tion has centered around or been built up on a mastery of the language arts. For it is not enough for a man to possess a clear and logical mind; indeed, such a man might move with marvelous assurance in mathematics where the materials dealt with are so clear and precise and the symbols so simple and conventionalized, and this same man might be lost in a forceful and reasoned paragraph where a complex intellectual unity is built up out of words, their cases, positions, arrangements, their connotations and suggestions, out of the subtlety of phrases wherein meanings blend and are inter-modified, out of the devices of rhetoric, of emphasis, contrast, and figure. To a clear mind there must be added that group of basic intellectual language habits which will give mastery of the WORD, the *logos*, as an instrument of thought, of intellectual acquisition, of expression.

I am convinced that a great part of the discipline Latin gives lies in such a group of linguistic habits. I am further convinced that much of the transfer of training in which we all, to some extent, believe is to be explained by this same group of habits, for no matter to what department of learning or science or art or human interest a man turns his attention, he carries the WORD with him as the most basic means of acquisition, development, and expression.

I do not intend to stop now to justify the use of Latin as an educational means in this regard. I feel sure that you will largely agree with me when I say that Latin is one of the finest means we have at hand for the development of these habits. But I wish to proceed at once to a discussion of ways and means.

For I am persuaded, as I feel sure you are, that it is not just Latin taken in the large but a definite way of handling Latin that has educational value and significance.

And first as to materials: I am wholly in agreement with what I consider the good sense and good judgment of generations of Latin teachers who settled I know not how long ago on Caesar and Cicero as fit material for secondary

schooling. Cicero's sociology may have been very superficial, and his philosophy without depth, but a genius for language developed through years of linguistic study and practise made him a world-master of language habits. Doctor Mackail rightly says of him:

"Cicero's unique and imperishable glory is not, as he himself thought, that of having put down the revolutionary movement of Catiline, nor, as later ages thought, that of having rivalled Demosthenes in the *Second Philippic*, or confuted atheism in the *De Natura Deorum*. It is that he created a language which remained for sixteen centuries that of the civilized world, and used that language to create a style which nineteen centuries have not replaced, and in some respects have scarcely altered."¹

Among materials we must further include the conscious and systematic grasp of vocabulary, cases, and other forms, principles of syntax, and some few rhetorical notions. I said conscious, for, in general, the development of correct habits when at least the habits are complex and subtle requires a consciousness of details. Thus a football player in learning such a simple fundamental as blocking must be made conscious of his stance, the balance and tension of muscles, the timing and coordination of movements, or a singer to master breathing must be made conscious of a whole complex of tensions and actions connected with the diaphragm.

And now as to method: Here we must include all the major techniques of linguistic study. I shall treat (1) Summarizing; (2) Analysis; (3) Translation.

SUMMARIZING: The ability to summarize well is not at all common. It means that one has grasped the main lines of the thought, has the good judgment to pick out the key-links in its development, has the ability to express them with a condensed accuracy that is loyal to the original. I would urge that we exercise our pupils in carefully summarizing their text. Concise writing is the hardest writing

¹*Latin Literature*. New York: Scribner's, 1903, p. 62.

in the world, but a concise expression of another's thought is even a harder exercise.

ANALYSIS: Here I put in first place—please bear with my old-fashioned ideas—that much berated and ridiculed gerund grinding—parsing. To parse a word means to distinguish and identify the precise meaning of a word in a given context, as well as its precise relationship to the whole. I know and willingly admit that parsing can be as useless as sorting straws of different lengths, but it is up to us who teach to make right use of it, to make it a training in, and a test of, intellectual literacy. The classification of case-usages should not, of course, be a labeling game in which the student drones out ablative of description, ablative of comparison, genitive of possession, and the rest. Of course, too, we must be content at first with a very limited realization of the meaning and sense of such classification. But we should progressively, as the student advances, insist more and more on the fact that such classification is an analysis of important thought relations: May I give an example. We read in the Vulgate, Romans, ch. VIII, v. 35: *quis ergo nos separabit a charitate Christi?* “Who then will separate us from the love of Christ?” A simple and clear sentence; yet, suppose I ask whether the genitive *Christi* is an objective or subjective genitive. Perhaps the question seems pedantic enough; yet an important shift in meaning depends on the correct answer. And the exegetes tell us that it must be taken as a subjective genitive, meaning, therefore, the love which Christ bears us, which love the Apostle is presenting as a basis for hope and confidence. Such a use of parsing will bring to light questions of precision that are hidden in our text, will be an immediate and accurate test of intellectual literacy of our students, and, if repeated, will develop the desired critical habits in them. Direct questions of relationship should be asked. Thus, for example, a *nam* or an *enim* or an ironical *credo* will conceal a subtle relation or suggestion that will be overlooked in ordinary reading or even in the English trans-verbaliza-

tions with which our pupils often present us. A direct question will focus their attention on such subtleties; they will ultimately learn to observe them for themselves.

TRANSLATION: Here every language habit comes into play. Our work in translation should not be simply a process of calling on one student after another to give a general English rendering of the text. We should make it a linguistic laboratory, using the socratic method to get our pupils to work out the hidden precisions of which I gave an example above, to find the correct emphasis and to choose means to gain a corresponding emphasis in English. What can, for example, be done in Latin by position must at times be done in English by paraphrase or repetition. All this implies constant practise in analysis, in getting beyond the word to the clear concept, in judging the relative values of ideas and their inter-relation, and in reconstructing all of this in English. Of course, to reverse the process and translate from English into Latin is of even greater value. All this means that we cannot be satisfied, at least always, with a general rendering of the Latin or with correct answers to a few comprehension questions. Our classroom should frequently become a laboratory in linguistics.

By these three groups of methods, therefore, the student puts into practise the habits of which I have been speaking. He is forced to study out the large lines of the thought in order to summarize; he works out all the internal relations of the text by analysis, and he is forced to exercise the same habits as the author by reconstructing in another language the exact image of that author's thought.

I think it has become clear that I cannot subscribe to the somewhat widespread notion that reading Latin as Latin is all we need aim at. Ordinarily and in practise this would mean being content with *practical* literacy and with a vague perception of the deeper meanings. Nor do I feel that dressing Latin out in sociological borrowings is the way to true educational values. When you teach a student to diagram a sentence or distinguish a case usage, you are, in a way

proper to our subject, training him to be a good citizen. When you teach him to work through a speech of Cicero in the way I have described you are training him in intellectual habits which he cannot afford to be without.

The criterion of a successful course is not the reading of a great deal of interesting Latin as one might read a short story, but the hard and careful study of a limited but highly selective amount of excellent Latin. I think a teacher could do much worse than to read frequently Newman's essay on "Elementary Studies." We should note especially the distinction Newman makes between reading and study. In reading we are often content with a vague impression of meaning, content to glean the general ideas. The intellectually illiterate are quite able to read widely; but they cannot study.

The hard way is the profitable way, and it alone leads to intellectual literacy. If we can send our students to college or out into the world intellectually literate, we shall have given them an intrinsic foundation for intellectual success as well as a protection against the tyranny of words and the propagandist of the press and radio. Thus we shall have done our duty to the individual and to the Democracy in which we live.

REPETITION IN THE LEARNING PROCESS

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Proficiency in the use of a language depends to a great extent upon the ready response of the mind to resilient linguistic habits. A habit is the resultant of many repetitions of the same act. How many times, then, must any unit of language be repeated by a pupil, young or old, before this unit is assimilated? The amount of repetition needed differs widely according to one's previous acquaintance with the accident of language, general intelligence, and native aptitude for deciphering foreign linguistics.

Our mother tongue, English, is so barren of inflection, that the first-year student of Latin finds the very idea of inflection a monumental difficulty. In my opinion this fact has to a great extent been either entirely overlooked, or at best, recognized without any appropriate remedial action. The study of Latin is much more difficult for an American boy than it is for a Spaniard, an Italian, a Frenchman, a German, a Russian, a Pole, a Bohemian than it is for a pupil of any other nationality than our own. Yet, a study of the origin of American textbooks for Latin classes reveals the fact that they have a continental European source in spite of the fact that the European languages are highly inflected languages.

The American graduate of the eighth grade has basic difficulties which his contemporaries on the Continent do not face. The fact that *table* in the sentence, "I see the table," undergoes a change in the Roman tongue is something so novel to the American pupil as to be fairly astounding. When we add to the change in form required by case, the possibilities of changes due to gender and to number, the bewilderment grows. There is unfolded before his linguistically unexercised mind such a complexity of varied manipulations, that Latin represents to him a labyrinthine snarl of *musts*, *don'ts*, and *remembers* that leaves him dizzy. In view

of the American pupil's standards of self-expression, for instance, one could list thirty-seven distinct difficulties in dealing with the present indicative active of the first and second conjugation verbs.

If the young mind, or old mind for that matter, is to become at home with each of these linguistic variables, it must meet each of them—and not too many at one time—repeatedly, until it has become habitually accustomed to the functions of each. Since in Latin these units are by nature contingently structural, clarity of comprehension and recognition will result only if we provide for frequent repetition. And that means drill. In the past, textbook material has been woefully deficient in providing this indispensable repetition, whether there be question of vocabulary or of grammar. To expect these unsatisfactory methods with a sparsity of drill and repetition, to lead to a thorough assimilation of the highly inflected Latin language is to expect the impossible.

This becomes all the more patently unrealizable when we consider how much material must be presented within the number of class hours available for the study of Latin in the American high school. The pre-Nazi German *Gymnasium* (in its first four years the equivalent of our high school) required eight 50-minute periods a week for first-year and second-year Latin. Many American high schools try to accomplish the same results in five periods a week throughout the two years. The German system called for a total of 288 class hours in first-year Latin; the American system calls for 180, or 108 class hours less. By the end of his four years of Latin the German boy has taken 1,009 hours of Latin to the American boy's 720 hours, a difference of 288 hours. The Germans, we must admit, even though they have a mother tongue to build upon which is itself highly inflected, recognize the inflectional difficulties of Latin, and provide the time needed to master them. Comparative data for French, Spanish, and Italian, themselves in origin based on Latin, would show even more impressively how much

American methods attempt to do in a relatively short time.

Have I, perhaps, exaggerated the lack of repetition and drill in current Latin textbooks? I have tabulated chapter excerpts, selected at random from the six textbooks most popular in this country. The findings for one of the six is given by way of illustration in the accompanying table. The numbers show how many times the unit being taught occurs in the chapter in question.

TEXT A

Lesson XXVI, pp. 104-106

MATTER TAUGHT: FUTURE ACTIVE—THIRD CONJUGATION

(a) In *Drill*:

	Lat.	Eng.
-am	1	0
-es	0	0
-et	0	1
-emus	0	1
-etis	0	0
-ent	3	0

(b) In *Reading*:

Lat.	Total
1	0
0	2
2	3
1	2
0	0
0	3

REPETITION OF VOCABULARY

(a) In *Drill*:

	Lat.	Eng.
commodus	0	1
fugio	1	1
otium	1	0
studium	1	0
valeo	2	0
varius	1	0

(b) In *Reading*:

Lat.	Total
1	2
1	3
1	2
0	1
0	2
0	1

N. B.—Lesson XXVII takes up a wholly new topic, Formation of Adverbs.

The question may be asked: Why this failure to insist on drill? My answer is that the recommendations of the Classical Investigation made some years ago have led authors of Latin textbooks to go to the extreme in the matter of *realia*, Roman history and culture, and the improvement of English through a study of Latin. Today the beginning classes in Latin are overloaded with the teaching of ancient history, natural ethics, and English. Given all these things to teach, where is one to find time to teach Latin, the highly inflected Latin? Such a treatment of Latin, far from attracting students to delve further into the language, im-

parts such a thin knowledge of the language that interest in it quickly melts away. The statement of the Classical Investigation should not lead us astray; the most potent motive for the further study of any branch of knowledge comes from the satisfaction derived from having mastered a unit of that knowledge. Mastery of this kind opens up new vistas of possibilities, and the pupil feels the urge to advance to the reading of the classic authors themselves. And let us not deceive ourselves the American boy and girl are no exceptions to this psychological truth. Finally, is not the future for Latin indeed dark when we remember that the few who are later to become themselves teachers of Latin have such a sandy foundation on which to build?

Let me pass on to the second and positive part of my paper, and ask: Is it possible to have much repetition and extensive drill, as well as copious selections of interesting, well-graded reading material which will realize the main objectives of the Classical Investigation Committee, yet keep them always subordinate to the primary objective, the learning of Latin? It is possible.

If, for the moment, we assume a mastery of the vocabulary involved, the amount of grammar drill that can be done in twenty minutes is surprising. If this drill is done orally, from fifty to one hundred items can be gone through in five minutes. This rapid drilling in grammatical forms is possible, however, only if the assumption is verified, only if the vocabulary is known, for only then can attention be focused wholly on the grammatical forms. The importance of mastery of a vocabulary is, then, evident enough. If vocabulary is mastered, teaching becomes relatively easy, and pupils become enthusiastic Latinists. Furthermore, I maintain that one important measure of a man's knowledge of any language, English included, is the extent of the vocabulary he has mastered in that language. We cease learning a language when we no longer add to our fund of words or idioms in that language.

If mastery of vocabulary, then, is a *condicio sine qua non*

of rapid progress in the study of Latin, what can be done to aid the pupil toward this mastery? It is true that learning words from word lists is not in itself the most effective way; but under the circumstances when we have limited hours of class, that method is probably the best available. As further aids we suggest: (1) New words should be introduced in class and written on the blackboard for the first attack on them. (2) There should be a vocabulary drill in class every day. (3) Rapid drills for repetition should be continued throughout the Latin course, year after year, even after the study of the classics has been begun. (4) The use of flash cards can hardly be overemphasized. (5) Frequent short vocabulary tests should be the rule; longer tests should be held periodically for a review of all words previously studied. (6) If secure retention and rapid recall are to be expected, the English-Latin meaning of the words must be known.

Drills. (1) Drills should be frequent. A linguistic unit does not become a part of the pupil's working equipment merely because he has a clear understanding of it as the result of a lucid explanation, nor because he has met it two or three times. As a minimum it should be repeated from ten to twenty times. (2) Although a great proportion of the drills may be oral, a certain percentage, embracing all the operations which touch upon the unit, must be written. And these written drills should come daily if the linguistic habit is to become permanent, and easy recall is to be the result. (3) Homework assignments of written drills should be corrected, as a rule, in class, and by the pupil who has written the drill. In this connection it should be borne in mind that drills are not meant to be either tests or written examinations, but teaching devices. (4) A considerable percentage of the oral drills may well be choral, all the pupils responding together. A pupil cannot use his eye, ear, and tongue in a drill and at the same time be a merely passive participant in the exercise. A dissonant voice can quite readily be detected by the teacher.

For economy in the use of class time use: vocabulary flash cards; lesson charts; mimeographed or hectographed vocabulary tests, followed by three or four very brief English to Latin units which cover the grammar material most recently studied; check-up sheets.

Teaching Latin Word Order. A pupil may have garnered a good store of Latin words and be well versed in Latin syntax, yet translate a Latin sentence only with painful analytic labor, and many rereadings of the text. Even though the pupil is well grounded in fundamentals, is quick to recognize syntactical functions, and has a sufficiently rapid understanding of the meanings of individual words; still, if he is ever to progress by gradual steps to dealing with more complex Latin sentences, he must be taught the rudiments of Latin rhetoric. In short, the teaching of Latin should embrace these three essential parts: vocabulary, syntax, and rhetoric. As the result of a study of the frequency of occurrence of the more common rhetorical devices, as found in both classical and ecclesiastical Latin, it is my judgment that the commonest dealing with unity, coherence, and emphasis should be taught during the first two years of Latin.

As a foundation for the teaching of abnormal, or rhetorical, word order, the pupil should first learn and in the beginning adhere to the normal word order of the Latin sentence; namely, Subject (Nom.), Indirect Object (Dat.), Direct Object (Acc.), and Verb. Freedom should be allowed in the placing of ablative phrases and of adverbs; the dependent genitive usually follows the noun it modifies, as in English. With these essentials of the normal Latin word order mastered, the pupil can more easily learn the functions of the abnormal, or rhetorical, word order, which we shall now consider briefly.

As soon as the past participle is met in first-year Latin, the pupil should be taught the most frequently occurring of these rhetorical usages, what I have called the "Split Construction." He is shown how the Romans secured unity

by separating the noun and its participial modifier and placing between the two, all the dependent words and phrases. Thus: "*Urbs magna a copiis Romanis nuper capta . . .*" (The city (noun) . . . captured (past participle)). This construction is re-taught at the beginning of the second year of Latin, with the use of the present participle added. Thus: "*Liberi cum servis prope litus ludentes . . .*"

A mastery of the fundamental rhetorical devices, six of which are taught and drilled during the second year of Latin, brings astounding results in the pupils' writing of Latin that is Latin, but especially in the speed with which he handles the Latin reading selections. Additional devices are taught in the third year; and still others in the fourth year, especially those peculiar to Cicero and especially to the emotional ecclesiastical Latin.

I shall end this paper by listing the first six of these rhetorical devices:

(1) *Split Construction* (Unity)

"*Urbs magna a Romanis nuper capta . . .*"

(2) *Hinge Words* (Coherence)

Relative pronouns, demonstratives, adverbs of place, time, motion, etc. any one of which refers to the preceding sentence. The relative pronouns and demonstratives are translated by the English personal pronouns "he, she, it, they." The use of *Hinge Words* is essential in Latin, since very frequently the subject is contained only in the verb, which is far removed from the beginning of the sentence.

(3) *The Preceding Genitive* (Emphasis and Clearness)

"*Fratris poculum, quod rapui . . .*" There are many other uses for the *Preceding Genitive*, but these two suffice for the second-year pupil.

(4) *Modified Noun with Preceding Genitive* (Unity)

"*Parva principis casa . . .*"

- (5) *Preposition followed by Preceding Genitive*
(Unity)

"Sine copiarum subsidio . . ."

- (6) *Reversal of Position of Subject and Verb* (Emphasis)

"Deinde cum comitibus in hortum cucurrit Marcus."

THE PEARL OF GREAT PRICE—GOOD ENGLISH

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To clarify the purpose of this paper, it may be well to spend a word of explanation on the title. Like the merchant in the Gospel, "who when he had found one pearl of great price went his way and sold all that he had, and bought it," the high-school student must make sacrifices, many sacrifices, to possess this priceless pearl of good English—daily attention, much outside reading, memory and written work. But the student alone does not pay the entire price. The instructor, too, is called on to expend continuous energy, limitless enthusiasm, consummate patience and tact to bring about desired results in the students; he must have an honest and abiding appreciation of the better things in literature.

In the limited period allotted to this paper I must restrict my treatment very definitely, if anything practical is to be accomplished. This I have done, confining my remarks to the English problem as it exists in the Senior class of a Catholic boys' high school. "Selling English and English Literature to Seniors" might, indeed, be a more accurate title for this paper. There will be no attempt to outline a syllabus, to include certain masterpieces, or to reject others, but rather to report on the efforts of one Jesuit priest during a score of years to give an average group of normally active, thoughtless, and athletic-minded boys a deep, abiding love for their mother tongue. For my belief is, and has been, that if we can once plant this love for English in the minds and hearts of Seniors, we shall not only make the teaching and learning of this most inexact of subjects less a drudgery, but we can have the assurance that our work will live on permanently. We have made the boys self-directive; we have given them a desire to learn, to cultivate the choicer masters of our language, to advance in the art

of self-expression. If I can believe the words of former students now in college or business life, the various points I am about to touch on have had that much-to-be-desired effect, the awakening and holding of an interest in their language, which is also the immortal tongue of Milton and Shakespeare and Tennyson, of Lamb, Macaulay, and Newman. If the suggestions seem impractical trifles or grammatical and literary heresy, my defence is—they have worked; they have produced the desired result in the training of those who responded reasonably well.

"How astounding it is," says William Lyon Phelps in his "What I Like in Poetry," "on a parcel of land no bigger than the state of Michigan, that Chaucer, Shakespeare, Milton, Spenser, Donne, Herrick, Grey, Wordsworth, Byron, Shelley, Keats, Tennyson, Browning, Arnold, Rossetti, Swinburne, Thompson should have found sufficient space for a take-off for a flight into the empyrean." This is the thought with which I start the year—the wonderful island of Britain, its geography, brief historical background, temper and characteristics of the people—any and everything which will give the boys a fuller appreciation of the conditions under which the masters of English worked. At least two years went into the preparation of a literary map of England and Scotland, showing the birthplaces of literary geniuses, the locales of great poems or novels, the regions glorified by series of books, the Dickens country, that of Burns, Scott, Shakespeare. London has a special place of honor, London with its long list of celebrities and masterpieces. The geography of England (compared with Michigan or Illinois in size) is thoroughly studied, its counties (shires) located, especially the ones distinguished in literature, its historic towns famous for eminent universities or strong, graceful cathedrals repeatedly pointed out. The nearness of the three great literary centers of the British Isles, London, Edinburgh, Dublin, three or four hundred miles apart, makes, and has always made, intercommunication of ideas comparatively easy. The variety

of the coastline and of the interior districts is emphasized and illustrated with pictures. (It accounts for the surprising assortment of backgrounds in English novels.) The universities, the cathedrals, interior and exterior, the literary showplaces of London—all come in for their share of attention—to prove the cultural background, heritage, and opportunities of the people. The fact that England is a small island has its definite literary significance. Isolation has played a most important part in developing a national literature, and the limited confines of the island made this literature readily accessible to all. The Englishman's self-control, tenacity of purpose, love of liberty, and appreciation of beauty are insisted on as explanatory of much to follow in the reading of the classics. (What has been done for England as a whole can be used for special sections, emphasizing the Lake Country with maps and illustrations. Graphs of literary periods also have their place.) Literary dates are not allowed to become a fetish, but some twenty-five or thirty are deemed necessary. Around these the literary history of periods and personalities is built.

Now we are ready to look at the language. Here I try to impress the students with the pricelessness of their heritage, and so bring them to pay attention to and to realize the power of words, to see with the poet, "Words—elongated, curly words that ravel themselves around the tongue and unfurl mellifluously—short, snappy words that sizzle and crackle as they bounce off the teeth and chop into the silence—vibrant, musical words that drone harmoniously in the throat and sing pleasantly—discordant, harsh words that rasp roughly in the palate and offend the ear—dignified, stately words that sedately rise in the chest and command attention—Words, come to me; I'll spend you in utility." (M. Schwartz) The insistence on the majesty and power of words never abates. Slang gradually disappears as interest in the choice of words and accuracy of expression grows. It is a daily fight, but

enthusiasm and persistence do win, particularly if the boys hear the same careful speech outside as inside the classroom. Who will ever estimate the harm done to English classes by the thoughtless or slovenly utterances of faculty members!

In the school system of which I am a part the integrating principle of the various courses is "effective expression" in oral and written English. With that ever in mind we must endeavor to supply the foundation for such effective expression—effective thinking. This I try to bring about by constantly giving and demanding reasons for the various steps we take in the course, and more particularly by specialized readings and care in classroom recitations. The instructor must be the constant guide and interpreter, so that the student may rightly say, "I looked with clearer vision, through your eyes, upon the masters, and their stature grew; but when I faced them in their nobler guise, the wonder deepened; I was taller, too." (M. J. Bourquin)

Book lists selected for each individual are obligatory and are made on the basis of his deficiencies and his ability. All the lists are varied—fiction, history, travel, biography, essays, plays, poetry, spirituality—books and authors frequently a bit above the normal bent and inclination of the readers. "A man's reach should be beyond his grasp, or what's a Heaven for?" In the same spirit, the youthful reader must reach upward to better thoughts and expression, if there is to be any growth. The daily memory lessons, too, are from the masters, and in these not only accuracy but also the beauty of thought and expression are stressed. Here, also, is a wedding of pleasure and utility. "God gave us Memory that we might have roses in December."

The writer believes, with the Reverend James J. Daly, S.J., author, teacher, editor, that "young people take a course in literature to be able to sift the grains from the bushels of contemporary chaff. This capacity of wise and fastidious discernment is best developed by confining their

attention while they are at school to the classics; that is, to the books upon which successive generations have set the stamp of admiration and approval. Try to keep the young mind in the atmosphere where the great ones in literature survive until it can tell the difference between an ivory flute and a tin whistle. . . . Youth, moreover, needs no pedagogical urging in the direction of contemporary letters." In the teaching of literature care must be exercised that the pleasure-content is kept in the foreground. Questions and probings there must be, to bring out the construction and the hidden beauties—but analysis is always a means to an end, not an end in itself. The copious, chapter-by-chapter questions offered by many texts not only eat up time, and disgust young readers, but obscure the majesty of the masterpiece with their welter of detail. Like most of you, I presume, I have ever found it necessary to form and choose my own questions, important and not too numerous, and selected with a view to illuminate, not obscure, the text. Illustrations of authors and their texts are both interesting and profitable. Literature was written to be enjoyed by the public, not to be dissected in the classroom. It has been enjoyed by past generations. If our young people fail to thrill to it, the fault is not with the literature. It must be with our approach. Given half a chance, young America is honest enough to view literature in the true light.

Intimate acquaintance with and use of the school library is another potent factor in building up a better appreciation of good English. The library, if efficiently run and properly stocked with works of high-school range and interest, can readily become the cultural heart of the school. The importance of information, of ideas, of language, of accumulated literary output is here made impressive. The world of culture and refinement passes in review. Here are stored the best thoughts of the best thinkers of all time. Obviously there is more reason to develop the English section of the library than other divisions. Senior year

is not too early to acquaint boys with the Cambridge Histories of English and American Literature, the English and American Men of Letters series, as well as the great anthologies, concordances, encyclopedias, the Oxford Dictionary, the complete collected works of the masters of good English. Even mere physical contact with such equipment is salutary. Is it not still true that after the actual possession of knowledge the next best thing is to know where to find it? Library classes do much to awaken an interest in the contents of this most important feature of the modern school. Library projects built around the most important works make us still more familiar with the tools of composition and research. In our classes these projects are specific, detailed, and are presented by the students to the students, emphasis being placed on the sources of the material gathered. It is thus that the better-known general reference and English reference books are introduced to the boys with the most satisfactory response.

Being an enthusiast in the field of public speaking and debating, years ago I drew up some forty seasonal oral English programs for weekly consumption. Time and instruction were given in their use and with moderately successful results; yet too often I was stunned by the crude, ungrammatical language of some of these budding Websters, once they were freed from the atmosphere of the classroom. Rather obviously the programs were merely an artificial display. The desire for correct, careful speech, the speech of Maurice Evans, Leslie Howard, Walter Hampden, was lacking. Good English conversation, recitation, reading were, indeed, lost arts. Yet here in these daily exercises, as in future daily conversation, the need for good English is a thousandfold greater than for the occasional public appearance. Clean-cut, intelligent responses are a constant desideratum in the classroom, as are smooth reading, simple, dignified questions. Oral English, good oral English, far from being isolated to a particular weekly class, receives daily attention. With this persistent atten-

tion speech must grow in practicality and dignity—but only at a great price—the unwearying efforts of the enthusiastic instructor, patiently checking, correcting, exemplifying. Honest enthusiasm in the English class is paramount; without it the work easily becomes the direst drudgery; with it good English can become the gem of the curriculum.

Perchance some of you are amazed that I have so consistently ignored the grammatical and rhetorical side of good English. What of improvement in self-expression, in written composition? It must not be neglected. Spelling, constructions, and paragraph structure must be checked periodically, not made a daily bore to teacher and students alike. Grammar review can be stressed as common mistakes appear. After all, something in etymology, syntax, and paragraph structure must have been accomplished in the preceding three years of high school. If Seniors do not develop a love of the literature of their language, they may never get it. If a love for good English is born in the hearts and minds of the young people through intelligent direction and constant association with the good and better things in literature; if words are viewed and handled as precious gems, if good constructions and plot development, clear, informal thought and logical reasoning are illustrated from the masters, student composition will cease to be drab and uninspired. Constant *reading* association with the best in our language is bound to produce a profound effect on adolescent *speaking and writing*. Let the eminent Nicholas Murray Butler be my spokesman: "The idea is prevalent that the best way to improve the written English of students is to compel them to write constantly and on all sorts of subjects. This is a fallacy. The inventor of the daily theme did an almost incalculable amount of damage when he started a movement that rapidly spread over the United States. The one best way in which to teach students to write good English is to teach them to read good English. The waste of time through excessive devotion to English composition is not likely to be patiently

borne much longer. The daily writing is obnoxious to the students, and the inspection and correction of their work is drudgery for the teacher uncompensated by any adequate result. That those who write daily themes and whose written work is carefully corrected make technical improvements in their written style goes without saying, but the fact remains that the method is a wasteful and inefficient one and that the path to good writing leads through good reading." (Education after the War) Is it not the old spiritual principle of uprooting vice by practicing the opposite virtue? And how much more interesting!

A word on versification. I believe in giving a fairly detailed course from a specially prepared outline, with reasonable practice in verse-writing, not in the hope of producing a flock of Tennysons, but with the definite conviction that it is the right way to get the most out of the study of poetry. Any one who has experienced the anguish of writing an Italian sonnet or other difficult type can better appreciate the craftsmanship in the exquisite cameos of Milton, Keats, or Wordsworth, can note varieties in rhythm and spirit, sense tone color, feel the unlettered simplicity of the folk ballad, and sway to the changing mood of the exalted ode. Rightly to appreciate quality one must know and feel what goes into its make-up.

In resume, Senior English, in its varied phases, its colorful background, its rich literary heritage, its varied supplementary reading and memory work, its library projects, its practice in oral and written expression is a priceless jewel, to be purchased only with attentive application and zeal on the part of the student, and with judicious presentation and unremitting enthusiasm from the teacher. The Senior is concluding his formal education or is going on to college. In either case the Senior English course should instill into the mind and heart of the departing boy a right understanding of, and a permanent enthusiasm for, his mother tongue, that hereafter he may be zealous for good English and self-directive in pursuing it, that he may be

“lord of an empire, sublime as Milton’s immemorial theme, rich as Chaucer’s speech, fair as Spenser’s dream, wide as Shakespeare’s reach.”

THE CATHOLIC TEACHING OF POETRY, THE WONDERCRAFT

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Poetry, of course, deals in wonder. Wonder might be called—and, as I gloomily remind myself, probably has been called—its stock in trade. No real lines of poetry on dawn were ever written by one who, although finding sunrise an effective and more or less aesthetic method of getting the day started on its way, took that method for granted. When Edna St. Vincent Millay wrote of one dawn:

“And the sun rose, dripping, a bucketful of gold,” she had already watched many a day spring out of the eastern waters—but she could still wonder over the recurring miracle. No one placid in his admiration of a bird’s song ever out-sang the bird. Consider the power of marvelling, the child’s gift of excitement in the lines which gave Shelley an immortal mortgage on the skylark. Consider the deep-lying, wistful wonder that makes our plaintive songs, even our dolorous songs. Christina Rossetti had her wondering over the road that winds up-hill all the way, as well as over the resting-place for the night, when she dreamed her poem *Uphill* into words.

It seems to me that the identification of this basic fabric of poetry, wonder, is the most important item in the literature teacher’s whole pedagogical kit. Unquestionably more important than a knowledge of rime-schemes, of metres, of verse forms—and I would claim that priority of importance for it from the two major viewpoints. First, from that which for practical purposes regards the inculcating of a love of poetry as an end in itself. Essential to the literature course as is the teaching of the mechanics of poetry, which of us would claim that a knowledge of the machinery was what drew us to love lines dear to us since

school days? Instead, was not that affection originally compounded of the "first fine careless rapture" which was ours when with the sharp clarity of Shelley's sight we first really saw autumn leaves, fleeing before a west wind? How much more generous the English teacher who on finishing the *Ode to the West Wind* leaves his class aware of the passionate surge of that wind than he who leaves them knowing how Shelley put his terza rima together! So much for our immediate objective, poetry itself.

But what of the ultimate goal of us teaching poetry in classrooms whose symbol of flight is not a winged horse but a Dove? We cannot afford to look at any subject in the curriculum as an end in itself. Our vital challenge, then, is the question: *How in our teaching of poetry can we best be loyal to our only reason-for-being?* If we agree that the poets have a way of thinking loftily and feeling finely, do we not accept this as our answer to the question? *By giving our students a maximum participation in the mind and heart processes of the poet.*

This is obviously true of great secular poetry as well as of religious. Surely, the student who quits one of our schools with a mind awakened to the glory of the world about him and within him comes close to being truly educated, however many history dates and geometry axioms he has forgotten. The really remarkable English teacher who opened my mind to all that lies in the lines young Rupert Brooke wrote during the World War:

"If I should die, think only this of me—
That there's some corner of a foreign field
That is forever England,"

did not mutilate them by using them as a sonnet laboratory—I'm not sure that I even knew at the time that the poem is a sonnet—but she gave us a quicker pulse-beat for our own *Patria*. And so the teacher who opens young eyes to trees in blossom in the spring through A. E. Housman's mediation effectively rebukes any youthful waste of natural beauty by reminding him that perhaps

"Now, of . . . [his] . . . threescore years and ten
Twenty will not come again,

And since to look at trees in bloom
Fifty springs are little room,
About the woodland . . . [he] . . . must go
To see the cherries hung with snow."

The teacher who opens a student's ears to Keats's night-
ingale serenading us from across the Atlantic,

"Perhaps the self-same song that cut a path
Through the sad heart of Ruth when, sick for home,
She stood in tears amid the alien corn,"

makes him a keener listener to all musical cadence forever.
And he who opens a heart to the pathos of Wordsworth's
matchless little quatrain for "Lucy,"

"She lived unknown, and few could know
When Lucy ceased to be;
But she is in her grave, and oh,
The difference to me,"

teaches the superb power of restraint, even in strong
feeling.

So all beauty plays the poetry teacher's game for him.
For all beauty refines, exalts, strengthens. Thus, through
even secular poetry we inevitably lift the young mind and
heart closer to the Triune Wonder we call God. Indeed,
I think that God, in His startlingly childlike humility, is
grateful to the teacher in public or Catholic school who
succeeds in making young people aware of His handicraft,
who keeps them from taking for granted His masterpieces.
On this point I would say, finally, that to teach secular
poetry in this manner—to lift the transcendent quality of
wonder out of it—is our clear duty to our profession.

If this be our duty as English teachers, let us look at our
opportunity as religious teachers when we face the great
spiritual poetry which is ours. Not that I suggest the sub-
stitution of religion for literature in our English classes.
This whole consideration is fraught with peril, for we

might easily run to the harmful extreme of not only over-emphasizing the Catholic contribution to poetry (and here our strict artistic judgment must give an impartial verdict), but also of stressing Catholic doctrine or devotion rather than art. An English class is not the place to do this, even from the position of a teacher who is more interested in the Four Last Things than in the Seven Liberal Arts. Probably we all ought to pray to the Holy Spirit for subtlety in the works of the Lord.

Granted, however, that we use discretion, let us recognize our opportunities of realizing Francis Thompson's wish to make poetry once more the handmaiden of religion. If great nature poetry and great love poetry, great poetry of joy and great poetry of sorrow, have been fashioned out of the simple elements of every-day life, plus the ability to be surprised, to exult, to be a child again and lose one's breath and widen one's eyes over something that others have become used to, great spiritual poetry has been wrought from the Baltimore Catechism, plus the ability to be startled over the glibly phrased mysteries of creation and redemption. Your average Catholic looks at a crucifix: and is reverent; but sometimes a Catholic looks at it: and is tender—and the result is poetry. It is poetry either in words—when we call its maker a poet; or in life—when we call him a saint. What stuff of poetry lies in the doctrines of the Divine Indwelling, the Immaculate Conception, the Mystical Body! Teaching *The Hound of Heaven*, all of us, surely, have witnessed the stirring of young hearts over the sweet pursuit of God's love as well as over the splendour of the art. Let us be grateful, then, that in our own day we have such poets in the Church as Leonard Feeney, Sister Madeleva, Sister Maris Stella, Eileen Duggan, Gertrud von Le Fort—and others, too—through whom to rediscover with our students the wells of wonder in our Faith.

Eileen Duggan, the New Zealand poet, has not only written exquisite verse but has done a brilliant piece of

analysis in a poem that would be worth teaching in our classes:

"What is the poet's ecstasy? A flying.
The saul unjessed, darts upwards, crying, crying,
The spirit flowing and the body drying.
A red leaf at a loss may cause the wonder;
A meteor's dive; the revel hoofs of thunder
Out of the ambush of that cloud-clump yonder;
A cock that flourishes the gift of morning;
A smack that crops the sea, a blunt calf fawning;
Nations of flowers, dew-sentinelled at dawning;
Any of these may bring the dream, the vision,
Clearing the sight from dimness to decision,
Outsoaring the last skymarks of derision.
There in a country where no self can blind it,
The soul goes flying with no past behind it
And neither friend nor enemy can find it.
But, even so, not its the highest soaring,
For others yet, both soul and body pouring,
Are raised above the ground in their adoring.
And sound is less than silence now and ever:
A bliss so strung the lightest word might sever.
The poet sings—the saint is dumb forever."

As for Leonard Feeney, he writes with a unique artistry about Our Lady, for the very good reason that he cannot get over being excited about her. In his *Song for a Listener* he looks at her place in the world of womankind, at what she has done for the rest of us merely by *being*, and says, simply:

"Because of her who flowered so fair,
The poor old apple-wench will wear
A sprig of roses in her hair. . . .
The lily garbaged in the brawl
Out of her refuse-heap will crawl
Back to the trellis on the wall."

And never will Father Feeney, speaking for all Catholic priests, take as a matter of course the amazing humilities of Christ in the Mass. At the Little Elevation of his Mass he looks at his Host and says:

“You come translucent to hold and handle,
To peer clear through, Dear, and see a candle,
With a tractable trait to elate my heart
Who make You, and take You, and break You apart,
Yet sever you never, Saint Thomas said,
For wetness to water is not more wed
Than these twin fragments I now expand
In my left, in my right, in my either hand.”

Of our nun poets we are all inevitably aware of Sister Madeleva. It is to this type of her poetry that I have found the most enthusiastic high-school response:

“I journeyed down to Bethlehem
In deep peace on a winter day.
I think a young girl and a man
Were with me on the way.

And in the little town at dusk
The young girl waited in the street.
The stones and I were very glad
With kissing of her feet.

A tender wind encompassed her;
The waiting world, the listening air,
The watching stars grew sweet and white
With kissing of her hair.

The earth was wise as any child
Because she was so young and wise,
And all the dark was luminous
With looking in her eyes.

Tonight I wait upon my knees
Beside her in this quiet place,
Loving the wonder in her heart,
The wonder in her face.”

But, accustomed as we have become to the loveliness and the strength of Sister Madeleva, perhaps Catholic audiences

are not yet sufficiently aware of another really authentic nun poet, Sister Maris Stella. Sister Maris Stella's art evades the specific and hence is more elusive, more difficult. Yet, I have found even third-year high-school girls to respond thrillingly to the wonder which she calls *Riddles* when she writes, magnificently:

"Out of this tangle of threads to find the thread
that will untangle the threads. Out of the maze
to find the amazing path and so be led
back to the beginning by incredible ways.
Out of confusion of keys to find the key
that fits each keyhole, unlocks every lock.
Among a multitude of suns to see
only the sun. To find the moveless rock
under the shifting stones, under the sand,
the rock no shifting sands can ever shake,
nor great wind crying out over a shaken land,
nor lightning blast, nor breaking water break.
To find in multiplicity but one
end, beginning, thread, path, key, rock, sun. . . ."

Among our newer poets Jessica Powers deserves a good deal of consideration from the English teacher, for her appeal to young people is a deep one. Any of us might be grateful for the restrained and wondering tenderness she has breathed into her poem, *The Holy Face*:

"I never stir in whatsoever zone,
Stealing through shadows, scanning sky or sea,
But the dim troubled face of the Alone
Looks out at me.
Neither the night nor day can name a place
Where I have strayed unambushed by surprise
At the white beauty of a holy Face
And two great lonely Eyes."

It is out of such a capacity for surprise that we shall make our poets of the future, our poetry-readers of the future; from those who are not content with tranquil acceptance, who feel a need to *do something* about beauty, seen or felt. For the last word that I would say of poets would class them with the Israelites in A. E. Housman's sum-

mary: "When the Lord rained bread from heaven so that man did eat angels' food, and the children of Israel saw upon the face of the wilderness a small round thing, as small as the hoar frost on the ground, they did not call it quails; they rose to the occasion and said to one another, 'It is manna.' "

MOTIVATION IN ENGLISH

BROTHER ALEXIS, S.C., A.M., VICE-PRESIDENT, ST. STAN-
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The lot of the teacher of English in the secondary school has always been a hard one. But as the years succeed each other the task seems ever to be growing in difficulty. Some years ago the students in our high schools and academies could be grouped into one or other of the following classes: the college-preparatory group and the commercial group. But today our schools are committed to the education of all, and to these two groups, we have added another, and in many cases, a larger one, the non-academic or middle group. This group is not interested in the continuation of education in college; neither do those in it wish to become stenographers or office help. It is this large group of non-academic students, for whom the economic world of today has no place, that is our greatest challenge; nay, more, our crucial problem. How shall we appeal to them, while still not neglecting the other two groups? What have we to offer them which will arouse their interests and lead them to develop themselves?

The severest criticisms of the English courses in our schools today are that they embrace too much; that they are addicted to the overemphasis of literature and the over-analysis of certain selections; that, in spite of the amount of matter they contain, the work offers too little variety; that the general questions treated are confusing to the pupils; and that there is not enough reading in the classes.

Do we look upon English as a set body of subject-matter that is to be taught to every boy and girl alike? Is it true that there are certain books and certain classics to which the students should invariably be introduced, regardless of their future attitude toward books and reading?

These are questions which we must answer; and answer clearly and intelligently, if we want to bring to our pupils

the highest possible good in our English classes. The English course is admirably adapted to minister to the personal lives of our boys and girls, and to make life for them rich, fruitful, and full of meaning. Hence, the program should provide a rich variety of experience for expressional activities; frequent opportunities for oral and written expression; a program of directed reading and study that eventually will give the pupil the ability to direct his own reading for self-improvement and the filling of his leisure time; and emphasis on English as a means of developing clear and logical thought.

It is the duty and the privilege of the teacher of English to provide such a program for his pupils, and to exert himself to arouse in them an ardent desire to accomplish all those aims and to develop in themselves all those attitudes, skills, and habits which will make their lives full and complete in whatever walk of life they choose to enter. The task is not an easy one, but the zealous and devoted teacher of English will find in it a challenge worthy of his mettle and his high ideals of service to the youth of America.

Some years ago a Sister of Charity of Nazareth, writing in the *Catholic School Journal*, enunciated simply and forcefully the principles of motivation, since repeated in that admirable little book of Father Felix Kirsch, O.M.Cap., *The Catholic Teachers' Companion*. These principles of motivation are: (1) Let the teacher arouse the field of need for the new need; (2) let him create the desire for the new knowledge; and (3) let him then confront the pupils with material to satisfy the newly aroused zeal.

With these principles in mind, I believe that motivation in the English course can be reduced to developing the pupil along four broad and all-inclusive lines: First, an appreciation for correct and accurate speech; second, a deep appreciation for the beauties of literature; third, a sincere appreciation for good reading; and fourth, an appreciation for clear and logical thinking. Thus will we arouse

in him the field of need for those desirable attitudes toward which we tend in all our English teaching.

I. APPRECIATION FOR CORRECT AND ACCURATE EXPRESSION

None of us, I presume, will deny the need. When we listen awhile to what passes for speech, or read a few of the themes which are handed into us, we soon realize how necessary is the development of such an appreciation among our growing boys and girls.

The first thing to bear upon is incorrect speech, because it is a fact of experience that most errors in writing are directly traceable to faulty speech. The alert teacher will never permit slang in his recitations. There are many, even among college professors, who defend slang as something picturesque and original. But the opposite is generally true. Slang is the result of a sluggish mind and is nothing better than following the line of least resistance. It requires an effort to find the correct word to express the idea which one intends to convey; something which the lazy intellect cannot attempt, and so it resorts to slang.

In order to arouse in our pupils an exquisite sense for the correct use of words, we should bring them to the appreciation of the dictionary, and to do this we should have the dictionary handy at all times. Few students will take pains to study words in their outside reading. Any evaluation of words, if learned at all, must be done in the classroom. In the English room there should be many dictionaries, not *in* the desks, but on top, or scattered on ledges and windows where they will be easily available to the pupils. Whenever a word occurs which they do not understand clearly, they should be encouraged to look it up. The learning of new words and new meanings should be a life's work, and the learning of errors of pronunciation, a sporting proposition. All composition is made up of words, and, hence, the best way of improving the compositions of our pupils, whether oral or written, is to enlarge their knowledge of words.

So, the alert teacher will find numerous and interesting exercises which will send his pupils to the dictionary frequently, until they have the habit of consulting it, eventually leading them to a sense or feeling for adequate expression.

Going hand in hand with a study of the dictionary should be the study of spelling, a part of the English course quite forgotten or neglected. There should be regular spelling lessons as a part of the English class, not necessarily from a separate text, but taken especially from selections read or studied from literature. Spelling should not be studied for itself, however, but should be accompanied with the definition of the words in the sense of the selections in which they are found, and then put into practical use in the daily classroom exercises. Pupils can be made to see that poor spelling is a handicap to them, whether they intend to enter the business field or go to college. They can be shown that it "acts as a bar to social attainment, and is offensive to all those who insist that education carries with it that sort of controlled mental behavior that satisfies an intellectual consciousness."

Correct and accurate expression is also fostered by oral reading in the classroom. In too many classes the overloaded program is used as an excuse to skip over the daily reading. It is not sufficient that the pupil understand what he reads, but he must be able to read it correctly and intelligently. How many of our high-school graduates today leave our schools without having mastered this art of reading orally in a correct and entertaining manner. The teacher should pick out choice passages and selections for class reading, and from time to time read them himself to the class as an example of how they should themselves do. Every pupil we send out of our schools should be capable of reading the simple prose of everyday life efficiently, intelligently, and entertainingly.

I shall not enter the controversy as to whether or not grammar should be taught in the high school. Let it suffice

to say that the pupil needs the knowledge of those forms of grammar that are essential to him if he would express his thoughts correctly. Let the teacher then discover wherein the pupils are lacking in the clear and forcible expression of their thoughts, and attack that part of grammar which will make them efficient.

Grammar for its own sake is loss of time. So unless its mechanics and original writing are integrated, unless the need for clarity, vitality, and interest motivates your teaching, you are making the knowledge of the mechanics of grammar an end unto itself—truly a dull procedure.

One excellent means of arousing appreciation for correct and accurate speech among our pupils is to have them read aloud their themes and let the others correct them for errors of grammar, enunciation, good form, modulation of voice, and general excellence. At other times themes may be exchanged among the pupils and corrected. It is remarkable how, in a short time, if supervised intelligently, such procedures awaken in the pupil a passion, as it were, to correct errors in others, and as a direct consequence, to avoid them in his own themes in order to escape the criticism of his companions.

II. A DEEP APPRECIATION FOR THE BEAUTIES OF LITERATURE

There are two very important elements in our nature: the sense of beauty and the sense of conduct, both of which are fostered by the study of literature. There is always pleasure in mental activity, pleasure in the beauty of picture and elegance of diction. There is pleasure unfolded in the world of imagination, and in the generous deeds of heroes, and where shall we find these elements in a higher degree than in our literary studies. Literature is the written record of those who had something to say and said it well. That is the reason of its survival. In it we learn the records and acquire standards. In it we develop the ability to detect excellence of expression and to extract the correct meaning from what we read. The true study

of literature is the training of oneself to share the author's feeling and to participate in the emotions and the experience of his characters. The pupils should be taught to look to literature as a source of consolation as well as pleasure. Hence, the chief function of the study of literature is to have the pupils enjoy the beauties of the world's great books. "A man who goes into life," says Kipling, "with no acquaintance with the classics, is as heavily handicapped as he who takes up sports without knowing what has been done in these particular sports before he came upon the scene. He cannot have any standards."

So the first duty of the teacher is to develop in his pupils a literary sense. He should quicken their interest, awaken their sympathies, and kindle their love. In order to do this he must himself first have a great enthusiasm for the classics, and then teach them with vividness and zeal.

Many of the modern textbooks are histories of literature rather than vehicles for the study of literature. A certain amount of study of the historical background and of the life of the author is certainly necessary, but one of the chief purposes of the English course is to develop an appreciation for literature. Consequently, the works of the author should be stressed rather than his life and age. Once we have aroused the interest of the pupils, they may be left to learn the details in college or later on in their life.

The literature of our language is so vast and abundant that we cannot hope to teach all of it with the same degree of intensive study. The wise teacher lays out a plan of a number of the representative works of the outstanding authors in the various fields of literature. These are studied intensively and in detail, with particular attention to word meanings, modes of expression, elevation of idea, and correctness of form. In these key selections exercises should be given which will send the pupil back time and again to the book until he becomes thoroughly familiar with it and all its beauties. All other works of these authors, and those of the minor authors, should simply be read through

attentively—not fast, but with a certain deliberate awareness which will impress upon the pupil that these works are just as important in their own way, even though they are not studied with the same intensity.

The teaching of poetry, especially, challenges the ingenuity and the sense of balance of the English teacher. Some would simply have it read in a sort of emotional way, letting the pupils be carried away by the beauty of sound and rhythm. Others, in the words of Orson Welles, “toss away the pupils’ aesthetic birthright for a dubious and unsavory mess of analytical potage.” Poetry may be considered the spontaneous overflow of emotion, but its expression in verse makes it an art form, and some knowledge of the secrets of the art will add to the pupil’s pleasure and enhance his understanding. Hence, in actual practice the most successful teachers have always effected a nice adjustment between understanding and the emotional response.

III. A SINCERE APPRECIATION FOR GOOD READING

The literary taste of our growing boys and girls is more steadily seeking lower levels. One has only to look upon the magazine counters of our stores to see the kind of trash our pupils are reading. Some years ago if a teacher asked a pupil if he read a certain book, the answer generally was: “No, but I saw it in the movies!” We have come to accept this as not too bad an answer when we consider the degree to which the “funny book” and the second-rate magazine has taken hold upon our youth.

It all comes from the fact that today we are living in an age of distraction, wherein the mind is entertained by a number of “baubles,” and so becomes less and less drawn to read serious works which require a little effort.

There is a real challenge to the zealous Catholic teacher. He is called upon to save the pupils from themselves and the evils of this generation by fostering an esthetic sense among them, so that they may prefer the best in reading.

Whoever believes in the power of books to shape men's lives cannot fail to be inspired by the privilege, and awed by the responsibility of guiding the reading of youth, and nothing is fraught with greater consequences for good or evil than a lifelong habit of association with books.

How can the English teacher foster the love of good reading? By appealing to the interests of his pupils. Since the interests of students are individual, the appeal must necessarily be individual. "I have discovered," says Christopher Morley, "that there are usually books about the things you are interested in." Again, the young are keenly aware of the human elements in a book. Therefore, the teacher has something to begin with in the student to arouse interest and enthusiasm. Study of individual tastes is imperative, and once these are discovered, they are used as a foundation upon which to build the edifice of good reading.

Many students become shy the moment they see a book. These should be started off with pamphlets or articles. Father Lord's pamphlets are admirable for this purpose, even if we disregard the great lessons they teach. They are written in an interesting style, depicting very human incidents, the kind that are met frequently in the lives of the boys and girls, who take to them readily. Once the pupils realize that reading can be most interesting, it will not be long before the appeal for books is made.

Another means of arousing interest for books is to give from time to time a short synopsis of a book. In this let the teacher take books which appeal to him most, because he can talk more enthusiastically about these; for an enthusiastic teacher easily arouses a like enthusiasm among his pupils. Along with the brief summary of the book, the wise teacher will also implant a clear notion of how to read it. If the lesson does not provide both the desire and the method, valuable time has been lost. Anticipation can be often aroused by reading a most interesting passage

from a book, or telling the story briefly to a point of high interest, and then stopping.

If the book is available then, there will be a demand for it. This brings up the point of accessibility. The more accessible the book is to the pupil, the greater the chance of its being read, for accessibility is the biggest single factor in the whole situation. Where it can be arranged, books should be in the English classroom. Of course, the librarians may strenuously object, but, I believe, a complete understanding may be arranged.

The motion-picture associations are doing their bit to foster indirectly the reading habit among the young, and the wise teacher will use these helps where he can. Study outlines are published about certain key pictures which may be had for the asking. Many of these in the last few years have been produced from the classics. A judicious use of these study outlines will often arouse in the class a desire to read the book, from which the alert teacher can lead them to books of a kindred or allied nature. Every legitimate opportunity should be taken to get the boy or girl interested in books. But be sure of this: You can accomplish more in arousing interest in reading by giving a word of encouragement to one, lending a book that you like to another, comparing notes on some incident or episode in a book with a third, than you can ever accomplish by work with a class group.

Such a task requires that the teacher be a wide and discriminating reader. How can he bolster up the courage of the boy who needs to believe that a good education is a necessity; how can he suggest a book to the adolescent who needs an ideal to dignify living, or the boy who knows that in him is the capacity for high adventure but who quietly refuses to exert himself in school? They are all different, and the conscientious teacher must be ready to meet them all. Even fiction, at high-school level, will serve to encourage, to enable, to energize, even more than it will serve to build literary appreciation; but if it does accom-

plish these ends, the teacher will realize that he is teaching not books but boys and girls who are entering upon the task of living.

IV. APPRECIATION FOR CLEAR AND LOGICAL THINKING

One of the strongest indictments of the modern age and of our educational system is that students are no longer taught to think. They enter our universities and colleges each year with a mass of theories and facts, but without the ability to organize what they know, or to draw worthwhile conclusions from it. Clear thinking among our high-school students, and even among many in higher education, is not made much of. Our boys and girls cannot think because they have not been taught to do so.

Since the aim of education is to bring out the finest in the boy and girl, it is imperative that the English teacher be among the first to develop the faculty of clear and logical thinking, and he has in the English class the means whereby it may be accomplished. The literature of a people being the reflex of their history, there is nothing better than it to give exercise in the principle of cause and effect.

What is the idea of the author behind his great work? Why did he write on such a topic? What was the occasion of it, and what was the state of society at the time of the writing which might throw some light upon the poet's or dramatist's work, not to speak of the essayist or the novelist? These and similar questions are excellent to bring the student's rational powers to bear upon the literary work under study.

Again, in the study of the great characters of literature there is ample opportunity to cause a pupil to think. Much effort is required to discover the traits which cause a personage to stand out and become a living being, as it were, and to show how these traits were united to produce an outstanding character. Or the exercise by which one character is compared or contrasted with another gives ample

opportunity for a student to make use of his powers of thinking and judgment.

The conscientious teacher will make use of these devices and many others frequently to foster as much as possible the rational faculty of his pupils. In the study of the essay, the drama, and even the novel, there is ample material for stimulating thought, and a little painstaking work on the part of the teacher in preparing the ground will bring forth fruits that will be very consoling.

In conclusion, may I say that I have not attempted to give you any new or original ideas. That would be difficult to do. I have merely tried to bring before you again old truths, learned long ago, and perhaps forgotten or neglected. Neither have I attempted to treat this subject in an exhaustive manner. That, too, would be impossible in the short time allotted to me. But if, in these few minutes in which I have essayed to entertain you, I have stimulated you to the realization of the importance of your work, or have been the cause of the budding forth of some resolution, however faint, that would lead to results of a higher order in your classes, then I am amply rewarded.

THE NEED OF INDUSTRIAL ARTS IN CATHOLIC SECONDARY SCHOOLS

BROTHER OSWALD, C.F.X., A.M., PRINCIPAL, MOUNT ST.
JOSEPH, BALTIMORE, MD.

The subject assigned me is one to which we must look for the answer to the problem of what to do in our high schools with those pupils whose aptitudes and interests lie outside the traditional academic course. Administrators and teachers in Catholic secondary schools grow weary trying to adjust the thousands of boys and girls who are either not equipped or have no desire for a program of studies which ignores training for the fields of occupation which will absorb the larger number of them. I refer to the industries and home-making—the working class in general.

My interest in this subject does not come from any particular knowledge or skill in industrial arts but from my experience as teacher and principal in wrestling with the same problem that is worrying most of you. The problem of what to do with those who will not take to languages and higher mathematics; yes, and even those who with difficulty learn sufficient of the English language to appreciate its literature and the technique of its grammatical structure.

Ever since 1929 when the doors of employment closed to our boys, and girls, too, the schools have been called upon to provide education for them through their adolescent years. Compulsory school laws leave no alternative, even for those whose ability to profit appreciably by academic training is limited. Unless we in Catholic secondary schools recognize and do something constructive to help those who are normally eligible to live and to labor in society by providing courses to meet their varied needs, we fall short of caring for the Catholic community which we propose to serve; unless, of course, we conduct strictly college

preparatory schools. In that event we have a right to select because we do that for which the school was established and advertise ourselves as such.

We may argue, as is so often done, that we can expand our curriculum by adding social studies and commercial courses which will afford those not given to languages, higher mathematics, and sciences an opportunity to escape a full program of these subjects. This may be a means to an end, but I do not think that the child's future interests are sufficiently considered in such a provision. What habits and skills does such a course develop for those who will enter the field of industry? We must be thinking in terms of the child's needs, his life work. Only a small percentage go to college, and a limited number will qualify for the white-collar positions not listed under the professions. The problem lies with the masses. Are we ignoring them in our curriculum? Must they look for understanding to the public schools? I believe that we owe them the same opportunities that we owe to the college preparatory pupils. They are Catholic boys and girls that constitute well over half the enrollment of most high schools. It is my purpose, therefore, in treating this topic to show that it is, in general, not beyond our means to consider them in our courses of study.

I am more conscious of the problems as it applies to boys than to girls; for it is my opinion that the Sisters have already done much to include courses in Home Making in their schools for girls, though here, too, many fall short. I am fully conscious, too, that changes are not always in our power, but it is well for each of us to help promote the work.

For the boys we will not consider a plan that suggests definite vocational or trade schools. They are an economic impossibility for most of us; besides, they are not practical for most boys of high-school age. Purely vocational training is ordinarily considered in schools of apprenticeship after high school. What we should be interested in is pre-vocational training—call it guidance if you wish. It consists in developing skills in the manipulation of tools and a few ma-

chines. The term usually applied to this work in high schools is Industrial Arts. The introductory course in this work should be mechanical drawing. Mechanical drawing is as important to handcraft as the rules of language are to a writer. Before the aspiring craftsman can produce a project he must be able to design it. Designing calls for a knowledge of applying a scale of measure by rule and compass. After a year of mechanical drawing pupils are skilled enough in the use of their instruments to draw projects which they can build as soon as they have learned the use of the simpler tools of a carpenter or mechanic.

For boys of fair ability the work of mechanical drawing can with profit be extended into two or three years. It should embrace the study and execution of blue prints, which is valuable and necessary knowledge for skilled workers in our industrial plants.

One or two years can be given over to woodcraft. This study initiates pupils into the handling and use of various tools and the operation of some electrical machines. Here is studied the art of making patterns. Cutting, planing, sawing, joining, glueing, painting, polishing, weaving, upholstering, and many other processes are carried out in a wood shop which are assets to the boys who will make their living by the use of their hands.

Another year or two can be given over to metal work and electricity. Metal is usually divided into sheet metal and art metal. The use of hand tools and the lathe in the metal shops are much the same as in the wood shop, but the material pupils work with opens a new field. They must learn processes of forging, tempering, soldering, riveting, etching, rolling, annealing, beveling, burnishing, polishing, and others. Each is a study that has its application in the trades.

If we care to go further, we can consider auto mechanics as a year's course. Surely this, too, is a big industry. A few old machines will give a class considerable practice.

You can easily get people to bring their automobiles for repairing.

We know that during the Middle Ages the Church took an active interest in the craft guilds. We may truly say that the Church was the very life of these guilds. It is, therefore, difficult to understand why we of today should be unmindful of the development of skill in handicrafts in our Catholic schools; that we should relinquish leadership in a field where so large a portion of our young men will find their livelihood; that we should fail to vitalize industry with Christian morals and social principals by neglecting to train our youth for a place in industry.

It is heartening, however, to know that there is at present a movement which is gradually making its way to our country that promotes the study and interests of the young laborer. I refer to the Jocist movement, known in the United States as the Young Christian Workers. This movement was inaugurated in 1882 by the Reverend Canon Cardyn in Belgium. Today it numbers 100,000 young workers, especially factory workers, in Belgium; 97,000 in France. It is at present becoming strong in Canada, and, thank God, now in some sections of the United States. Switzerland, Holland, Poland, Portugal, South America, and even Africa have organizations of the J. O. C.

What should especially interest us as teachers in the secondary schools is the work of the prejocist. This unit takes for its study the choice of vocations and the Christian concept of labor. The study of the choice of vocations for the workers of tomorrow is precisely the purpose of the Industrial Arts courses. This, under Catholic environment, with Catholic ideals of labor and the social order must be our aim; but let me state again, we are not doing that as long as we neglect to consider in our curriculum the future worker. With how much more heart would these pupils enter into the spirit of our schools if, on receiving their schedule of studies, they realize that we have something to offer that fits their needs and ability; that they will not be

forced into and made to compete with the college preparatory group. It will be so much easier to get them into the proper mental attitude to profit by the religious and moral training when they are conscious that the school has provided for them in the construction of its curricula.

Now let us follow our pupils to their jobs. A little study of the employment in our communities and the nation over will show definite expansion in manufacturing and industries in general. Analyses of the rapidly growing industries show the greatest development and future in the following order: air conditioning, aviation, diesel engines, television, photography (motion-picture industry), and radio. These are referred to as our present frontiers. It is estimated that these frontiers are open to greater developments than the territorial frontiers of the past century. Twenty-five per cent of our people, according to the studies, are engaged today in occupations which did not exist in 1900. Twenty-three per cent of our national income is derived from manufacturing. Add to this, distribution, agriculture, construction, and domestic labor, and you have an idea of what most of the young will do.

I cite as another reason for emphasizing training in the mechanical arts the fact that before our present immigration laws were put into force a large percentage of our industrial labor was supplied by immigrants. Today we draw on the youth of our nation. Thomas L. Norton of the University of Buffalo in his book *Education and Work* states that graduates from academic courses have far less chance of getting jobs than those who graduate from the vocational courses. The average weekly salary of the former is \$14.53 as compared with \$18.50 for the latter.

From my experience at Mt. St. Joseph in Baltimore, I find that the cost of installation and maintenance of the courses in Industrial Arts is not prohibitive. If you have a few basement rooms or an old building that serves no good purpose, turn them into shops. Collapsible mechanical drawing tables can be set up, if need be. The wood and metal

shops call for a fairly generous supply of workbenches and tools, and a few electrically operated machines. It is more important that pupils acquire skill in the use of hand tools than in the operation of many machines. The courses may be introduced one by one. If you are in a tuition school, attach a fee to the shop course as you do to science courses; it costs no more to equip and maintain a shop than it does a good science laboratory.

You will find that even the boys in the academic curriculum will in large numbers want to take shop courses during their free periods. To them, they are useful as hobbies. With a thirty-five hour working week we must be conscious of the benefit of hobbies to keep our young out of mischief during their leisure hours and at the same time benefit the home.

There are few things more satisfying than to see boys who might otherwise be problems to their teachers really enjoying their school work. To drive some of them out of the shops is like driving them home from the athletic field—they want to be there because they like it.

Our experience during the past six or eight years under the plan described has been gratifying. Not only have we reduced greatly our percentage of failures and withdrawals, but we have likewise increased our enrollment by over 500 boys. It must not be thought, however, that this increase has been entirely in the General course; no, the Academic department has kept apace. Students of the upper level realize that with homogeneous grouping, opportunities for accelerated work in the academic curriculum are decidedly more favorable. It has, therefore, been a very satisfying move for the good of our Catholic boys. With this purpose in mind, I have dealt with *The Need of Industrial Arts in Catholic Secondary Schools*.

THE CONTRIBUTION OF A CHICAGO CATHOLIC HIGH SCHOOL TO VOCATIONAL EDUCATION

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It has always been the ideal that every Catholic child should be educated in a Catholic school. Every one knows, however, that this ideal has never been realized. A survey undertaken in 1935 by St. Rita High School revealed the fact that there were 9,000 boys, all graduates of Catholic grammar schools in the Chicago area, then attending public technical high schools. Various reasons have been advanced to explain just why it is that so many Catholic children are seeking an education outside of Catholic influence.

The chief reason is one of finance. It is conceded that financial circumstances have hindered Catholic children from attending their own schools. Only seven out of every thirteen parishes in the United States maintain a parochial school. High schools, proportionately speaking, are even fewer. In high schools there is, in many cases, the question of tuition. The same condition exists in Catholic colleges, with this reservation, that their number is lower and the tuition fees are higher. It is evident that financial conditions, both private and corporate, prevent many Catholic youths from being educated under Catholic auspices.

Another consideration is the structure of the curricula of Catholic secondary schools. These schools, with few exceptions, offer courses that are academic. Catholic youth have been receiving a secondary education that prepares them for future study in college; yet it must be remembered that eighty per cent of high-school graduates never matriculate at college. According to the 1935-36 survey of Catholic colleges and schools made by the Department of Education of the National Catholic Welfare Conference, the total number of high-school graduates was 51,631. Of this number, 13,732—twenty-six per cent—entered college. All these

graduates, however, were prepared to assume collegiate studies; yet seventy-four per cent were forced to find immediate employment and successful adjustment in industrial and commercial activities in a world intensely influenced by the mechanical inventions of the last thirty years. Undoubtedly many Catholics are being educated outside their own schools, because Catholic schools have not been sufficiently inviting nor attractive in their curricula.

Today, the accidents and circumstances of secondary education are not the same as they were twenty-five years ago. The present-day student meets the radio and the motion picture as new vehicles of expression and consequently as new media of education despite their propagandistic potentialities. The evolution of the automobile and the airplane has challenged his mechanical aptitude. The interest that books held for the average student a generation ago has been transferred to the mechanisms that provide power, locomotion, and entertainment today. These modern inventions are here to stay. What is more, they will be perfected and amplified in time to come.

Radio and the motion picture have stirred the imagination of youth. They have set the minds of youth aflame with the possibilities of the future. In a modern motion-picture theatre, a boy takes his place in a cockpit beside a pilot in an imaginary flight through the skies. The aviation industry looms large before him. He sees a niche for himself in this industry. The motion picture quickens his spirit to get into this business of flying in some capacity. In passing, it should be noted that aviation has given employment to 123,000 skilled workmen, employment that has been created since 1905. Just as aviation, so, too, has the radio industry experienced a similar development.

If Catholic youth is to take its rightful place in these and similar arenas of employment, then Catholic schools should adjust their curricula to meet the needs of the day. If an education has as one of its ends the purpose of fitting a boy for his life's work here upon earth, then Catholic schools

should recognize some facts. One of these facts is that new elements have been and are continually being introduced into the commercial and industrial life of the nation. Catholic education would do well to consider a revision of curricula in the light of modern inventions and present-day needs.

For some time after they studied their survey of 1935, the Augustinians at St. Rita High School in Chicago considered these aspects of Catholic education. A few large public technical high schools, such as Lane Tech. with 7,400 students and Tilden Tech. with another 4,000, furnished excellent material for discussion. The presence of so many Catholic boys in these schools presented a problem that demanded a solution. In attacking this problem, the Augustinians decided that if St. Rita would offer courses similar to those offered in public schools, then Catholic boys might be induced to enroll at their school. The solution was found in the introduction of a technical course at St. Rita High School, a school established by the Very Reverend James F. Green, O.S.A., in September 1906, with a registration of fourteen boys.

This school grew slowly until it reached its maximum enrollment of 436 in 1933. It offered three courses: academic, scientific, and business administration, courses, which are standard in most Catholic high schools. Since it has the status of a private day school, each student is obligated to meet the tuition fee, which amounts to \$100.00 a year.

The decision to offer a wider selection of courses proved to be the correct solution of the problem presented by the presence of Catholic boys in public schools. This is indicated by the following summary of the registration at St. Rita:

	<i>Year</i>	<i>Students</i>
June	1933.....	436
"	1935.....	383
"	1937.....	467
"	1938.....	666
"	1939.....	855
March	1940.....	1,018

This summary does seem to suggest that the technical course together with other advantages has attracted Catholic boys to one of their own schools.

When St. Rita opened its academic year in September 1936, it offered for the first time four courses. Three were standard in Catholic circles and the new one was a technical or a pre-engineering course. The instruction of the technical course necessitated the installation of two new units: one, a large room for mechanical drawing; the other, a wood shop. All this required the utilization of power-driven machinery, tools, and shop furnishings.

To provide for classes for the following year, further expansion was necessary. Another mechanical-drawing room was equipped. The sophomores in the technical course required a metal and machine shop. This was also outfitted with power-driven machinery, considerably more expensive than the wood shop.

The technical course had proven so popular that the erection of a new building was imperative. Space had to be provided for such courses as aeronautics, electricity, radio, automotives, ventilation engineering, and architecture. Accordingly, a unit now known as the Mendel Technical Building was completed by August 1938. This two-story structure contains the laboratories for all upper classmen pursuing the technical course. At the south end of the building is a hangar housing the several airplanes, the aeronautical engines, wind tunnel, and other instruments necessary for instruction in this subject.

Even with a new building on the campus, the growing student body required larger quarters. Early in 1939, this demand was met by an enlargement of Egan Hall, the central unit of the school. This building should prove adequate for a few years to come. However, if boys continue to seek out St. Rita, then the school will do all in its power to provide for their education. A program of expansion, now being planned, should be successfully completed within the next six years.

The question might arise at this point as to what financial outlay the introduction of a technical course demanded. The two buildings entailed an expenditure of \$115,000. An additional sum of \$165,000 was necessary for the provision of sufficient machinery and equipment for instruction in the technical subjects. The instruments for the aeronautical classes alone are valued at \$143,000. This machinery in large part, however, has been donated to the school. Aeronautical appurtenances suitable for purposes of instruction were received from the Federal Government. At the present time, due to disturbed conditions abroad and national preparedness at home, no aid in the way of equipment is forthcoming from the government.

No mention should be made of the technical course at St. Rita without a word concerning Rev. Paul C. Potter, O.S.A., a member of the faculty. When the course was first proposed, he was one of several men appointed to plan it and to provide for its development. A large part of the success that the course has achieved is due to his industry and interest. Before his entrance into religious life, he had pursued engineering studies at Villanova College, and after his ordination he took graduate studies at Catholic University. When he was assigned to the faculty at St. Rita, he brought with him his ability in engineering and the mathematical sciences. The technical course gave him an opportunity to develop these interests in behalf of the students. He is the instructor in aeronautics, a position for which he is well qualified as a licensed pilot, radio operator, and as a member of national technical organizations. He likewise holds a commission as a First Lieutenant in the United States Army Air Corps.

This discussion of a technical course naturally comes under the category of vocational education. Is vocational education, however, a precise term? In the final analysis it appears to be misnamed and to be misleading in its implications. The term is so broad and so inclusive, that it actually includes nothing that is specific. The proper phrase-

ology of the term vocational education should be education by means of vocational courses. The study of biology in a high school does not necessarily indicate that those who studied this science have received a biological education. It merely suggests that such students have pursued a scientific course of studies. A boy who studies typewriting and shorthand has not thereby obtained a so-called commercial education. He simply has included these subjects in his general education. His preferences, aptitudes, and skills show it to be the best policy that these subjects be included in his general high-school training. Consequently, he studies these subjects not with the idea of acquiring a scientific education nor a commercial education. He enters upon these studies with the conviction that he is pursuing one of many courses provided for him, one in which he is vitally interested.

Every teacher and school administrator has at some time studied this problem of interest and motivation. They recognize that without the driving force of a strong motive or an enlivening interest in any given study, it is practically impossible to attain any permanent success in that study. It is likewise realized that social pressure and external authority do not provide a sufficient stimulus for tangible success in learning. It is only the element of proper motivation that impels a boy to approach his studies with the correct mental attitude necessary for achievement. A student's natural interests must be enlisted if the proper degree of success commensurate with each one's individual learning power is to be attained.

The present generation of high-school boys has witnessed the adoption and absorption of amazing mechanical agencies by American life. These inventions have to some extent taken away a boy's interest in Latin and Greek and in book learning in general, and turned it to mechanical fields of endeavor. Years ago a boy would spend leisure time reading Cooper, Thackeray, and Dickens. Today the modern high-school boy reads aviation stories, exploits of explorers such as Byrd, Lindbergh, Post, and Hughes. They are avid con-

sumers of trade magazines in the fields of aeronautics, automobiles, electricity, and radio. Years ago, high-school boys read fictional stories of whaling vessels and pirates. Today they are concerned with facts about China Clippers and the latest trans-oceanic crossing times. More interests are available today for schoolboys. Hence, multiple techniques of motivation are at the disposal of teachers.

Another element worthy of consideration is the problem of individual differences. By the time boys enter first-year high school, they manifest marked differences in abilities. As they advance through school these diversities become more pronounced. Regardless of the cause and background of these differences, the school should provide for them in so far as possible by differentiated curricula, greater variety of scholastic interests and a sympathetic understanding of each boy's personal problems. Life in school should beget some success for every boy and point out some path to him along which he may find economic stability as an adult.

Since the welfare of society is contingent upon the welfare of the individual, the future status of the nation depends upon the school to perform its function. The school must strive to prepare for higher vocations and professions those students who are qualified. It must likewise be alert lest those who have no particular aptness for books be permitted to waste formative years in studies in which books alone are the tools of learning. In addition, the school must see that those who have mechanical aptitude, together with intellectual ability to master theoretical aspects of certain studies, receive an opportunity to develop their capacities in both spheres. Above all, it is the solemn duty of the school to see that every body is graduated with an education and a familiarity with his life's work and that no boy is graduated with a familiarity with his life's work but with no education.

When a boy registers at St. Rita, an attempt is made to discover his preferences, aptitudes, and plans for the future.

He is assigned to a member of the faculty who acts as his moderator and adviser until he is graduated. His progress of retardation is noted, his suggestions welcomed, and his attitude determined. If any adjustments are deemed necessary relative to a change in courses or, in some cases, to other schools, these adjustments are made. At times it is found advisable to change a boy from the technical to the academic course when it is seen that no progress is made in classes that require manipulative skill such as mechanical drawing. Other cases demand a change for a boy who cannot master an academic subject such as Latin, but who manifests exceptional talent in mechanical skills.

The technical course is one in which the subjects are both required and elective. Electives are not permitted until the junior year. The subjects proper to the technical course are required in the sophomore and freshman years. Certain subjects are basic for all boys irrespective of their courses.

The following is an outline of the technical course:

FIRST YEAR		SECOND YEAR	
<i>Required</i>	<i>Elective</i>	<i>Required</i>	<i>Elective</i>
English		English	
Algebra		Geometry	
General		Civics	
Science		Religion	
Religion		Metal shop	
Wood shop		Mechanical	
Mechanical		Drawing	
Drawing			
THIRD YEAR		FOURTH YEAR	
<i>Required</i>	<i>Elective</i>	<i>Required</i>	<i>Elective</i>
English	Aeronautics 1	English	Aeronautics 2
Modern	Ventilation	Modern	Ventilation
Language	Engineering	Language 2	Engineering
Physics	Automotives	Sociology	Automotives
Religion	Architecture 1	History	Architecture 2
	Electricity		Electricity
	Radio		Radio
	Algebra 2		Mathematics
			Chemistry

It is evident from the curricula of the technical course that it does not train boys to be mechanics, electricians, or

pilots. On the other hand, an examination of this course reveals that those who pursue it receive a general education together with an introduction to some field in which the boys show an interest and for which they manifest a preference. This course provides the students with sufficient opportunity to develop manipulative skill as well as intellectual acumen. It allows ample time to master theory from a textbook and to obtain practice from experimentation in the shops and laboratories. Heretofore, students were encouraged to develop their intellectual abilities in classrooms. The development of their manipulative skills, unfortunately, was given over to such fortuitous circumstances as hobbies, part-time employment, or other various contingencies. The technical course provides for both capacities.

The technical course, a decided departure from the traditional Catholic-school curricula, has met with favor from the boys. The students at St. Rita are very enthusiastic about the course. This is evidenced on many fronts. It explains the presence in the student body of boys from every section of the city and adjacent suburbs. It likewise explains why boys willingly remain after school hours to work in the shops and laboratories. It even offers a solution to some of the so-called problem-boys in so far as it supplies them with a manifold interest in their studies.

The technical course is based upon the theory that school work should hold an interest for a boy. The subjects he studies should contain such motivating force that it will be sufficient to impel him to set his own high standards of achievement. The boys in the technical course are there of their own volition. This fact in itself removes many of the routine problems in school work, such as lack of attention and disturbances caused by idleness and a deficiency of interest. The enrichment of the curricula offering new fields of study such as aeronautics and electricity provides new interests not present in the traditional Catholic school.

If Chicago can be taken as a criterion, then this question of vocational courses or so-called vocational education

merits the attention of Catholic-school administrators. Catholic youth must conform to state legislation and attend some school. If the Catholic secondary school can revise its curricula to include subjects unknown a generation ago, Catholic youth may profit from such a revision. Catholic education professes to help youth. Youth needs more assistance today in mechanical studies and less assistance in classical studies than it did thirty years ago. Up to the present time such assistance has not been readily forthcoming.

The Augustinians at St. Rita, it is believed, have pioneered in this work of vocational education by means of vocational courses. They pay a tribute of gratitude to the United States Government for coming to their aid. Without this assistance, the technical course might never have been a reality. At the present moment, due to this technical course, any Catholic boy living in Chicago or its environs has the opportunity of receiving instruction in vocational courses amid a Catholic atmosphere. The faculty is of the opinion that St. Rita High School has provided such facilities for Chicago Catholic boys for many years to come.

WORK EXPERIENCE IN EDUCATION

LAURENCE PARKER, STATE SUPERVISOR, TRADE AND
INDUSTRIAL EDUCATION, PITTSBURG, KANS.

We feel that we have a great privilege today in this invitation to address you. As Supervisor of Trade and Industrial Education in Kansas, it is my responsibility and pleasure to spread the gospel of vocational education as well as other parts of the educational program of our nation.

While we welcome the opportunity to discuss with you the results of our experiences and observations, we run the risk of having you say, "This man is only telling us some of the things we already know and that have been told to us over and over again."

In order to forestall such a feeling, let us suggest that it does us good to review our ideas on the various divisions of education, and we hope that you may consider this time we spend together as a good investment.

Betty and Bob are names that we are applying today to the average brother and sister who come from the average home and who are attending high school. There is very little for either of them to do in connection with the conduct of the home, and what little could be found for them to do is prevented by the extra-curricular activities, games and social affairs in connection with school life. Summer vacations are almost free from work, if you can except grass cutting and helping house clean. Bob's father is either a worker in a business, or he may own one where the employees are organized. There is no opportunity for Bob to learn how to work under orders and earn a profit for his employer. He may be fortunate enough to enroll in industrial-arts classes, but even there he gets but little experience as a worker for an employer.

We have painted here a picture of the average of the youth of our nation who graduate from high school or junior college without work experience. We are told now

that there are four million youth without work experience in our country. We doubt if any one really knows whether it is two, three, four, or five million, but from our experience and observation, ten such unfortunate individuals are too many.

This condition did not always exist. Some of you remember that there was always enough work around home to keep you busy until nearly time for the last bell at school. On Saturday there was work at home, or jobs to do for the neighbor, at father's store, or in some other store. Vacations were usually busy with more vacation jobs, in the average community, than boys to hold them. The family horse could not go as far in a day as the family car will take you in an hour, but the care of that horse consumed many boy-hours per day. Today experts at a One-Stop Service are used to take care of the family car.

This condition of affairs has not come about overnight. It has been a gradual denial of the right to work by the home and industry. Until the depression made the hiring of youth inadvisable, the employer was providing work experience for many thousands of youth at his own expense, and sometimes, incidentally, at the customer's expense. Employers entered into apprenticeship plans and taught a trade to many an eighth-grade graduate or a high-school graduate.

In 1929, there were 368,587 boys and girls at work who were returning to school for from four to fifteen hours each week for further instruction.

Nearly 72,000 boys and girls were focusing the instruction received in school upon a chosen vocation in the trade and industrial field. At least three and usually four hours of school time each day was devoted to acquiring the skills of the chosen occupation. In 1938, there were 134,000 such students enrolled, while the part-time enrollment had shrunk one-third. While this is nearly twice the pre-depression enrollment, it is still far short of caring for the four million youth.

There are 2,200 recognized occupations, so we are told, and not many of them can be taught in trade schools. For some, the investment is prohibitive, and for others, learning 'on the job' seems the best way to do it. In some cases, it's the only way to do it.

From time to time, we have heard expressions of concern on the part of substantial folks concerning this problem of work. We venture to quote a few:

The late William J. Bogan, Superintendent of Schools of Chicago, said:

"With the disappearance of juvenile labor and old occupations, society is faced with the problems of training and retraining for vocations, avocations, and leisure."

John Callahan:

"I have never seen the advantage of teaching children how to live without teaching them how to make a living."

Eugene Davenport, in 1909, told us:

"It is dangerous to attempt to educate a live boy with no reference to the vocations."

"The daily doing of needful things with regularity and efficiency is half of a liberal education."

John Dewey:

"If an individual is not able to earn his own living and that of the children dependent upon him, he is a drag or parasite upon the activities of others. He misses for himself one of the most educative experiences of life. If he is not trained in the right use of the products of industry, there is grave danger that he may deprive himself and injure others in his possession of wealth."

Henry Ford contributed the following in 1924:

"Education is good only when it furnishes the kind of knowledge which puts a man in full control of his faculties for leading a sane, industrious, and useful life. It is not good when it merely fills a man's head with a quantity of ornamental but useless information. Such education makes an impression on those around

a man who think him 'a smart fellow,' but it adds little or nothing to a man's real progress, or to the progress of the world."

William Penn in 1670 was concerned, for he said:

"That all children within the Province—shall be taught some useful trade or skill, to the end none be idle, but the poor may work to live and the rich, if they become poor, may not want."

In the Jewish Talmud we read:

"As it is your duty to teach your son the law, teach him a trade. Disobedience to this ordinance exposes one to just contempt, for thereby the social conditions of all are endangered."

"He who does not have his son taught a trade prepares him to be a robber."

We could go on at great length, but time does not permit. We can send you a booklet under title of "What They Say," which contains many more. However, we feel that we must not leave out the words of Abraham Lincoln which were spoken in 1859:

"Educated people must labor. Otherwise education itself would become a positive and intolerable evil. No country can sustain in idleness more than a small percentage of its members. The great majority must labor at something productive. From these premises, the problem springs, 'How can labor and education be most satisfactorily combined?'"

We hope that we have reemphasized the importance of work experience in the life of youth. Observation shows that but a limited amount can be expected to be furnished by the home and by the school, each working alone. Therefore, we propose that we plan for cooperation of the school and industry; that we make the plan now and put it into effect as soon as employment conditions improve sufficiently to make it workable. As we outline the plan, you will find it but a reshuffling of old and tried ideas.

In Kansas, as well as many other States, many parents and children as well have great respect for a college education. They will make great sacrifices to secure this educa-

tion. Some thirty to sixty per cent of high-school graduating classes go on to college. Not all of these can find vocational preparation in such an education; yet, not one of them should be denied the opportunity.

For such ambitious sons and daughters of devoted parents, we suggest a form of work experience which, for convenience, we will call Type A. So arrange the schedule of the junior and senior years in high school that afternoon hours are left free for employment. We suggest that some one in the high-school organization, who is well known to business and professional men, be assigned the responsibility of assisting the juniors and seniors in securing jobs. We call him a coordinator. In every instance, a wage comparable to any other beginner should be paid for hours of work in the afternoon and on Saturday.

It has been a surprise to many of our high-school principals to find how many boys and girls are now at work after school and on Saturdays. With program readjustment and help from a coordinator, such ambitious youth will secure much more valuable work experience.

For those boys and girls who do not plan to go on to college or even graduate from high school, Type B is suggested. This is the cooperative vocational education part-time program. Briefly, under this plan, three hours is spent in school and three hours at work, on each school day. The instruction in school is largely focused on the requirements of the job which the boy or girl has selected as a life work. There are many details of this plan which we do not have time to go into today.

Employers and their foremen usually have sons and daughters. They like people, and so they like young men and young women. When approached properly with such plans as these, they will offer constructive suggestions and cooperate whenever possible.

We should be concerned with furnishing work experience to our youth. Mr. and Mrs. Harrison, in a neighboring State, had two boys to raise. Mr. Harrison had a comfort-

able home in his city. He traded it for a farm and undergoes the inconvenience of commuting back and forth to his job in the city. He tells us that the most important consideration for him was that these boys be taught to work. Since no such plan as we propose was in operation, he has provided this opportunity for his sons.

Since not all parents can do this, let's work out plans to provide work experience in education and put them in operation as soon as business conditions make it possible to do so.

A SUGGESTED SOCIAL-STUDIES PROGRAM FOR THE CATHOLIC SECONDARY SCHOOLS

ROBERT H. CONNERY, PH.D., DIRECTOR, COMMISSION ON
AMERICAN CITIZENSHIP, THE CATHOLIC UNIVERSITY
OF AMERICA, WASHINGTON, D. C.

The title of this paper may imply that I am going to outline a detailed social-studies program for the Catholic secondary schools. However, neither my own background nor the character of this body would permit me to do that with any hope of success. I am not an expert in secondary education, and this meeting is composed of people who are far better qualified than I am in that field. Indeed, the very subject of the social studies in secondary education has been a constant topic of consideration by this Association for many years past. As recently as 1938, Father John LaFarge, S.J., read a paper before this body, entitled "Democracy and the Catholic High School,"¹ which was prophetic in its vision of events to come. At the same session, Father John M. Nugent, O.P., read an equally inspiring paper on "The Vital Importance of the Social Studies in Secondary Education,"² and Brother Matthew, F.S.C., a paper entitled "Training for Citizenship."³ A year previous, Brother Eugene A. Paulin, S.M., discussed "The Difficulties of Character Training."⁴ An examination of the Association's Proceedings of other years would reveal further enlightening discussion of the same topic.

In one sense, I can add little to what these learned gentlemen have already said, but I do feel qualified from my experience as Director of the Commission on American Citizenship to raise certain pertinent questions that should be considered in connection with the social-studies curriculum and,

¹ Proceedings of the National Catholic Educational Association, 1938, p. 258.

² Ibid., p. 276.

³ Ibid., p. 308.

⁴ Ibid. (1937), p. 298.

in particular, with a civics course of study for the Catholic secondary schools. I do feel qualified from the contacts I have made as Director to report upon the activities of other civic bodies in the field of citizenship training and to suggest what we Catholics may contribute to a sound social-studies program.

In the first place, it may be not without value to summarize briefly the history of the social studies in the American schools, with particular attention to civic education. Our Catholic schools have had a notable but little-known record in this field. One of the earliest examples of the inclusion of a branch of social studies in a school curriculum is found at Bohemia Manor, famous nursery of the Maryland Jesuits, which as early as 1745 taught history as well as reading, writing, arithmetic, Latin, and algebra.⁵ While a few private academies followed the Jesuits' lead, history as a subject of instruction did not become common in the schools for another half century.

The first textbooks in civics appeared shortly after the War for Independence, and were intended in the main to indoctrinate the rising generation with the political views of their authors. As Catholics, our chief interest in these early texts lies in the fact that they devoted much space to political philosophy, as opposed to a merely formal description of how the government functioned. Winchester's volume, for example, which bears the imposing title, *A Plain Political Catechism Intended for Use in the United States of America, Wherein the Great Principles of Liberty and the Federal Constitution are Laid Down and Explained by Way of Question and Answer, made Level to the Lowest Capacity*, and William Sullivan's book, *The Political Class Book, Intended to Instruct Higher Classes in Schools in the Origin, Nature and Use of Political Powers*, both have their basis in the nature of man, the organization of society

⁵ Tryon, Rolla, *The Social Studies as School Subjects*. Report of the Commission on the Social Studies, p. 103, New York.

and the purposes of civil government. Unfortunately, the strictly constitutional aspects of government with which these early authors also dealt were taken up and enlarged upon by later textbooks writers in the period 1830-1890 to the gradual exclusion of political philosophy. This whole period could be characterized by the emphasis upon the purely constitutional aspects of government as opposed to the earlier period which devoted considerable attention to political philosophy.

In 1891 a new era was opened with Charles F. Dole's *The American Citizen*. The center of gravity in Dole's book was "the citizen," as opposed to the federal constitution. Dole started with the family as a basis of society, proceeded through the rights and duties of the citizen in political life, to a consideration of the rights and duties of business and economic organization. He concluded his admirable book with a consideration of rights and duties of nations. Dole's book was a forerunner of a new period which in the years 1907-20 developed what was called "community civics."

An enthusiastic supporter of the new community civics, Mr. Arthur W. Dunn, stated the objectives of the movement in these terms:

"The aim of Community Civics is to help the child know his community, not merely a lot of facts about his community, but the meaning of his community life, what it does for him, and how it does it, what the community has a right to expect from him and how he may fulfill his obligations, meanwhile cultivating in him the essential qualities and habits of a good citizen."

There is much that could be said in favor of community civics as Mr. Dunn defined it and as it developed as a school subject. From the point of view of teaching techniques it was much in advance of earlier methods. It proceeded from the facts the child first observed; i.e., his home, his school, and the community, to a study of the state and the nation. As the years passed, greater stress was laid on the factors

of community service, and therein lay at once a virtue and a defect in the new program.

With community service in itself we have no quarrel, but community service merely for the sake of community service may easily become vague humanitarianism. The philosophical explanation so evident in the early civics texts which gave a basis for the citizen's rights and a reason for his obligations was largely, if not entirely, omitted from community civics.

Why has the citizen rights? Why has he duties? The omission of answers to these fundamental questions largely explains the defects in our citizenship training today. The students have a great fund of material facts, they know all about health problems, sewerage disposal, city planning, traffic control, model housing, but all too frequently they do not make good citizens. Why not?

I think the answer was very well stated by Charles A. Beard, who, in his little book, *The Unique Function of Education in American Democracy*, said:

"Knowledge alone does not present imperatives of conduct; nor kindle aspiration for the good life; nor necessarily exemplify it. Knowledge of chemistry may be employed to poison a neighbor as well as to heal the sick. Knowledge of banking may be used to exploit and wreck banks as well as in banking practices of unquestioned social advantage. There is nothing in a chemical fact, or in a financial fact, which necessarily instructs the learner in the right use of it. Commands relative to usage come from other sources—from the funded wisdom and aspirations of the race, whatever elements of expediency may enter into the account. Ethics is, therefore, not a side issue with education as here conceived, but is a central concern—a concern that gives direction to the spread of knowledge. The selection of knowledge to be disseminated and emphasis placed on courses of study are ethical choices, not categorical commands arising solely out of knowledge of our studies hitherto pursued."

Doctor Beard's analysis is indicative of the conclusions which the most forward-looking and honest public-school

men are reaching about the teaching of the social studies. Facts without ethics will never make educated men and women; facts without a sound political philosophy will never make good citizens.

Another much discussed recent book by Professor Robert Lynd of Columbia University, entitled *Knowledge for What*, contains this interesting statement:

"It is a scientific commonplace today that all aspects of the behavior of an individual tend to hang together and to interact in some fashion, rational or irrational, and that on the institutional level, likewise, everything affects and is affected by everything else. The lines of connection may be illogical, and institutions may interact in functionally clumsy ways, but interact they do. We no longer feel at ease in talking about the "economic man," the "political man," and the "social man"; we cannot hope to cope successfully with basic economic problems viewed solely as economic problems, with basic political problems viewed solely as political problems. . . ."

We, as Catholics, would agree with Professor Lynd that it is impossible to study the political man apart from the other aspects of man. We would quite agree that man can only be studied in the light of his origins and purpose. It seems to me, however, that Professor Lynd does not carry his analysis back far enough. It is not sufficient to build a social-studies program around man as an economic, political, and social being, if one is to omit man's most fundamental characteristic—his religious nature.

Father William P. O'Connor of St. Francis Seminary, Wisconsin, speaking before the Fifteenth Annual Meeting of the American Catholic Philosophical Association in Washington, D. C., last December, carried the reasoning one step further when he said:

"Politics, like every other science, has its anchorage and mooring in metaphysics. To know the nature of civic society, the student must know the nature of man; to know the goals of civil society he must know the goals of man; to know what is good for the com-

mon good he must know what *good* means; to be able to estimate values he must know what *value* means. These basic notions which are indispensable to the proper fulfillment of his task . . . no sound and workable philosophy of civil society can be erected without this foundation."

Activity programs, about which I shall speak later, in themselves do not furnish an ethical basis of conduct. Students may be encouraged, for example, to attend at the polls on election day to observe how elections are conducted. In the course of their observations they frequently learn how a corrupt political machine operates. Sometimes this leads the student to conclude not that he will be a good citizen but that he will be a practical politician, because he observes that the practical politician is the man who wins elections.

It was a considerable shock to some of my former colleagues who, as teachers in the social sciences, thought that by describing to their students the power of big business over the economic life of the nation that their students would then become reformers. Unfortunately, the students frequently drew other conclusions from these facts. They sometimes decided that if power arose from the control and unscrupulous manipulation of economic institutions that they, to be successful, must use the same procedures. All too frequently, facts alone—whether based upon textbooks or upon activity programs—lead to the conclusion that anti-social rather than social conduct results in the larger rewards. Frequent reports of investigating bodies, such for example as *The Regent's Inquiry into the Cost and Character of Public Education in New York State*, bear out my contention that civic education in the American schools leaves much to be desired.

But how does this situation affect us Catholics? We have long maintained that religion and ethics must be the basis of a sound educational system. The very existence of our schools indicates the importance we attach to this funda-

mental principle. What concern is it of ours that educators, social scientists, and statesmen bewail the lack of proper citizenship training, chiefly because of the lack of a sound social-studies program?

I believe the answer can be stated in these terms:

(1) We are not only Catholics, but we are Americans with a stake in the community life about us. We are interested, not only in what our own children are being taught, but, as citizens, we are interested in what our fellow citizens are learning concerning their rights and duties.

(2) We have the opportunity at this particular time to present an example of a social-studies program built upon ethical principles, before an audience which is ready and willing to listen as never before. The brief quotations which I have cited this morning show the trend of the times.

(3) We have an opportunity to publicize Catholic education through publicizing our Catholic social-studies curriculum, and particularly through a Catholic civic-education program. Unfortunately, there has been too little publicity given in the past to the work of our schools.

(4) In the light of these factors, should we not re-examine and reorient our social-studies curriculum to insure that we are doing the best possible job that can be done with regard to course content and teaching methods?

In regard to course content, how successful are we in integrating courses on religion and courses on civics? Have we a collection of classes, each in a watertight compartment—history, civics, sociology, and religion—or, have we a course of study which ties these disciplines together? Particularly, how careful have we been to develop social and civic ideals in our discussion of the natural and theological virtues? It is not enough that courses in religion be taught, they must be made so practical that they will answer the needs of a citizen's daily life.

In regard to teaching methods, a word concerning activity program also should be said. If there is any term which has been overworked in the last decade it has been

"activity programs." Today, children learn to read, write, and spell by playing games. But frequently such concentration is placed upon learning the game itself that its purpose is lost from sight. Fortunately, the Catholic schools have not been swept away from their moorings, in following fanciful activity programs. Indeed, I sometimes wonder whether they have gone far enough in developing supplementary activity programs in connection with civic education. I do not believe that an activity program, in itself, will carry a civic-education program that is not founded on sound ethical standards. However, once a civic-education program is grounded as it should be in philosophy, once the material content is agreed upon, should not a reasonable amount of activity follow? Are not student activities the most successful way of teaching the solutions to the problems and complexities of civic living? Serious consideration should be given to this phase of civic education.

In an attempt to find an answer to this problem of the proper course content and the best teaching methods, a survey is now being made under the direction of Professor Howard Wilson of Harvard University for the "Educational Policies Commission" of the National Education Association. Generously financed, with a foundation grant of \$75,000.00, Professor Wilson and his staff are studying the course content and teaching methods in citizenship training of some thirty selected public secondary schools. The findings of this body should be of considerable value in summarizing and digesting the programs of outstanding public schools.

Several years ago the American Historical Association obtained a substantial grant of funds to finance a study by an organization which it sponsored, called the "Commission on the Social Studies." Several of America's most distinguished scholars were members of that body. However, fundamental differences in their philosophical approach to the social studies rendered unanimous agreement impossible in regard to recommendations for the future development of

the social studies. Consequently, the report of the Commission is somewhat disappointing, although the accompanying survey material published in separate volumes contains a great deal of useful data.

A similar summary ought to be made by Catholic-school men, based, not upon what *is* now being done in Catholic schools in the social studies, but what *should* be done to further enrich the curriculum. Also, as suggestions are made, they ought to be tested experimentally in some half a dozen different high schools in various sections of the country. This does not imply that a single rigid course of study will emerge, but rather that certain definite objectives will be indicated and one or more means of reaching them outlined. Each diocese, possibly each school, must work out its own detailed course of study; but such a survey as I have indicated should prove a most valuable aid.

Before I close, permit me to say a few words about the Commission on American Citizenship, sponsored by the Catholic University of America in Washington, D. C. The aims, purposes, and organization of the Commission are outlined in the little pamphlet which is being distributed by the ushers at the entrance door. Briefly, the Catholic University, at the request of the American Bishops, has agreed to serve as a clearing house for a cooperative Catholic civic-education program. From its limited resources the University is furnishing a staff and housing it on the University campus, in the hope that this undertaking will prove of real service, not only to the Church in America, but to the whole nation.

Because this is a cooperative undertaking of Catholic educators, we have made every effort to reach the Diocesan Superintendents of Schools, the religious community supervisors, and the heads of the teaching orders. Unfortunately, we feel that there are many other educators who have valuable suggestions regarding secondary-school training for good citizenship, whom we have not been able to reach. May I take this opportunity to say that we will be only

too glad to receive your suggestions, if you would be so kind as to write me at the University.

Frankly, we have been devoting most of our attention so far to the elementary grades, chiefly because that seemed to be the logical place to start a program. Through the Confraternity of Christian Doctrine, with whom we have been working, we hope to reach into the home as well as the school. Only recently we prepared a suggested outline with a bibliography for use of the parents interested in citizenship training in the homes.

As you teachers well know, there is such a scarcity of suitable Catholic source materials in this field that the task confronting the Commission is a tremendous one. Only if the cooperation of Catholic educators (which to date has been so freely given) is continued and broadened, can the Commission hope to fulfill the wishes of the HOLY FATHER as expressed to the American Bishops.

Let us hope that this cause, which we all hold so dear, can be brought to a successful conclusion.

LESSONS IN LIBERTY*

CLARENCE MANION, J.D., PROFESSOR OF CONSTITUTIONAL
LAW, UNIVERSITY OF NOTRE DAME DU LAC,
NOTRE DAME, IND.

I feel a constitutional deficiency, or at least a moral impediment, in addressing this group for two reasons. The first is that it has been almost twenty years since I taught in a secondary school; and the second reason is that recently I have written a textbook for use in secondary schools, for which this address may unfortunately be interpreted as a sales talk.

It is true, nevertheless, that my experience in teaching Constitutional Law at Notre Dame for the past fifteen years has disclosed what appear to be certain elemental deficiencies in the educational preparation of students with whom I have come in contact. All of the young men who enroll in the Constitutional Law course are college graduates. They study Constitutional Law in order to learn the powers and authorities of the State and Federal Governments, respectively, as well as the powers and authorities of the Legislative, Executive, and Judicial officers of those respective governments. It has been my custom to ask each of these students at the beginning of the course to give me their idea of the purpose of all government in the United States. Now, it seems reasonable to suppose that these young men, who wish to learn what American Government can do, should at least know why American Government exists. It goes without the saying, I think, that knowledge of how a thing is to be done presupposes a knowledge of why the function is undertaken at all. It may interest you to know that I have never met a student who has been able to describe the purpose of American Government accurately and exactly. Most of them know the "hows" of gov-

* From stenographer's report.

ernment but none of them know the "why" of American Government.

A casual examination of the ordinary Civics textbook in use today gives us a direct clue to the reason for this deficiency in student knowledge. As Doctor Connery has well said, the emphasis today is upon the facts of our political system to the almost total exclusion of the theories that underlie these facts. For instance, the student knows the difference between the Senate and the House of Representatives; he knows something about the organization of American cities, population trends, the ramifications of the city manager and commission form of city government. Some teaching materials that I have examined even give considerable space to the importance to American democracy of keeping the schoolroom clean and orderly. The emphasis is unmistakably toward frills, foibles, and facts. The student learns all of the methods of American Government but leaves the average school in total ignorance of the objective of that government.

Now, the study of Government, it seems to me, is comparable to the study of a journey. There are three important features about a journey: the most important of these is the destination; the second most important thing about a journey is the form of transportation that is to be used; and the third and final consideration of a journey is the road that is to be taken. Unless a driver knows where he is going or whether he is going anywhere, a discussion of forms of transportation and roads that are to be followed will have merely an academic interest for him. Nevertheless, in teaching Civics and Politics to students, it has been customary to deal almost exclusively with forms and roads. Consequently, the average student of American Politics is simply "going for a ride." If we told him, first of all, what the destination of American Government is, his study of the form of that government would be intelligent, if not philosophical. If he thought of the roads always in terms of the place to which they were supposed

to lead, he would be in a much better position to arrive at conclusions concerning the merits of the road itself.

We have been negligent, it seems to me, in not beginning our teaching with a clear definition of the destination of American Government. Now, the destination of American Government is not a vague, uncertain thing couched in such broad terms as the "general welfare," "majority rule," and the "greatest good to the greatest number." The purpose of American Government is accurately described in the first official act by which our government was created; namely, the American Declaration of Independence. The self-evident truths of that Declaration disclose that the purpose of government in America is the protection of the God-given rights of man. When a student has learned this thoroughly, he instinctively knows that what protects the God-given rights of man is *prima facie* good American Government, and what tends to destroy the rights of man is *prima facie* bad American Government. When he has been thoroughly schooled in the purpose and objective of American Government, he will likewise sense what is wrong with the totalitarian governments that prevail elsewhere throughout the world; he will see that where government is the master of the citizen rather than the servant of the citizen, that government is un-American no matter what *form* that government takes or what *methods* it adopts.

Incidentally, in teaching the self-evident truths of the Declaration of Independence, you are, at the same time, giving the student the true Catholic concept of the place of the individual in society. This leads to another conclusion which is this; namely, that you cannot explain the principles of American Government without at the same time explaining the basic features of God's Creative Purpose, which includes the inherent dignity of man, his equality before God, and the immortality of his God-created soul. It seems to me, that in teaching religion we have failed to sufficiently avail ourselves of this American constitutional argument which would be most influential with

many patriotic American citizens who do not have the gift of faith.

Let us assume that you are approaching a non-Catholic with the hope of interesting that person in the soundness of the essentials of Catholic doctrine. First of all, you wish to impress him with the fact that God exists, that man is God's creature endowed with a free will and an immortal soul. You have three supporting arguments for your position. One is a quotation from Saint Thomas; another is an Encyclical of the Pope; the third is a quotation from the American Declaration of Independence. If all three of these documents say essentially the same thing, which one could you use on your prospective convert with the best prospect of exciting his interest? It goes without the saying that you would use the Declaration of Independence. If the Declaration echoes Saint Thomas, if it says substantially what the Encyclical has said, then why not ask him, first of all, whether or not as a good citizen of the United States he will not agree to subscribe to the broad objectives of American Government as they are outlined in the self-evident truths of the Declaration of Independence? When you read and study the self-evident truths of that Declaration, you will be forced to conclude that the citizen who subscribes to its self-evident truths has made an important acknowledgment of faith in God.

It has been proven beyond dispute that the language of the Declaration of Independence is good Thomasian philosophy. In fact, it is a paraphrase of the writings of Saint Robert Bellarmine. This being the case, we might well be expedient enough to teach the sacred religious duties of citizenship on the basis of the principles of our American constitutional system. Both as religious teachers and teachers of religion, it behooves us to be thoroughly realistic. The religious battle of this generation and the next is no longer a battle between forms of religion; it has developed into a battle of the believers against the atheists. Fortunately, the arguments of our American constitutional

system are based squarely on the side of the believers. This may be one reason why the doctrines of the Declaration of Independence are no longer popular. The subversion of the American Declaration of Independence in Civics teaching may or may not be the result of a deliberate effort on the part of atheistic teaching to mask the influence that the teachings of Christ have had in the formation of this republic.

We have allowed ourselves to be tricked into the common heresy that regards the "Constitution" as the base and background of all our liberties. This is not only wrong philosophically, but it has no basis in American political science. There are, as a matter of fact, not one but two constitutions—one State and one Federal—both of which are calculated to protect us at all times. There is not one Bill of Rights but two Bills of Rights—one in the Federal Constitution, the other in the State Constitution. Their province of protection is separate and distinct. These Constitutions and these Bills of Rights are not the source of our liberties; they are protections for liberties that have their source in God. The Declaration of Independence makes this fact crystal clear.

But you are no doubt saying that this is too deep for the average high-school student. The high-school student, I am told, likes pictures, diagrams, maps, and games. We are warned against too much depth in the teaching of Civil Government or else we will lack student interest. If that is the approach to our teaching in the matter of Civil Government, it certainly has no parallel in our approach to the teaching of religion. In teaching religion we do not sidestep fundamentals merely because they may be difficult to grasp. In the very first grade we ask the student: "Who made the world?" and "How many persons are there in God?" These are rather fundamental questions. Nevertheless, we require the student to know them and to repeat them over and over again so that the answers become a part of his very nature. We do not skip these questions or try to make them easy;

we teach them as they are for the simple reason that we know these truths are fundamental and we know that the child must understand them if he is to live the religious life that God planned for him. Now, if American Government is, as the American Declaration of Independence says it is, man's agent for the protection of God's gifts, why should we not teach that to the child at the same time that we teach him that God made him and the world as well? I am sure that it would impress the American student to know that there was a perfect consistency between the principle of American Government and the basic answers in the elementary catechism.

If a child mastered the self-evident truths of the Declaration of Independence, he would be forever armed against certain insidious political sophisms that eventually are thrown at him from all sides. In later years when some one attempts to tell him that "liberty must give way to the general welfare" or that "we must be reconciled to the fact that we must not expect as much liberty today as our forefathers enjoyed," he will detect the falsehood immediately. He will know that if liberty is a God-given right, as the Declaration of Independence says it is, then liberty must not "give way before the general welfare" or before anything else. If liberty is a gift of God it is permanent and unalienable. But critics immediately reply that there are numberless restrictions upon liberty today that are made necessary by the congestion of modern mechanized society. What about stop lights, speed limits, fire protections, and other things that did not obtain in Jefferson's time? The answer is that these things are not restrictions upon liberty but protections for liberty. According to the Declaration of Independence, the proper laws passed by government are not regulations and restrictions but protections. The fence that the law builds between the field of your rights and the field of your neighbor's rights is not something to keep you out of your neighbor's field, but, on the contrary, that fence is built to keep your neighbor out of your field.

Whether or not the law is a protective agency or a regulatory restriction depends entirely upon the point of view, and the proper teaching of Civil Government requires that we give the student the proper perspective—that we teach him the proper point of view. The man who is alone on an island does not have more liberty than the man who is on the intersection of two busy streets. Because this intersection is crowded with God's creatures, the law must—in carrying out the mandate of the Declaration of Independence—surround the rights of each of those creatures with ample protections for the liberty which God gave each of them. When God gave us rights, He necessarily imposed upon everybody else the duty to respect those rights. If I have an unalienable right of life, it is for the same reason that each of my neighbors has an unalienable right of life. If I expect my right to life to be protected, I must be willing to respect their right to their lives. When you analyze it, our duties to our neighbor are merely the reflections of our own rights. Every one of our duties to our neighbor is one of our own rights turned inside out.

This relationship of God-given rights and God-imposed duties gives shape to our form of government and purpose to all of our laws. Unless God exists and unless each of us has an immortal soul, the form and the methods of American Government do not make sense. In my opinion, we have too long approached the question of Catholic education with an apologetic attitude. We owe it to our country to teach religion because unless they are supported by a proper understanding of the relationship between God and our government, the empty forms and methods of our American political system will fall of their own weight. Let me repeat what I said the other evening. Religion is not a medicine for the malaria of American materialism, it is a part of our blood stream. When religion goes out of our constitutional system, that system will die of political anemia.

In teaching Civil Government do we differentiate sufficiently between creatures of God and creatures of govern-

ment? When we speak of the "rights of business" and "interference with private enterprise," do we caution the student to distinguish between governmental interference with individuals on the one hand and governmental interference with corporations on the other? Any properly educated student of our American system should know that God makes men but the Government makes corporations. That student must know that the State is obliged to regulate its own creature lest the State's creature interfere with the God-given liberty of God's creatures. If government is man's agent for the protection of God's gifts, then government must see to it that its own creatures are not allowed to pervert the purpose of government itself.

Through all the maze of modern misunderstandings, the principles of the Declaration of Independence walk unassailed and unassailable. We teach American politics today in an atmosphere of pessimism and with a tone of despair. This is because we lack a clear understanding of the relationship between God and the government. A reaffirmation of the truths of the Declaration of Independence will reestablish the dignity of man and it will, at the same time, make for the permanence and solidarity of our American constitutional system.

Please remember, therefore, that when you reenforce America's faith in God and buttress American confidence in the personality and immortality of the individual human soul, you are solidifying the foundations of our constitutional freedom and unveiling the one and only justification for the most unusual political system on the face of the earth.

The conclusion is that you cannot secularize the study of human freedom. If you are to teach real Americanism you must teach religion. This is the basic Lesson in Liberty.

SCHOOL-SUPERINTENDENTS' DEPARTMENT

PROCEEDINGS

FIRST MEETING

FIRST SESSION

WASHINGTON, D. C., WEDNESDAY,

November 8, 1939, 9:30 A. M.

The Twenty-second Semi-annual Meeting of the Department of Superintendents was held in McMahon Hall at the Catholic University.

Monsignor Corrigan, the Rector of the Catholic University, welcomed the Superintendents to the University. He stressed the importance of the Department of Superintendents and recommended their meeting frequently in Regional Conferences and in National Conferences at the University.

Monsignor P. J. McCormick, of the faculty of the University, addressed the Superintendents on the subject "Modern Problems of Teacher Education." Monsignor McCormick developed problems in connection with the pre-service training of teachers and the in-service training of teachers. He recommended a continued study by the Department of Superintendents of some of the problems developed.

"The Financing of Teacher Education" was presented by Father Clarence Elwell, Assistant Superintendent of Schools of Cleveland. Father Elwell proved that the pre-service training of teachers is not only better but less expensive.

Father William R. Kelly, Superintendent of Schools of New York, gave a paper on the subject "Teacher Training Under the Direction of the Superintendent," explaining the present organization of training and certification in vogue in the Archdiocese of New York.

The meeting on Wednesday afternoon opened at 2:30 o'clock with Dr. Robert Connery, of the Catholic University, discussing "Civic Education, Our Plan and Our Need." Doctor Connery presented the citizenship program that was being developed under the auspices of the Catholic University.

Father Thomas Quigley, Superintendent of Schools in Pittsburgh, read a paper on "Catholic Concepts and Attitudes in Training for Civic Virtue" in the three-fold citizenship—the family, the Church, and the State.

SECOND SESSION

THURSDAY, November 9, 1939, 9:30 A. M.

Father John K. Cartwright, of Washington, addressed the Superintendents on the topic "What a Catholic High School Should Do for Its Students." Doctor Cartwright explained that Catholic education necessarily means differentiation and as the public-school philosophy becomes more defined, we need to be different.

The Reverend John J. Considine, M.M., of Maryknoll, N. Y., spoke on "The Catholic High School and Religious Vocations," developing a plan for the nurturing of vocations in high-school students.

Mr. O'Brien Atkinson, of New York City, talked on the subject "A Catholic High-School Preparation for Marriage," making the point that the Catholic high school should give preparation for this important part of the life of most of its people. Mr. Atkinson developed a plan of sex education showing that the school doesn't need to give much attention, but it needs to give some attention to sex education.

Dr. George Johnson, of the Catholic University, spoke to the Superintendents on the "Recent Development of Education" from a national point of view.

The Committee on Resolutions—composed of Father Quigley of Pittsburgh, Father Ryan of Cincinnati, and

Father Keller of Harrisburg—reported on seven resolutions which were unanimously voted.

A special resolution was proposed by the Department—that the Department should sponsor some cooperative study each year. A Committee was appointed at this meeting to study “Teacher Training” devoting its attention to pre-service training for religious teachers in elementary schools. This Committee was composed of Father Kelly of New York, Father Keller of Harrisburg, and Monsignor Hagan of Cleveland. The Committee was asked to report at the Annual Fall Meeting.

SPECIAL RESOLUTIONS

(1) It is moved that the Department during each year sponsor some cooperative study, working through a committee, and that this committee report at the Annual Fall Meeting.

(2) It is moved that the Committee appointed at this meeting to study Teacher Training, devotes its attention this year to the subject of pre-service training for the religious teachers in our elementary schools.

REPORT OF THE COMMITTEE ON RESOLUTIONS

I. The Department of Superintendents of the National Catholic Educational Association wishes to express to the Right Reverend Rector and to the Faculty of the Catholic University of America, its sincere gratitude for the many courtesies extended to the Department and its members on the occasion of its semi-annual meeting held at the University on November 8 and 9, 1939.

II. Deeply mindful of the contribution that the Catholic University of America has made to the growth and development of Catholic education in the United States, and especially grateful for the invaluable assistance that the University has always given to the Diocesan Superintendents of Schools, the Department of Superintendents felicitates the University on the successful completion of its Golden Jubilee and pledges the continued cooperation of the

Department and its members with the work of the University.

III. The Department of Superintendents pledges its whole-hearted support to the Commission on American Citizenship authorized by the Trustees of the University to carry out the mandate of the late Holy Father, Pope Pius XI, that the University develop an organized program for the education of the youth of the United States in the duties of Citizenship.

IV. The Department of Superintendents commends the study that has already been made under its auspices in the field of Teacher Training and recommends that a committee representing the Department be chosen at this meeting to continue this important study. The Department further recommends that this committee be authorized to report at the next semi-annual meeting of the Department on some particular phase of Teacher Training, and that a part of the next meeting of the Department be devoted to a consideration of the Committee's report.

V. Mindful of the injunction of our late Holy Father, Pope Pius XI, that religion be "in very truth the foundation and crown of the youth's entire training; and this in every grade of the school, not only the elementary, but the intermediate and the higher institutions of learning as well," the Department of Superintendents wishes to emphasize the necessity of giving all of our teachers a thorough and complete knowledge of the content of our holy religion so that they may be thoroughly prepared and well-grounded in the knowledge of the teachings of our Holy Mother the Church.

VI. The Department of Superintendents views with great satisfaction the progress of our Catholic Secondary Schools and recommends that ever-increasing attention be given in secondary-school education to the development of religious vocations and to the thorough preparation of students in these schools for the duties and responsibilities of Christian citizenship in our American democracy.

VII. In view of the modern tendency in our American life to stress a materialistic so-called sex education, the Department of Superintendents wishes to enunciate as the guiding principle for all schools the injunction of Pope Pius XI in his encyclical "The Christian Education of Youth," that "in this extremely delicate matter, if, all things considered, some private instruction is found necessary and opportune, from those who hold from God the commission to teach and who have the grace of state, every precaution must be taken."

SECOND MEETING

KANSAS CITY, MO., THURSDAY,
March 28, 1940, 7:00 P. M.

The dinner meeting of the Superintendents' Department was held at the Hotel Muehlebach. This meeting was honored by the presence of Bishop O'Hara and Bishop Kearney. The Reverend Austin Schmidt, S.J., of Loyola University Press, spoke to the Superintendents on the value of "Standardized Religion Test." Father Schmidt developed the need and importance of a standardized test in religion and described how that work is done.

The Reverend George Johnson spoke on the topic of "Current Legislation in the Catholic Schools."

The Most Reverend Edwin V. O'Hara addressed the Superintendents on the new Catechism. Bishop O'Hara explained the need for the revision of the Baltimore Catechism and the work of the Bishops' Committee in developing the new Catechism.

A resolution was passed that the members of the Department extend to Bishop O'Hara and the Committee on Arrangements in Kansas City their sincere thanks for the splendid accommodations that were made available to the members of the Department in Kansas City.

CARROLL F. DEADY,
Secretary.

PARISH-SCHOOL DEPARTMENT

PROCEEDINGS

WEDNESDAY, March 27, 1940, 2:30 P. M.

The Parish-School Department opened its first session in the Music Hall, Municipal Auditorium, Kansas City, Mo.

Rev. William R. Kelly, Superintendent of Schools, Archdiocese of New York, presided.

Immediately after the opening address the following Committees were appointed:

On Resolutions: Rev. Felix Newton Pitt, Ph.D., Louisville, Ky.; Rev. Thomas Emmet Dillon, Fort Wayne, Ind.; Rev. James T. O'Dowd, Ph.D., San Francisco, Calif.

On Nominations: Right Rev. Richard J. Quinlan, S.T.L., LL.D., Boston, Mass.; Rev. James P. Hanrahan, A.M., Albany, N. Y.; Rev. Joseph H. Ostiek, A.M., Omaha, Nebr.

Papers, followed by discussions, were then read in the following order:

FIRST SESSION

WEDNESDAY, March 27, 1940, 2:30 P. M.

"Character Formation—The Outcome of Effective Home and School Cooperation." Right Rev. Richard J. Quinlan, S.T.L., LL.D., Diocesan Supervisor of Schools, Boston, Mass.

"The Priest's Contribution to the Religious Program of the Elementary School." Rev. Cleophas J. Ivis, A.M., Diocesan Superintendent of Schools, Sioux City, Iowa.

"The Supervisor Reviews Her Work." Sister Rosetta, O.S.B., Diocesan Supervisor of Schools, St. Cloud, Minn.

SECOND SESSION

THURSDAY, March 28, 1940, 9:30 A. M.

"The Catholic Elementary-School Library." Rev. Quintin J. Malone, Assistant Diocesan Superintendent of Education, Wichita, Kans.

"The Forthcoming Revision of the Baltimore Catechism." Rev. Francis J. Connell, C.S.S.R., S.T.D., Mount St. Alphonsus, Esopus, N. Y.

"Progressive Education." Rev. George Johnson, Ph.D., Secretary General, The National Catholic Educational Association, Washington, D. C.

THIRD SESSION

THURSDAY, March 28, 1940, 2:30 P. M.

"Civic Education in the Elementary School." Most Rev. James E. Kearney, D.D., Bishop of Rochester, N. Y.

"Introducing Activities Into the English Program." Rev. Paul E. Campbell, A.M., Litt.D., LL.D., former Diocesan Superintendent of Schools, Pittsburgh, Pa.

Following Father Campbell's paper the delegates were treated to a very instructive demonstration on Broadcasting, showing how radio can help the schools. This demonstration was conducted through the facilities of KMBC, Columbia Broadcasting System, Inc., Kansas City, Mo.

Those taking part in the panel discussion in connection with the demonstration were: Rev. Joseph H. Ostdiek, Omaha, Nebr.; Rev. Thomas V. Cassidy, Providence, R. I.; Dr. Lloyd W. King, State Commissioner of Education; Miss Harriet Edwards, Educational Director, KMOX, Columbia Broadcasting System, Inc., St. Louis, Mo.

FOURTH SESSION

FRIDAY, March 29, 1940, 9:30 A. M.

"Shall the Child With Impaired Hearing Or Sight Be Deprived of a Catholic Education?" Miss Florence A. Waters, Director of Audition Research, St. Paul Diocesan Teachers' College, St. Paul, Minn.

"Enrollment Problems In the Elementary School." Right Rev. John J. Bonner, D.D., LL.D., Diocesan Superintendent of Schools, Philadelphia, Pa.

"The Planning of a Catholic Elementary-School Building." Rev. Henry M. Hald, Ph.D., Associate Diocesan Superintendent of Schools, Brooklyn, N. Y.

"Interpreting the Cultural Outcomes of Catholic Elementary Schools to the Public." Rev. Hubert Newell, A.M., Diocesan Superintendent of Schools, Diocese of Denver, Colo.

Prior to the closing of the final session, the following resolutions were adopted:

RESOLUTIONS

(1) The Parish-School Department wishes to join with the other Departments of the N. C. E. A., in expressing its appreciation of His Excellency, the Bishop of Kansas City, and his Committee on Arrangements for the courteous hospitality and efficient accommodations we have enjoyed. We would also like to express, in the name of the membership, our gratitude to the officers of this Department for the excellent program prepared and to all who contributed to the success of our meeting by their papers and discussions.

(2) It is the unanimous sentiment of this body that the formation of Christian character is the primary and major aim of the Catholic Elementary School. We are furthermore agreed that this all-important aim cannot be attained without full cooperation between the school and the home; hence, we urge the adoption of every practical and rational means to achieve this cooperation more effectively.

(3) We wish also to reiterate to the Bishops' Commission on Civic Education our assurance of whole-hearted cooperation. This same assurance of cooperation we wish to give the Catholic University in its program to carry out the wishes of the late Holy Father to educate our children more perfectly for citizenship in an American democracy.

(4) The revision of the Baltimore Catechism is a project of interest to Catholic educators. We wish to congratulate the Episcopal Commission under the chairmanship of Bishop O'Hara upon the completion of this important task and the submission of the revision to the Catechetical Office.

(5) This Department wishes to express its pleasure at the revival of the Catholic Deaf-Mute Section and the Catholic Blind-Education Section. To both of these sections, their officers and the teachers of the blind and deaf we extend the assurance of our deep interest and cooperation.

(6) Aware of the opportunities to broaden the efficiency of the classroom through the medium of radio, we approve the use of this modern method of teaching in all parish schools when, in the opinion of the instructor, it can be introduced advantageously as a supplementary aid to learning.

We direct particular attention to "The American School of the Air," broadcast for classroom utilization each school day over the network of the Columbia Broadcasting System.

We further recommend that instructors consult radio schedules and recommend to their students for leisure-time enjoyment such programs as will enrich the lives of the listeners.

(7) The lack of knowledge and understanding of the fundamental principles of Catholic education and of the contribution to American life made by our schools, has been deplored several times during this Convention. We, therefore, earnestly recommend that every proper avenue of publicity be used by our schools to bring before the public our Catholic educational principles and the achievements of our schools and educational leaders.

On the recommendation of the Committee on Nominations, the same officers were unanimously reelected for the year 1940-1941:

President: Rev. William R. Kelly, A.M., LL.D., New York, N. Y.

Vice-Presidents: Very Rev. Leslie V. Barnes, A.M., Lincoln, Nebr.; Rev. Joseph G. Cox, J.C.D., Philadelphia, Pa.; Rev. Francis McNelis, S.T.D., Altoona, Pa.; Rev. James T. O'Dowd, Ph.D., San Francisco, Calif.; Brother Vincent, C.F.X., Baltimore, Md.; Sister Bernadette, R.S.M., Erie,

Pa.; Sister M. Dorothy, O.P., Adrian, Mich.; Sister M. John, S.S.N.D., Roxbury, Boston, Mass.

Secretary: Rev. John J. O'Brien, A.M., Clarksburg, W. Va.

General Executive Board: Very Rev. Msgr. D. F. Cunningham, A.M., LL.D., Chicago, Ill.; Rev. Thomas J. Quigley, Pittsburgh, Pa.

Department Executive Committee: Rev. Patrick J. Dignan, Ph.D., Los Angeles, Calif.; Rev. Edward C. Prendergast, A.M., New Orleans, La.; Rev. James Dowling, A.M., Reedley, Calif.; Sister M. Florence, S.S.N.D., Green Bay, Wis.

JOHN J. O'BRIEN,
Secretary.

PAPERS

CHARACTER FORMATION—THE OUTCOME OF EFFECTIVE HOME AND SCHOOL COOPERATION

RIGHT REV. RICHARD J. QUINLAN, S.T.L., LL.D., DIOCESAN
SUPERVISOR OF SCHOOLS, BOSTON, MASS.

Our late Holy Father, Pope Pius XI, said "The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian." This means that it is the duty of all who are engaged in the work of Christian education to develop in children definite permanent habits and loyalties so that they will live according to the example and teachings of Christ Jesus, our Lord. Our task, therefore, as Catholic teachers is to make Christ live and grow in the hearts and souls of children so that they may imitate Him in life and live with Him for all eternity. The emphasis in Catholic education must be upon doing the will of Christ. While it is essential that the child's mind be enriched with the treasure of divine knowledge, it is more important that his will be trained to conform to the will of Christ who is the perfect model of human conduct.

I do not have to tell you how necessary it is to develop Christian character in the lives of our American children. Ours is a democracy—a government of the people, by the people, and for the people. The strength and perpetuity of our American form of government depend upon the virtue and character of our people. Other nations are governed by physical force and are subject to the ruthless rule of iron-willed dictators. Our country can never rise above the intelligence and virtue of her citizens. The strength and security of our free institutions depend upon the character of the one hundred and twenty million people who make up the population of our country. This means that today more than ever before we must devote ourselves to the development of Christian character in our American boys and girls because the destiny of our nation is in their hands.

Character may be defined as "Life dominated by principle." The man of character acts consistently and deliberately. He is not a creature swayed by impulse from within nor by circumstance from without. Internal motives and right principles of conduct which have become imbedded in his personality, give movement, unity, and stability to all his actions. We all recognize the man of character—he is dependable, honest, truthful and can be trusted under every circumstance. He instinctively does the right thing as a matter of moral obligation and not because he seeks some temporal advantage or fears some penalty that may be imposed upon him by the laws of the land.

The mere statement of what we mean by the term character indicates the difficulty of forming character in children. It means that every one—parents, teachers, and all who are interested in the welfare of our young people—must devote themselves with all their energy to the task of developing in children the habits of right thinking, right living, and well doing in order that they may become enlightened and virtuous citizens.

Naturally, we as educators are concerned principally with character formation as it affects our schools. However, while this is true, I do want to make this point clear. In forming character we must have the effective cooperation of the home. The school needs this cooperation because no school can ever take the place of the home. It is my personal conviction that too much is expected of the modern school. More and more the school has taken over responsibilities that rightfully belong to the home and other agencies. We have witnessed revolutionary changes in our way of living that are exerting a tremendous influence upon the lives of children. Noble and high standards of moral, civic, and social conduct are being lowered and people accept with apparent complacency types of behavior that never would be tolerated by decent and self-respecting people a generation ago.

J. Edgar Hoover, the Director of the Federal Bureau of Investigation of the United States Department of Justice, speaking at Nashville, Tenn., on May 20, 1939, said: "The problem of juvenile delinquency hovers over practically every home in America. It is appalling to note that last year 12 per cent of our murderers, 28 per cent of our robbers, and 52 per cent of our automobile thieves, were under 21 years of age. Unfortunately, the responsibility for youthful law infraction today rests more upon the shoulders of the adult than it does upon that of youth. It exists largely because of a lack of discipline. Thirty million homes hold the solution. If the younger generation is properly trained and the proper examples set before it, the safety of tomorrow is assured. It is time for America to resurrect that standard of parental discipline and guidance which did so much to create law-abiding, successful, and forward-looking citizens in the past. Criminals develop in our homes, through errors of commission and omission. Shirking responsibility seems to be one of the signs of the times. Though we live in a modern era, nothing is more important than that we insure for the future. The American home holds the ultimate solution to our crime problem."

It is most important, therefore, that parents and all others who are interested in forming the character of children give serious consideration to what children do outside of school. After all, a child between the ages of six and sixteen spends only seven per cent of his time in school, while ninety-three per cent of his time is spent outside of school. It is most essential, therefore, that we concern ourselves with what children do during the many hours they spend outside of school. If we wish to form Christian character in our children, we must have truly Catholic homes in which God is known and loved. We must also provide healthful and wholesome recreation under Catholic auspices for children so that they may always be kept in close contact with the Church and her representatives. In this connection, too much cannot be said in praise of our Catholic

Youth organizations, our Catholic Boy and Girl Scouts, and other Catholic character-building agencies that are doing so much to supplement the work of the home and the school.

I have mentioned some of the important factors apart from the school that must contribute to the formation of character in our children. Character formation is the school's most important objective and must always be given first consideration in the educational process.

Pope Pius XI in his memorable encyclical on "The Christian Education of Youth," said: "Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office: who cherish a pure and holy love for the children confided to them, because they love Jesus Christ and His Church, of which these are the children of predilection; and who have therefore sincerely at heart the true good of family and country." The words of our late Holy Father make it clear that the success of any school depends upon the character, the attitude, and the zeal of the classroom teacher. The teacher makes the school. By word and example, the teacher influences for good or evil the lives of her pupils. Real teaching does not mean merely the imparting of knowledge because knowledge does not comprise all that is implied in the term education. To educate a child means that his feelings must be disciplined and his passions must be restrained. He must be taught true principles of morality and he must learn to act always in accordance with true and worthy motives. The real teacher will always be on the alert to check passions, feelings, and emotions that will later prove harmful to the child. Habits of truthfulness, honesty, unselfishness, and industry must be zealously formed. Noble principles of conduct must at all times be inculcated by word and example.

As the teaching representatives of God's Church we are dedicated to the task of forming true and perfect Christians, that is, to form Christ in those regenerated by Baptism. We are not ordinary educators. We teach with the authority and sanction of Jesus Christ Himself. We are an integral part of the teaching organization of the Catholic Church. Our charter is no human document. It contains a divine command given by Christ Himself—divinely promulgated and divinely protected until the end of time. We teach, therefore, with the authority and power of Jesus Christ and with the experience gained by the Church after nineteen hundred years of successful educational achievement.

As the teaching representatives of Christ and His Church we must endeavor at all times to hold fast to the principles and spirit of Catholic education. That means that we must do everything possible to make our schools thoroughly Catholic. Our primary objective is to teach children to know, love, and serve God in order that they may live with Him in eternal love. This is the one reason for the existence of the Catholic school. It is the one thing necessary. Everything else is secondary. The spirit of Christ must dominate every activity in our Catholic schools "so that religion may be in very truth the foundation and crown of the youth's entire training."

Catholic education is based on a very definite philosophy of life. That philosophy centers about the teachings, the power, and the personality of our Lord and Savior, Jesus Christ. Christ came into the world to give life and to give it more abundantly. He restored man to his lost birthright of spiritual life. He raised him to the dignity of adopted sonship with God and made him an heir of Heaven. He gave earthly life a new significance and a high dignity. He taught man that true happiness lies outside the domain of sense and passion. He showed him the beauty and radiance of the spiritual and the divine. He provided for the supernaturalizing of human conduct by divine grace when

He established His Church and instituted His life-giving sacraments. He gave man new ideals by His sublime message of hope and salvation and He taught him the necessity of judging all things in the light of eternity. He pointed out to every man, woman, and child the true meaning of life. In a word, He taught us the Christian concept of life.

It is our sacred privilege to teach children this Christian concept of life. To do this successfully we must make Christ a part of our own lives. By prayer and meditation we must strive daily to become more and more like Christ in order that we may make Him live and grow in the lives of those whom we are privileged to teach.

Christ is our model. He is the perfect teacher. His pedagogy may be summed up in the words: "Come follow Me—I am the Way, the Truth and the Light." His first pupils learned by doing as well as they could what they observed Him doing. They in turn exhorted their disciples to imitate their example. From that day to this, the imitation of Christ has been the true aim of Christian conduct. Like Christ, we as His representatives in the classroom must be able to say to our pupils: "Come follow me, I am giving you an example—as I am doing so you do also."

Personal holiness must come first in the life of every religious teacher. However, we cannot stop here. There is no easy road to learning and there is certainly no easy way to form Christian character in children. As teachers, we cannot assume an attitude of self-complacency and feel that there is nothing more to learn about teaching content and methods. Ours is a difficult task, more difficult than that of the sculptor, painter, or artist. We are engaged in reproducing the living image of Jesus Christ in the minds and hearts of the young. We are teaching children who possess immortal souls created by God and redeemed by Christ on Calvary's Cross. Each child is a living human being who lives and thinks in terms of body and soul. We are laboring to transform those children into enlightened and virtuous Christians in whom the habits of Christian

thinking and Christian living have become part and parcel of their daily lives. We must then spare no effort in our determination to know everything and to do everything that will form Christ in the souls of the children entrusted by God and His Church to our care.

In forming character in children, parents and teachers must be on their guard lest they be influenced by the modern educational theory that everything must be made easy and pleasant for children. True education fosters self-mastery and discipline. In a recent article written on January 17, 1940, Mr. Walter Lippman, the noted columnist, said: "So-called progressive education is based on the notion that if you remove authority and discipline and tradition in the upbringing of young people, the unobstructed material goodness of their hearts and minds will by spontaneous creation bring them to good ideas." Here I think Mr. Lippman has pointed out the fundamental weakness in modern secular education which is a disregard for the necessity of discipline in the education of children.

Either the home and school must teach children discipline or the world will teach them discipline in ways that will be destructive of individual, domestic, and national happiness. Discipline has always been regarded as essential to true education. Our American way of living is based upon self-control and respect for law and order. Therefore, as Catholics and Americans, we must not be deceived by false educational theories which teach that there are no fixed standards of morality, no real difference between right and wrong, and, therefore, no necessity of teaching children to conform to fixed and definite standards of conduct. The founders of our country evolved certain phases of thought and action that were based upon the principle that obedience to the established laws of our democracy signified obedience to the law of God. They fought and died that the world might know that here existed a free people, a people dedicated to the perpetuation of a democratic form of government, a people who, though free, were law abiding. They

needed no tyrants, no dictators, no despots to govern them. They were able to govern themselves because they respected and obeyed the laws which they created. We need some of their spirit today more than we ever needed it before. We need a revival of the principles upon which our country was founded and which gave us our freedom and liberty. In our homes and schools, we need today less stress upon self-expression and more stress upon the fundamental virtues which teach children to obey God and His laws, to respect authority, to practice honesty, to love truth, justice, and virtue.

Certainly in our schools we must endeavor to make everything we teach as attractive and interesting as possible. But when we make a subject so attractive that we really cease to teach it, we are defeating our own purpose. Today when life all about us is so superficial and when the tendency is to avoid hard work and to take everything for granted, we must be on our guard lest we make the school life of our children too easy. It is all very well to talk about interesting children but let us not confuse real education with amusing and entertaining children. Our task is to prepare children to meet the difficulties of adult life. We can only do this by training them in sound habits of industry, exactness, thoroughness, and self-discipline which will give them the power to meet the difficulties and temptations that they will encounter when they leave school.

The consideration of the problem of character formation in children suggests the necessity of close and effective co-operation between the home and the school. I cannot emphasize too strongly the necessity of this cooperation. With our late Holy Father, Pope Pius XI, we all know that the most effective and lasting education is received in a well-ordered and well-disciplined home. The school must do its part to promote by every means in its power a wholesome and successful family life. There should exist at all times a friendly association between the Catholic school and the Catholic home. Teachers should know the

parents of their pupils. They should be familiar with the home life of their pupils so that they may deal more sympathetically with them and the many problems caused by unsatisfactory home conditions. Parents should be encouraged to visit the school and should always be courteously received. The practice in many parishes of having a priest in close contact with the school and the home is highly recommended. He can visit the homes of careless and indifferent parents and can do much to establish an effective relationship between the school and the home. Resourceful teachers will find many ways of uniting the school to the home. As a matter of fact we should consider every one of our pupils as a little missionary who brings the influence of the school into his own home and who can do much to remind parents and other members of their families of their religious obligations.

School associations which include in their membership the parents of pupils should be encouraged. At meetings of such organizations emphasis should be given to the various phases of child training within the home—religious, social, physical, and moral—in order that parents may be assisted in fulfilling their sacred responsibilities.

The nursery of Christian life is the Catholic home. Its stronghold is the Catholic school. To form Christian character is the mission of the Catholic home and the Catholic school. Both exist to preserve and perpetuate the teachings of Christ and His Church. Friendly and effective cooperation between the Catholic home and the Catholic school will develop Christian character in boys and girls and will fulfill the divine purpose for which both exist—the formation of true and perfect Christians.

THE PRIEST'S CONTRIBUTION TO THE RELIGIOUS PROGRAM OF THE ELEMENTARY SCHOOL

REV. CLEOPHAS J. IVIS, A.M., DIOCESAN SUPERINTENDENT
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Our Catholic-school system, especially the system established in the United States, can truly be regarded as one of the seven great wonders of Church history. It was molded, just as so many other great movements in human history, by sheer necessity in the defense and preservation of an ideal. And the day has already dawned when educational leaders and directors of other educational systems are ready to admit the correctness of the Church's ideal, and the superiority of her system which develops the will and the character of the student as well as the intellect.

The creation and maintenance of this system of education has through the bishops devolved squarely upon the shoulders of the priests themselves. So it is quite fitting that a paper be devoted to a consideration of the priests' contribution to the religious program of the elementary school.

I propose to develop this study of the priest's contribution from two angles—his contribution in the past to our elementary-school system; and what his contribution is and should be in the future.

I

It is scarcely necessary, I think, to preface this study with a treatise on the duties of a priest to teach. All of us are aware that when the Risen Christ left this world, and entrusted His Church in the hands of the Apostles, His parting command to them (and through them to His bishops and priests down through the centuries) was "Go ye into the whole world and preach the gospel to every creature" (Mark 16/15), and "Going therefore *teach* ye all nations . . . *teaching* them to observe all things . . ." (Matt. 28/19, 20). One of the basic duties of a priest, therefore, is the obligation to be a teacher of religious

truths; and because in a very real sense he is an assistant to his bishop it follows that upon the priest alone rests the solemn obligation to instruct and instill religion into the hearts and minds of those over whom he has been given charge. This fundamental duty has been translated in America in a concrete manner by the erection of our parochial-school system and in these latter days by our religion vacation schools, our Saturday classes, and other forms of instruction under the Confraternity of Christian Doctrine.

While the Church has always recognized and respected the natural and prior right of the parent in the education of the child she has always insisted that such an education must guarantee the child's full development; that is, must be a development of both the intellect and the will, for it is these two faculties which make man's creation in the image and likeness of God; and, therefore, it is the duty of mankind (and especially Catholic mankind) to make these same two faculties more and more God-like in every soul. Here in America the pursuit of such a program necessitated the creation of our Catholic-school system—with the burden of its development upon each individual priest to whom was given the charge of souls.

Although the purpose and intention of the Church in this regard has been the same for centuries, the great contribution made here in the United States has been confined to the Church's history of the last one hundred years. Back in 1840, days of Bishop Hughes—reviewed this afternoon by Father Kelly of New York—we had about two hundred schools, fully one-half of which were on this western side of the Alleghanies. Eighteen forty was the year that marked the beginning of a great territorial and economic expansion in this country. It was the era that welcomed unlimited immigration to our shores; and situations in Europe, particularly in Germany and Ireland, brought thousands of Catholic families and hundreds of priests across the Atlantic. The growth of the public-school pro-

gram was contemporary; and the insistence of Horace Mann and others that no religion be taught in the classrooms of tax-supported schools forced these liberty-loving and loyal Catholic immigrants to take on the added burden of supporting a school system of their own.

The parish priest, of course, was the logical head of such a movement—and his contribution to the religious program of the elementary schools of this era can best be measured by the brick and mortar results obtained, and by the financial genius he displayed in building up and keeping up a credit-rating in this money-making land of ours that was second to none. We of today can scarcely appreciate the quality of the contribution such priests made—when they donned a pair of overalls and worked side by side with their loyal flocks of pioneer fathers in digging foundations, erecting buildings, painting and furnishing the structures, grading and landscaping the playgrounds and property, and performing all the other menial tasks that fall to the day-laborer, the janitor, and the head foreman. Added to all this—and certainly this were enough to assure him a niche alongside the famous Matt Talbot, “the saint in overalls”—the priest of the past generation was called upon to be the financier of the project, and many a one has time and again sacrificed his own meager salary, and his chances for social security in his declining years, in the effort to add another room or make another improvement in the building he was erecting or maintaining for the little boys and girls with which God had blessed his hard-working flock. Such was the whole-hearted and universal sacrifice and contributions made by this generation of priests in America that in the short span of years allotted to one man (three score years and ten) the number of schools in our system had expanded from the meager two hundred in 1840 to 4,845 by 1910. And at that time we could proudly boast that we were educating an estimated 1,237,251 of America’s future citizens. Nor has the work of expansion ceased in our own generation. During these past thirty

years we have increased this number of schools 63 per cent until today our latest statistics (1937-38) point to 7,897 elementary schools in the United States with a total enrollment of 2,087,072.

With such a heavy assignment of builder and financier placed on his shoulders one can easily understand the occasional absence of the pastor from the classroom, or from the role of supervisor of education; particularly so, when one considers that all the duties enumerated above were in a sense secondary to his role as priest and shepherd of all the souls in his community. As the parishes grew in size and problem, and it was yet impossible to support or accommodate an assistant priest, it became more and more a necessity for the pastor of this era to lean more and more heavily upon the trained Sisterhoods to develop the educational phase of the school system. And thus it was that the priest gradually surrendered both the secular and to a great extent the religious subjects to the Sisters and he himself retreated into the position of a supervisor of the religious doctrine more than a teacher of the religious doctrine.

While this arrangement is understandable it possessed one inherent weakness which, it seems, no one thought to anticipate—it overlooked the fact that the Sister herself was not equipped to take up the role of a teacher of religion. Her background as a school girl and her training in the novitiate were deficient in this regard. The motherhouses themselves had grave problems in the preparation of young women who could qualify before the state as instructors in the more profane subjects of the three R's. Consider, too, the tax-supported schools of this day were being influenced by the so-called Progressive group of educators and were demanding more and more qualifications and a changing program of pedagogy, whether good or bad. In an effort to meet the situation it was but natural that no one placed much thought or emphasis on the pedagogy of religious instruction—and the hapless teacher subsequently

found herself with religion classes on her hands, and no books, no guides, no sympathy shown her in her plight.

II

That situation persists to a certain degree even up to the present time. And it is precisely in this phase of the religious program that I see the necessity of the priest's contribution for the present as well as for the future of our elementary schools. The priests of the past have done their work and they have done it well. Our contribution must be, not only to preserve what the past has builded, but, to build on the achievements of the past a still greater educational system.

The first contribution the priest of today must make is the acquisition of a healthy attitude toward the role of *teaching* religion. It may sound strange to say so, but there is a peculiar assumption amongst priests today that any one, and particularly any one who has had theology, can teach religion. Nothing is more untrue; and it comes, no doubt, from the influence of the seminary and the methods there employed. The type of theology taught there is wholly unsuited for the grades. By that I mean that the moral theology, as learned in the seminary, generally concerns itself with evil that men do, and not with good as a positive act of religion; dogmatic theology stays in the realm of a pure speculative science and misses the opportunity to become a direct cause for Catholic Action. Scriptural study, likewise, is reduced to exegesis: we study about the Bible but give very little time to the study of the Bible and the living, pulsing figures of Christ and His Apostles. This development of the young seminarian's mind has resulted unfortunately in a presentation of religion by him as a series of intellectual facts that might be used more in defense of one's Faith than as a motivating force in his hearers to live one's Faith. The average priest of today is content to sit smug in the satisfaction that he has the true Faith, that he "knows all the answers," and

that it is sufficient to impart a few of those answers to his school children.

I have no intention of starting an undeclared war with my fellow priests, and especially in this assembly where so few of them are present. But I do want to point out that there is a vast difference between theology as we learned it, which is a science that concerns God primarily, and religion which concerns man primarily in his relation to God. The teaching of religion is practical and concrete in its aims; it treats of local needs and concentrates on the individual. The teaching of social justice, for example, at any stage in the child's development is of much more value in a classroom than a lengthy discussion on the attributes of God. Monsignor Ready this morning suggests a "credo of social principles."

Most of us priests have been brought up to regard ourselves as preachers rather than teachers. We shun the title and the assignment of "teacher," and prefer to get out into a parish where we can perform more "priestly duties"—forgetting the while that *teaching* is itself one of the fundamental duties imparted to the priesthood by Christ Himself: "Going, therefore, teach . . ." (Matt. 28/19).

The greatest contribution, then, that the priest of today can make to the religious program of the elementary school of today is to make of himself a very good teacher of religion, to remember that while religion does depend indeed upon theology it is not theology alone. Religion must be taught so as to touch the individual on three levels, his intellect, his feelings, and his conduct; or in other words, it must develop the character as Monsignor Quinlan pointed out so admirably. In this it differs from most of the secular subjects taught in the grades which reach the student through the one level only—that of the intellect. To be religious, whether a student or a teacher of religion, one must learn how to know, to love, and to serve God and man—the one reason for the school's existence, as Monsignor Quinlan stated.

Most of this contribution will come from the younger priests of our day, I suppose. The older ones will continue to emphasize the work of maintaining the schools and improving the physical properties; but they should not thereby close their eyes and their minds to the problem still to be solved by the system they helped greatly to create—the problem of teaching religion in the best possible manner.

Already a few good texts have appeared; more and better ones will evolve. But it must be remembered that it is far better to develop a teacher than a text. And it is far more imperative to do just that in such days as these when it seems that our boys and girls in the elementary schools of today are destined to grow up into a world where their Faith and their practice of the Faith will be persecuted, when they shall experience as individuals what Christ had in mind when He said on the Mount, "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake. Be glad and rejoice for your reward is very great in heaven. For so they persecuted the prophets that were before you" (Matt. 5/11-12). Not to anticipate the coming of such a day is shortsightedness on our part, indeed; and posterity will regard it in much the same light as we of today interpret the attitude of some of the leaders of the old South who refused to accept the changing order of their day. And I refer you to that attitude as depicted in the current movie "Gone with the Wind.")

To outline the method a priest is to adopt in his present contribution is beside the point of this paper. It is significant to note the straws in the wind at present, however. I point out merely two. The first is a remark made in a paper delivered at last year's convention (The Pastor and the Parish School, 1939, N.C.E.A., p. 441) that the public-school children are better off than the parish-school children today because the assistant visits them. The second remark is a statement made in just last week's *Denver Register*

(Listening In, March 24, 1940) to the effect that the religious vacation school has become the most important catechetical work in America. (And it is only fair to mention by the way that the religious vacation school was first conceived and established twenty years ago in Oregon by none other than our present gracious host, His Excellency, Bishop Edwin V. O'Hara of Kansas City.)

Such statements of facts as these point definitely to a new approach in the teaching of religion. They are challenges to both those who are entrusted with the preparation of new teachers of religion, whether in the seminaries or the novitiates, and to those who are entrusted with the parochial duty of instructing the young be they in our own Catholic elementary schools or in the public elementary schools. In both there is a great work to be done. Encouragement, sympathy, and a hearty cooperation with the new teachers of an age-old religion that must fit its young souls for the changing world of tomorrow is the best contribution the priest can make today and tomorrow to the religious program of an elementary school. No, I shall modify that: it is not the best contribution he can make. The best contribution would be that each priest himself, old or young, would become that new teacher of religion.

THE SUPERVISOR REVIEWS HER WORK

SISTER ROSETTA, O.S.B., DIOCESAN SUPERVISOR OF
SCHOOLS, ST. CLOUD, MINN.

Rightly conceived, supervision is a major need for the furthering of educational aims; a procedure for the improvement of promoting the professional growth of the teacher and her technique, with a view to attaining to high goals of achievement—for the ultimate welfare of the pupil. Since the end of supervision is the child, it must be borne in mind that, in dealing with the child, the teacher is dealing with developing personalities, also, and primarily, “with the way in which they function in a changing world of human thought and achievement.”¹ Therefore, in order to give specific aid to the teacher, the supervisor must understand, not only the present trends in education, but, also, how education functioned in the past. Her qualifications should include courses in economics and sociology, educational psychology, history, and philosophy of education. She must know and apply the results of research in fields of sociology, philosophy, psychology. Above all must she BE an experienced psychologist in her dealings with the teachers in her system as well as with the children in her care.

Edwin H. Reeder of the University of Illinois, in an article in the *Elementary School Journal*, makes this statement: “The elementary-school curriculum embraces knowledge from a great variety of fields, and this education is becoming more and more intensified by continuous enrichment in recent years of the elementary-school course of studies, with no immediate possibility of alleviation.”² Obviously, then, both supervisor and teacher must have the required training if the desired results are to be achieved. As Monsignor Quinlan has already quoted, Pope

¹ *Elementary School Journal*, Vol. XXXIX, No. 1, pp. 18-26.

² *Ibid.*

Pius XI, in his encyclical on the Christian Education of Youth, says: "Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; . . ."

Monsignor Macelwane points out that no greater opportunity for the salvation of souls can be conceived of than that of teaching in our Catholic schools, and according to the degree in which our teachers are prepared for the task, will they succeed or fail.³ A question of paramount importance, then, is the training of our teachers, both our in-service and our pre-service teachers. A supervisor must recognize these needs in her teachers and have a definite place for them in her program. The weaknesses of the one as well as the strength of the other must be built upon. She should create a critical attitude in them and incidentally accomplish the chief aim of supervision—"pupil growth through teacher growth."⁴

In order to accomplish these ends, the supervisor's program must be flexible enough to meet the individual needs of each type of teacher. One might consider that a supervisor has five different groups of teachers to deal with.

First, the teacher who has ceased to take interest in her work, who does not challenge her class by new means of stimulation, whose work lacks that unity and integration which successful teaching calls for, that correlation of subjects which readily lend themselves to it. Especially may this teacher fail to grasp every opportunity to integrate religion with her work during the entire day. "Christ, the Man-God," writes Father McGucken in *The Catholic Way in Education*, "must enter into our educational scheme. It is His life which is the golden thread that runs through

³ Macelwane, Monsignor Francis J., "The Training of Grade-School Teachers," *N. C. E. A. Bulletin*, 1932, p. 371.

⁴ "Scientific Method in Supervisory Programs," *Teachers College, Columbia University*, 1934, p. 34.

the fabric of Catholic educational theory. Christ, Himself, is the foundation stone that gives to education that startling force and unity.”⁵

Secondly, she meets the teacher who lacks love for her pupils, who has so routinized her work as to be disturbed at the slightest interruption. Pupils chafe under the monotony of this type of routine. Obviously, there must be a certain amount of routine in the classroom, but routine which is too rigid defies all attempts at individualization and is decidedly outmoded in our present-day educational set-up. Where love for the child is lacking, that religious stimulation which the child looks for is also lacking. To the child, the religious garb spells religion; and religion is charity. Our obligation is evident. In a Catholic school religion must be the dominating force in the curriculum.

Third, the teacher who is physically unfit to carry the burden which teaching constantly imposes upon her, but who, nevertheless, must remain at her post.

Fourth, the teacher who has grown old in the service of the Master in the classroom and who finds her task increasingly difficult, who with her background of rich experience and mellowed personality has been a source of inspiration to our youth and given her best to lead them to the Feet of Christ; who will assuredly one day be rewarded by hearing the Master's "Well done!"

Fifth, the new teacher and the beginning teacher. Every year finds new teachers on the list, of whom few or many may be beginning teachers. These latter especially will be of concern to the supervisor. She must so budget her time as to be at the service of any of them when needed.

Beginning teachers profit greatly from contact with those experienced in the service. Consequently, first-hand contact in the form of visiting them in their classrooms is a commendable device in a program of assistance to the newcomer in the profession. However, she must use discrimina-

⁵ McGucken, S.J., W. J., *The Catholic Way in Education*, p. 17. Milwaukee: Bruce Publishing Co.

tion in selecting a teacher for observation in order that only satisfactory standards will be set up. It is advisable that she confer with the teacher after her visit that any questions arising in her mind may be satisfactorily explained.

Today there is an assistance of another type which is becoming more and more imperative—it is the assistance to be given the rural teacher. Her tremendous task is to keep the rural child rural-minded, to make the country so attractive for him that he will not consider leaving it. In recent years there has been much accomplished for our rural children, notably in sanitation and in such recreational and educational facilities as libraries, 4-H Clubs, and athletic organizations, but much still remains to be done. Our rural teacher must have one hundred per cent cooperation as well as material assistance. Her own education must be developed along rural lines so that she will be in a position to meet her obligations. She must herself be thoroughly convinced of the significance of her task of holding rural youth in rural sections. She must study ways and means of keeping the children happy on the farm. The question is, What can be done to keep them so?

First of all, recreational activities must be made as attractive in the country as they are in the city in order that the children will be eager to remain at home. The distractions of the city are too strenuous for rural youth, and the result proves disastrous to the home and to the Church. Would it be too farfetched to suggest supplying them with a teacher who is prepared in the arts and crafts of the simple life, spinning, weaving, carving, the folk dances, folk songs, and music which are a rich heritage of every nation? In the ideal rural section, the Church is the center of all activities. But often every phase of recreational parish activity but the financial, is lost sight of. True, most parishes do have regular card parties and other social functions, but quarters and dimes are not so plentiful in times of depression or after several crop failures; thus,

rural youth is penalized unless there are other activities devised which appeal to youth and which do not call for fees.

In all schools there is diversity of teacher training, native ability, initiative, success, or the lack of it. The task of the supervisor is to develop the desired qualities in teachers in whom they are lacking. Here her relationship with the Mother Superior becomes an important factor. It is she who keeps the Mother Superior in touch with the schools. If in spite of the efforts of a teacher she does not succeed, it becomes the duty of the supervisor to suggest a change of work for her.

Supervisory diagnosis of a school presupposes classroom visitation. If carried out according to a constructive plan, this can be made a very potent source of teacher growth. Then there are such accepted aids as the personal interview, meetings with the faculty, and group meetings. George C. Kyte says: "There is probably no other supervisory activity which can furnish as specific help to a teacher as the personal interview."⁶ The teacher is always open to suggestion when approached in a spirit of helpfulness after the visitation in her classroom. Systematic observation should be followed by a diagnosis of unsatisfactory procedures, suggestions offered for their correction, and a planned follow-up program inaugurated. The difficulty should be frankly discussed so that measures can be intelligently outlined which will lead to elimination of the difficulty. Frequently the difficulty lies below the surface, which fact necessitates further investigation. At this point questions may arise which call for the interest and cooperation of the pastor. Often it is difficult to interest the pastor, especially when the interest touches upon the parish finances. Whereas the supervisor is entirely in sympathy with the struggling pastor, she, nevertheless, sometimes finds it imperative to recommend the introduction of new textbooks, the installation of maps and charts, which necessitates drawing on the

⁶ Kyte, George C., *How to Supervise*. Boston: Houghton Mifflin Co., 1930, p. 167.

parish funds, despite the fact that the financial question is an extremely vexing one to the pastor.

Individual conferences should not preclude the general faculty meeting. This meeting will afford an occasion for the discussion of matters of common interest. It gives the supervisor opportunity to present problems which she has assembled in her visitations; problems which need to be clearly viewed and evaluated and which may call for further supervisory investigation. A comparison with other systems often reveals the weaknesses as well as the strong points in a single system. In a survey made by T. J. Bednard,⁷ faculty meetings were found to be the most widely used supervisory device in the Catholic schools. He sees this fact as an indication of progress and a recognition of the value of cooperation among teachers of a given school system.

However, these meetings held probably once a year with the supervisor, are not sufficient contact between her and her teachers; hence the suggestion that continuation classes be conducted by the supervisor during the regular summer school, where she has opportunity to meet and acquaint herself with their individual problems.

Group meetings often give opportunity for intellectual leadership. Professional stimulation and the resultant professional growth are major outcomes.

William T. Miller, in an article entitled "Self-Supervision,"⁸ says that teaching is leadership in learning. It is the setting of a goal and guidance to attain it. He cites two qualifications in a teacher necessary for its final accomplishment, namely, thorough and practical knowledge of her subjects, and resourcefulness; the first, in order to inspire confidence in her pupils, and the latter, that she be in a position to make intelligent selection of method. If carried out, this would seem an advance step in self-educational

⁷ *Catholic School Journal*, Vol. XXXVIII, No. 7, pp. 192-194.

⁸ *Catholic School Journal*, Vol. XXXVIII, pp. 8-9.

tion, and would doubtless result in marked improvement in classroom procedure.

Relative to the curriculum in the Catholic school, the supervisor must constantly endeavor to find evidence of integration of religion with all other subjects taught during the school day. The major difference between Catholic schools and non-Catholic schools is the teaching of religion in our Catholic schools. By this I do not mean the teaching of religion as an isolated subject restricted to the formal religion period, but rather religion which is so thoroughly integrated with the work in the classroom as to become a permanent leaven, as it were, operating throughout the lives of the children in our care. Edward A. Fitzpatrick says: "Religion must become not only a science but a living faith, the central scheme of motives in learning and life, and in all our relations toward self, toward neighbor, toward God." And again, "Religion is not and cannot be a thing apart."⁹

If we wish religion to function in post-school life, this truth is of utmost importance. Religion should be the motivating influence which may be almost physically experienced on entering a Catholic school. If the teacher has this consciousness, if she thinks and teaches in terms of eternity and the souls of her pupils, they will unconsciously imbibe the spirit of religion; on the contrary, quoting Leo XIII, "if that is lacking, if that hallowed life-breath does not thoroughly penetrate and stimulate the minds of both teacher and pupils, but little advantage will be derived from any branch of study."¹⁰

Our success as Catholic teachers depends largely upon this truth. For what is more important to us, Catholics and Religious, than the eternal values stressed by our holy Mother Church; values for which Catholics readily submit

⁹ Fitzpatrick, Edward A., *I Believe in Education*. New York: Sheed & Ward, 1938.

¹⁰ Leo XIII, Pope, *Militerantes Ecclesiae*, August 1, 1897.

to a double standard of taxation, erect their own Church-controlled schools, and contribute generously that those schools may function. Negligence on this point would defeat the purpose of all this sacrifice. We do aim to teach our girls and boys Catholic principles, principally in the formal religion class. But the question is, is there much carry-over to other activities during the day? We must not lose sight of the fact that our educational system exists for the pupil, and since the building of character by making religion the very core of our program is of vastly more importance than the pouring in of information, this transfer to other activities is an indispensable condition to its attainment.

Among the recommendations of the recent White House Conference, we find the following: "That 'adult leaders of children should be persons of utmost personal integrity and of the highest ideals who have themselves a vivid appreciation of spiritual values.' That 'whole-hearted recognition and appreciation of the fundamental place of religion in the development of culture be given by all who deal with children'; that 'religion be treated frankly, openly, and objectively as an important factor in personal and social behaviour'; that 'when religion normally enters into the subject-matter of courses such as literature, the history of ideas, philosophy, psychology, and the social sciences, the attitude referred to above be maintained,' that 'further exploration be made of the uses of religion in personal counseling.' " ¹¹

When a secular education has been so harmoniously blended with a thoroughly religious concept as to form, so to speak, the very warp and woof of the daily lives of our pupils, then one of the most serious problems of our day will have been solved. To accomplish this with even remotely satisfactory results requires the continued effort of teacher and supervisor.

¹¹ Quoted from *The Catholic Educational Review*, Vol. XXXVIII, No. 2, p. 115.

THE CATHOLIC ELEMENTARY-SCHOOL LIBRARY

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Some one has said that the first three years of a child's school life are spent in learning to read and the rest of it in learning what to read. Admitting that the author of the original statement undoubtedly intended some exaggeration to show the importance of directed reading habits in the process of learning, there is still a lot of truth expressed there. Even with the radio and movie holding the prominent place that they do in modern American life, I think one might still quite honestly say: "Show me what you read, and I'll tell you what you are." And so, in considering the Catholic elementary-school library, we must of necessity consider what we want it to be in the light of what we want our children to be.

Pope Pius XI, in his encyclical on Christian Education, says that "education consists essentially in preparing a man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created." That, then, must be the purpose of every educator and every educational institution, and the object of this paper is to show where and how the library can be best made to fit into this program in our elementary schools.

That present-day methods of teaching demand, more than ever before, extensive reading aside from the textbook is readily admitted by all; therefore, one of the first functions of the elementary-school library must be to furnish supplementary material for the regular course of studies. Its content, in fulfilling this function, will accordingly be governed by the course of studies in use in the particular school; e.g., in the Diocese of Wichita the *Misericordia* Readers have been adopted as the standard reading text in all parochial grade schools, while the state texts and other recommended standard texts are to be used

as supplementary material making up part of the classroom library. In subjects in which Catholic texts have not as yet been adopted, or in those schools which are supported by public or district funds, at least one Catholic text is then required as supplementary material. Concerning this same point—while it is important that the teacher be acquainted with all the material in the classroom library, it is essential that she be thoroughly familiar with supplementary texts in use if they are to be of value in rounding out the subject-matter of a particular course.

Functioning as a supplementary device in teaching, a textbook is a primary objective for the elementary-school library, but to restrict it to this alone would be a tragic mistake; it must also function as a cultural and a recreational element in the life of the pupil if it is to have a lasting influence in his life.

With regard to the cultural function, the Catholic-school library is called upon to make a double contribution to this field—it must not only give the ordinary secular culture required of all the schools in our country, but must also afford a distinctly Catholic culture; i.e., an appreciation of Catholic literature, Catholic men, Catholic work, and Catholic conduct. This means that a significant part of the library will be of a purely Catholic nature, either in subject-matter or in manner of treatment. It does not mean that it will be pietistic, that anything with Catholicism all tied up in it must be put in the library. Such indiscriminate selection of anything supposed to be Catholic has in the past led to much of the distaste and aversion for present-day Catholic literature. Neither does it mean that anything written by a Catholic must be included. We, unfortunately, find Catholics at times lowering the literary standard in the fields in which they are writing. These points again bring to mind the necessity for careful selection in the building up of a library.

To quote E. L. Miller: "The avowed objectives of education are: health and safety; mastery of the tools, skills,

and spirit of learning; worthy home membership; good citizenship; vocational and economic effectiveness; worthy use of leisure; and ethical character. Before any book should be put in the hands of a child it should be tested in the light of these seven objectives. In case it does not contribute definitely and generously to one or more of these objectives, it should never be given to a child either to read or study."

When we speak of recreational reading, therefore, we are not to be understood as meaning wasteful or useless reading. Recreational reading may not necessarily be informational or strictly cultural, but it must contribute something to the development of the individual, if it is only a wholesome development of the imagination. It may be reading for the sheer pleasure of reading, but there must still be some kind of matter in the reading, for no one could find pleasure in reading words which convey no ideas. The carefully selected library, therefore, in offering recreational reading material will offer none that is not wholesome and elevating, whether fiction or non-fiction.

Having considered briefly the purpose of the Catholic elementary-school library, let us now turn our attention for a few minutes to the material that is going to contribute to the accomplishment of those aims. First of all, we must constantly keep in mind that the Catholic school has limited means and that it is impossible to put into the library every good book with which we are acquainted. Then, too, there are frequently other available sources of library material than that which is present in the school; e.g., the local public library or a library of a local parish organization. It should be the duty of the school librarian and the individual teachers to get acquainted with the content of such libraries and to inform the children of such useful materials as they may have found there. This procedure will often save expense on standard classics and fiction, as well as certain material in other branches. The fact that the Catholic school has limited means is not with-

out its advantages. Such limitation makes it imperative that very careful selection of material be made, and a small amount of really worthwhile material is far better than thousands of volumes of unselected books.

In selecting the books that are going to make up the library, the first in line of importance is again the supplementary book. For present purposes I shall also consider such standard reference books as dictionaries and encyclopedias under the head of supplementary books. Every classroom from the fourth grade up should be equipped with a large unabridged dictionary and suitable encyclopedias. The word "suitable" must be stressed here, for often we find our elementary schools furnished with encyclopedias that even high-school students find it difficult to use intelligently. This condition is usually the result of indiscriminate donations, however, rather than lack of knowledge on the part of the teachers. In that regard, the old adage not to look a gift horse in the mouth might be adhered to too strictly. As much as we stand in need of charity for such things it would not do to refuse bluntly such gifts, but very frequently a tactful suggestion by the teacher would bring about more useful donations. Again, concerning encyclopedias: They do become antiquated even though the binding and print remain in good condition. To have such books on the shelf is often a waste of much-needed space, though, in case of real necessity, they are to be preferred to none at all.

The next point, upon which we have already spoken briefly, is that of actual supplementary textbooks. These are not only helpful but necessary in such courses as reading, history, and the social sciences. As to the number of those that may be required, it will usually depend upon the use the teacher wishes to make of them, but there are certain standards; e.g., in reading there should be three or four sets for first grade, two or three for second, and then at least one or two for the other grades, and in classes of ten or less, one copy of each set per pupil, and one copy

for every two pupils in larger classes. Similar ratios may be held for other supplementary texts, depending largely, again, on the use which the teacher wishes to make of them or the requirements of the particular diocesan program.

A further service of the library in supplementary work may be that of keeping a picture file and a clipping file. These are services which are being given quite prominent notice in recent treatises on the elementary-school library. They should be especially helpful in the social-science courses and should be contributed to regularly by students, teachers, and friends.

The last element of the supplementary phase of the library that I shall mention in this paper is the magazine and periodical section. This section of the library may be made to fit in with the cultural and recreational functions of the library, and will really be more efficacious in as far as it does, but we mention it here because its first function will be supplementary. No matter how new our texts may be, a magazine or newspaper is bound to be more up-to-date. That there should be such material in the library, therefore, is not a question, but the question arises as to what should be included. One of the *Catholic Messenger* series or some similar periodical should certainly be in every room, at least one copy for each of the primary and intermediate rooms, and sufficient copies to accommodate the class in upper grades, preferably a copy for each student. Other Catholic periodicals and magazines should also be included according to the ability of the grade level. Some that might be recommended are *The Messenger of the Sacred Heart* and *Our Sunday Visitor*. Secular magazines and periodicals are not to be totally taboo but must be used with great discretion.

We now proceed to the cultural and recreational divisions of the library. In treating them I shall be brief, and that for two reasons: First, the material in these fields is so numerous and varied that the space allotted for this paper could not possibly cover it thoroughly; and, second, because

there are several available and very satisfactory lists of the material in these fields with such annotations as will enable the average librarian or teacher to make selection according to the individual program or need. These, then, are the suggestions I would make: The material in these fields should be integrated and correlated as far as possible with the rest of the school program. If it wanders too far afield it will become more of a distraction than an aid to learning. Then, care should be taken to keep a proper proportion between fiction and non-fiction. Fiction should never make up a large proportion of the library, and what fiction there is should be at least seventy-five per cent Catholic. Those few general principles will serve as somewhat of a guide in handling this section of the library.

In conclusion, now, I wish to outline briefly the administration of the Catholic elementary-school library, and to do so I shall attempt to answer the questions of how it will be acquired or built up, and how it will be arranged and handled. The starting of a library is always the most difficult part, and unless it is done according to some definite plan, it will inevitably result in a hodge-podge collection of books of little or no use. The usual, and probably the preferable, way to start is with the collection of reference books, then supplementary texts, and finally the cultural and recreational books. These latter should be selected most carefully from the beginning so they will form a nucleus for a worth-while library. After the bare essentials have been provided, a definite program for steady expansion should be carried out. This is best done by making a certain appropriation for the library each year and *spending it for the library alone*. In the Wichita diocese, e.g., the minimum is five dollars per classroom per year. In some instances parish organizations make this contribution, and where they do they should be directed in their purchases; otherwise, a consistent program of development cannot be carried out. In the selection of books in developing a library some one or other of the

printed lists should be used. There are many in existence and some perhaps more valuable than others. One of the best is that of the Pro Parvulis Book Club, which, when supplemented by their little magazine, seems to be a reliable and up-to-date means of keeping posted on Catholic library material. A membership in this or similar book clubs is another efficient way of keeping the library up-to-date on all grade levels.

Having gotten something in our library, where shall we put it? In large schools or those connected with high schools, a central library in charge of a full-time librarian is usually desirable, but whether this is possible or not there should always be a classroom library where the material is kept constantly available for use. In order to be used a library must be so located that it will demand use, and not be placed where the children must be driven ever so often. Another point in that regard—a library should be kept in good condition but to keep it behind glass doors which look too nice or fragile to open or which are kept locked will discourage rather than encourage use. The outside of the books should be kept appealing but the inside is the part we want used. Another important factor in the use of a library is the arrangement of books. They should, of course, be catalogued according to some standard system and the children should be acquainted with the system through regular instruction. A further help, often suggested, to encourage use of the library is for the teacher to take out books relating to a subject under class discussion and place them out on a separate table. In doing this she will not limit herself to reference or textbooks but will also select biographies, novels, histories, etc. A subject looked at from all these angles is bound to be more impressive.

Besides these points in the arrangement of a library and in its administration, there are hundreds of others which could be mentioned but which are treated exhaustively in numerous texts. In this paper I have attempted merely to

bring out fundamental ideas as suggestions in the make-up of a Catholic elementary-school library. If there is one point, however, which I have not stressed, and which I wish to point out especially in my closing words, it is the importance of the teacher's part in the library. To use the words addressed to a similar assembly by Brother Gerald of St. Louis in 1919: "We teachers must do all in our power to make our children love good books; if we succeed in this we have done them a greater favor than making them masters of their textbooks, for reading is a school that lasts, not only till commencement day, but, till death calls them to a life where all knowledge and power found in books here below is as nothing compared to that found in the Book of Eternal Wisdom."

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THE FORTHCOMING REVISION OF THE BALTIMORE CATECHISM

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It is fifty-five years since the Baltimore Catechism came into existence. At the Third Plenary Council of Baltimore, held in 1884, a committee of bishops was deputed to draw up a catechism for use throughout the United States. Although there are divergent accounts as to the precise way in which the task was carried out, it seems quite certain that much of the work of compilation was performed by Monsignor de Concilio, pastor of St. Michael's church, Jersey City. However, not a little credit seems to be due to Bishop John L. Spalding of Peoria, who devoted several weeks in the early part of 1885 to the preparation of the new catechism in company with Monsignor de Concilio (*Ecclesiastical Review*, Vol. LXXXI, p. 580). It is said that the manuscript which was presented to the bishops was intended merely as a preparatory draft, to serve only as a basis of discussion. Father Mark Moesslein, C.P., is authority for the statement: "Great was the surprise of Monsignor de Concilio to see the catechism in print and greater was his chagrin that the committee of bishops did not let him know of the purpose to publish it and give him a chance to make it something really worth while" (*Ecclesiastical Review*, Vol. XCIII, p. 613).

Attempts have been made to show that the Baltimore Catechism depended in great measure on previous works of the same character, such as the catechisms of Saint Robert Bellarmine, Bishop Butler, and Bishop Verot, but the statement of the late Dom Augustine Walsh, after he had made a comparison with these works, is: "No one of them can be said to have any more points of resemblance with the Baltimore Catechism than would be expected from authors dealing with material so dogmatically certain as

that ordinarily included in catechisms" (*Ecclesiastical Review*, Vol. XCIII, p. 279). Doubtless Bishop Spalding and Monsignor de Concilio received some help from catechetical manuals already in existence; but at the same time their work undoubtedly contained much that was original. The first edition of the Baltimore Catechism appeared in April 1885, bearing the approbation of Cardinal Gibbons, who still retained the title and the authority of Apostolic Delegate to the Third Plenary Council (*id.*, p. 275).

In view of the limited time given to its preparation and the fact that its compilers were so few, the Baltimore Catechism is an excellent work. It contains a vast amount of doctrinal and moral instruction in synoptical form; from the pedagogical standpoint many of the questions and answers are admirable in their clarity and their rhythmic phraseology. During the past fifty-five years the Baltimore Catechism has been the manual of religious training for millions of Catholic boys and girls, and it surely would be unjust to say that they received from it only a gravely defective knowledge of their faith. Nevertheless, the Baltimore Catechism is certainly capable of great improvements. Shortly after its appearance criticisms were directed against it, and as early as 1895 plans for the revision of the Catechism were inaugurated by the archbishops of the country at their annual meeting. At the meeting of the following year it was reported that a majority of the bishops favored a revision, and it was resolved that a committee should be formed under the presidency of Archbishop Kain of St. Louis to undertake the work, but the project did not eventualize (*Ecclesiastical Review*, Vol. LXXXI, p. 581).

What exactly are the grounds of complaint against the Baltimore Catechism? In the first place, it contains some definite theological inaccuracies. It ascribes original sin to the transgression of Eve equally with that of Adam (QA 45-48), whereas according to Catholic teaching Adam alone was the moral head of the human race and he alone

by disobedience directly caused the privation of sanctifying grace for all mankind (Romans, V, 12). The Baltimore Catechism attributes infallibility only to the Pope or to the Pope and the bishops assembled in general council (QA 125), omitting entirely what the Vatican Council calls the *ordinary and universal magisterium* (Denzinger, *Enchiridion*, n. 1792); that is, the body of bishops under the Pope instructing the faithful in their respective dioceses. The definition of the baptism of desire—"an ardent wish to receive Baptism and to do all that God has ordained for our salvation" (QA 159)—makes no mention of the essential element of this means of grace, divine charity or perfect contrition. The baptism of desire and the baptism of blood are said to produce the effects of Baptism of water when this cannot be received (QA 161), whereas in reality only *certain effects* of the Sacrament are procured by these means. The impression is given that the efficacy of the sacramentals consists in nothing more than the power to arouse good dispositions in those who use them (QA 292-293); nothing is said of the intercession of the Church from which the sacramentals chiefly derive their efficacy (*Canon* 1144). It is implied that only calumny, and not detraction, involves the obligation of restoring the good name of the injured person (QA 381).

Secondly, although there are many questions and answers in the Baltimore Catechism that are very good in terms and phraseology, there are others that offer difficulty to the average child. Such words and phrases as "duly authorized priest," "enliven our devotion," "prompted by grace," "movements of the heart," "ordained for our salvation" surely admit of greater simplification. And the phrasing of some answers, such as the definition of venial sin (QA 57) can certainly be made clearer.

Thirdly, a considerable number of truths that should be included in even an elementary textbook of the Catholic religion are not found in the Baltimore Catechism. Saint Joseph, who played so important a part in the Incarnation

as the spouse of the Blessed Virgin Mary and the foster-father of our Lord is never mentioned. Neither does the Catechism teach the possibility of proving God's existence from reason, the power of perfect contrition to remit mortal sin and to confer sanctifying grace outside the Sacrament of Penance, the sinfulness of suicide and drunkenness, the obligations of citizens and civil officials toward their country, the doctrine of Mary's Assumption. Other points under this category will be noted later when particular additions to the Revision are explained.

In 1935 definite action toward the preparation of a revision of the Baltimore Catechism was taken by the hierarchy through an Episcopal Committee on Confraternity of Christian Doctrine composed of Archbishop McNicholas of Cincinnati, Archbishop Murray of St. Paul, and Bishop Edwin O'Hara of Great Falls (now of Kansas City). From the very beginning every effort was made to secure the collaboration of as many competent persons as possible. Every bishop and every major religious superior, and also certain other individuals of recognized abilities, received a set of thirty-seven large work-sheets; one for each lesson of the Catechism. Each sheet contained three columns. The first presented the questions and answers of the respective lesson, the second and third were blank to receive comments and new formulations. Only Catechism number 2 was considered, the plan being to put off until later the work of preparing a shorter text for younger children and a more extended text for older boys and girls. The bishops and superiors were requested either to perform the work themselves or to entrust it to competent persons under their jurisdiction. A generous space of time was allotted for the fulfilment of this initial feature of the project. By the spring of 1936 more than seventy sets of work-sheets had been returned with criticisms and suggestions. The exactness and the wide scope of the suggested changes indicated the deep interest and the whole-hearted zeal of the collaborators. In some instances an entire seminary faculty or

religious community had worked together to draw up the suggested modifications and additions.

Next, the work-sheets were assigned to three committees, each taking approximately a third part of the Catechism, and were carefully studied and compared. Each committee then drew up what might be called a multi-composite text; that is, several of the best suggestions for each question and answer of the Baltimore Catechism. These were then again scrutinized and collated and the initial tentative draft of the Revision was made, containing what seemed to be the most satisfactory combination of what was best in the Baltimore Catechism and the most suitable suggestions. This was printed for private circulation and sent to the bishops and religious superiors with the request that it be examined again. At the 1936 Convention of the Confraternity of Christian Doctrine, held in New York, a group of about forty bishops and theologians assembled for a detailed discussion of the tentative revision in the light of the many new suggestions that had been submitted after its printing and distribution. A second tentative edition, based chiefly on the points agreed to at this discussion, was published late in 1937, and again the process of careful examination was meticulously performed. Practical catechists, both lay and Religious, were consulted, and their suggestions as to the choice of words, the collocation and the manner of expressing the questions were carefully weighed. A committee of theologians appointed by the Rector of the Catholic University of America contributed their services in 1938. Finally, in 1939 appeared what is hoped to be substantially the completed Revision, although like the previous editions this is still restricted to private circulation. In November 1939, this work was submitted to the Sacred Congregation of the Council in Rome, which includes a special Catechetical Office, to the end that it might be examined and approved by that august body, and, it is hoped, receive official approval.

It is important to note that at the inception of the work, in a letter addressed by Cardinal Serafini to Bishop O'Hara, chairman of the aforesaid episcopal committee, the Congregation of the Council approved the project to revise the Catechism in these significant and encouraging words: "The Sacred Congregation wholeheartedly praises and approves the plan of revising the Catechism of the Third Council of Baltimore and of preparing a new text of Christian doctrine, better adapted to the needs of the present day, with the assistance of men skilled in this work. Whatever toil and labor are expended in the popularizing and the teaching of catechetics will be of great profit for souls and will contribute much toward the moral and social benefit of the people." To these words was added the statement that the Holy Father, Pope Pius XI congratulated the episcopal committee on their project and bestowed the apostolic blessing on all who would promote the work of Christian doctrine (Letter of July 10, 1936).

What now are the most important points to be noted about the Revision as contrasted with the original Baltimore Catechism? In the first place, there have been several changes in the order. The general plan of the Baltimore Catechism is: (1) The Creed; (2) The sacraments, the sacramentals, and prayer; (3) The commandments of God and of the Church. In the Revision the order is (1) The Creed; (2) The commandments of God and of the Church; (3) The sacraments, the sacramentals, and prayer. This order was chosen because it provides the child first with the knowledge of all his obligations—what he must believe, what he must do—and then instructs him in the helps to the fulfilment of these obligations. Moreover, what is Lesson XXXVII in the Baltimore Catechism—the Last Things—has been made the concluding lesson on the Creed, since it is an explanation of "the resurrection of the body and life everlasting." The Gifts of the Holy Ghost are taken in conjunction with sanctifying grace, not with Confirmation, since they are the accompaniments of sanctifying grace

rather than particular effects of Confirmation. The Holy Eucharist is treated before Penance, not afterward, to conform to the order of the sacraments usually given in the official decrees of the Church (Denzinger, *Enchiridion*, n. 844). The Lesson on the Mass is placed before the Lesson on holy communion, since holy communion is normally a participation of the Holy Sacrifice, as the liturgical movement is properly stressing. The instruction on the communion of saints has been taken out of the Lesson on the first commandment and put in its logical place as an article of the Creed. Finally, the explanation of the sign of the cross has been transferred from the Lesson on the sacramentals to the Lesson on prayer.

We shall now consider some particular details, following the general order of the Revision:

I. CREED: In Lesson I, the Purpose of Man's Existence, the answer to the question: "Why did God make us?" is given as "to show forth His goodness and to share with us His everlasting happiness." In thus making God's glory the final object of creation and man's happiness secondary to this, the Revision is more theologically accurate than the Baltimore text. Moreover, God is defined, not only as the Creator, but, also, as the Conserver of all things. In Lesson II the truth that God is *self-existing* is proposed and explained, since self-existence is the most basic perfection of the divine essence (Tanquerey, *Theologia Dogmatica*, II, n. 421). This Lesson also explains that God's loving care for us is called Divine Providence, and teaches the two ways by which God can be known, reason and revelation, with a brief presentation of the rational argument for God's existence from the world about us. In Lesson III the fundamental mystery of the Holy Trinity is explicitly proposed; namely, that the three divine Persons, though really distinct from one another, are one God. To the definition of a supernatural mystery, which according to the Baltimore Catechism is "a truth which we cannot fully understand" the Revision adds "but which we firmly believe because we have

God's word for it." In Lesson IV we find the truths that the angels who remained faithful to God were admitted to the eternal joy of heaven; that the devils tempt human beings, although other temptations come from the world and the flesh, and that with God's help we can always resist temptation. Lesson V adds the important doctrine that Adam and Eve were the first parents of the entire human race, and ascribes the existence of original sin to Adam rather than to Adam and Eve. This lesson also defines original sin as the *privation* of sanctifying grace, so that the child can distinguish it from actual sin which is a *positive* act; and, likewise, explains the word "original" by linking it with our *origin* from Adam. In Lesson VI there are clearer and simpler definitions of mortal and venial sin, and also some practical suggestions as to the ways of avoiding sin. In Lesson VII and VIII, on the Incarnation and the Redemption, notable additions are the explanation of Saint Joseph's place as the spouse of our Lady and the foster-father of Christ, the doctrine that our Lord's death on the cross was a *sacrifice*—a doctrine omitted by the Baltimore Catechism, though later presupposed in the Lesson on the Mass (QA 264-268)—and the sublime tenet of Christ's Kingship. Lessons IX and X present the doctrine that sanctifying grace is a sharing in God's own life, and also contain adequate definitions of the theological virtues of faith and hope which were sadly lacking in the Baltimore Catechism (QA 107-108). The four cardinal virtues of prudence, justice, fortitude, and temperance are mentioned and defined, as also are some other important moral virtues, such as obedience, humility, and chastity. There is also a question-answer concerned with the practice of making the most ordinary actions meritorious, by the good intention joined to the state of grace. Lesson X also contains in their proper place the instructions on the Gifts of the Holy Ghost, the Beatitudes, and the Fruits of the Holy Ghost. Lessons XI and XII deal with the Church and its attributes. The explanation of the notes of the Church is considerably im-

proved, and the proper sense of "Outside the Church there is no salvation" is brought out. There is also a question-answer on the beautiful doctrine that the Church is the Mystical Body of Christ. Lesson XIII explains the communion of saints, emphasizing that the union of the Church militant, suffering and triumphant, is based primarily on the fact that all have Christ as their Head (Saint Thomas, Summa, P. III, Q. 8, aa. 3 and 4). This lesson also contains a question-answer to explain the phrase of the Creed "the forgiveness of sins." Finally, Lesson XIV, on the Last Things, contains a clearer description of the resurrection of the body, the doctrine of our Lady's Assumption, the explicit assertion that one must be in the state of grace to be admitted to purgatory, and the paraphrase of the word "Amen."

II. COMMANDMENTS: In Lesson XV the wording of the first commandment of God is simplified thus: "I am the Lord thy God; thou shalt not have strange gods before me," in place of the long and difficult formula found in the Baltimore Catechism. In connection with the commandments in general the evangelical counsels of poverty, chastity, and obedience are mentioned, and the practical admonition is given that we should not be satisfied with merely keeping the commandments, but should also be always ready to do good deeds, even when they are not commanded. Indeed, one of the main features of this entire section is its insistence on the positive side of virtue, the doing of good, rather than the negative side, the mere avoidance of sin. Lesson XVI enumerates the principal means by which a Catholic can safeguard his faith, such as the earnest study of religion, and gives the reason why a Catholic sins by participating in a non-Catholic religious service—a useful addition in view of conditions in our land. Lesson XVIII defines the sin of taking God's name in vain, adding explicitly the holy name of Jesus, in view of the unfortunate practice so common in these days; however, to prevent false consciences it is stated that ordinarily it is only a venial sin

to take God's name in vain. Lesson XIX in explaining the fourth commandment gives five question-answers on the duties of citizens and public officials. Suicide and drunkenness are added to the list of specific sins against the fifth commandment, and in connection with the sixth commandment some practical means of preserving chastity are proposed. Lesson XX adds to the enumeration of particular violations of the seventh commandment the taking of bribes by public officials—also a very practical point in our country—and to the sins against the eighth commandment the telling of secrets which one is bound to keep. In the treatment of the ninth commandment instruction is given to help a child distinguish between deliberate and indeliberate bad thoughts.

The commandments of the Church, as the Baltimore Catechism proposes them, has for the fifth precept: "To contribute to the support of our pastors." In place of this, the Revision in Lesson XXI has the more general prescription: "To contribute to the support of the Church," and in the next lesson enumerates donations to the Holy See, the diocese, and the parish. The sixth commandment of the Church referring to marriage, so lengthy in the Baltimore Catechism, is now simply: "To observe the Church's laws concerning marriage," and particular details are given in Lesson XXII. The holy days to be observed in the United States are named, the ages for liability to the laws of fast and abstinence are stated, and it is explained that Catholics are not forbidden to marry in Lent and Advent, provided there is no nuptial Mass or too much ceremony.

III. SACRAMENTS, ETC.: In Lesson XXIII the ambiguous statement of the Baltimore Catechism that "we can receive the sacraments more than once, except Baptism, Confirmation, and Holy Orders" (QA 148), which may readily give the impression that the other sacraments can be received as often as one pleases, is changed to "The sacraments that can be received *only once* are Baptism, Confirmation, and Holy Orders." Lesson XXIV proposes

our Lord's own terminology in stating that Baptism gives the soul a new life, that is, sanctifying grace (John, III, 5), and also asserts that the *character* of Baptism makes one a member of the Church—an important point in view of the Church's claim to have jurisdiction over *all baptized persons*. In describing the method of baptizing the Revision asserts that *ordinary* water is to be used (so that people may not delay an urgent baptism by looking for holy water) and also directs that the water be poured on the *forehead*, to forestall a doubtful administration of this necessary sacrament by a pouring on the hair. Also, baptism of desire is properly defined with emphasis on the act of divine love. In Lesson XXV stress is placed on the efficacy of Confirmation to strengthen the recipient to profess, defend, and explain the faith, in line with the duty of the laity to take part in Catholic Action. The very practical point is made that one's religious training does not end with the reception of Confirmation but must rather be the more earnestly continued. The statement of the Baltimore Catechism, that it is a sin to neglect Confirmation (QA 175) is mitigated in accordance with the teachings of approved theologians. Lesson XXVI presents a very complete definition of the Holy Eucharist, comprising the doctrines of the real presence, the totality of the real presence, and the Mass and holy communion. In the comparison between the Mass and the sacrifice of the cross contained in Lesson XXVI it is stated that the fruits of the Mass are only an *application* of the fruits of Calvary—a very necessary point in view of the common Protestant objection that the Mass derogates from the value of the cross. In conformity with Canon Law (Canon 858) Lesson XXVIII teaches that the Holy Eucharist can be received without fasting, not only when one is in danger of death, but, also, when it is necessary to prevent irreverence to the Blessed Sacrament, and likewise explains the conditions in which one who is sick but not in danger of death may receive holy communion without fasting once or twice a week. Daily communion is recommended, as

also are visits to the Blessed Sacraments and attendance at Benediction. Lesson XXIX gives the formula used by the priest in imparting sacramental absolution; Lesson XXX proposes reasons for contrition for venial sins, and explains the different types of fear of punishment with which one may be actuated. The power of perfect contrition to take away sins outside of the Sacrament of Penance is affirmed, so that the child may not entertain the erroneous notion that sins can be remitted by this means only when one is in danger of death and cannot receive the Sacrament; however, there is also a question-answer to point out that such an act does not suffice to dispose one for holy communion. Lesson XXXI gives a summary argument for the obligation of confessing our sins, based on Christ's own words (John, XX, 23), since Catholics are often called on to defend the doctrine of confession. This lesson also contains an adequate explanation of temporal punishment. In Lesson XXXII, How to Make a Good Confession, provision is made for those who have only venial sins, in contrast to the Baltimore text, which seems to presume that every one approaching the sacred tribunal is burdened with mortal sin. In Lesson XXXIII the important point is brought out that an indulgence can be gained for the punishment due to a sin only after the sin itself has been forgiven. This lesson also explains what is meant by the *superabundant* satisfactions of our Lady and of the saints, and mentions the application of indulgences to the souls in purgatory. Lesson XXXIV states that old age can be a sufficient justification for the reception of Extreme Unction, in accordance with the Church's law (Canon 940), and propounds the doctrine, held as certain by all theologians, that at times Extreme Unction takes away mortal sin. This same lesson enunciates the principle, expressly approved by the Holy See (*Acta Apostolicae Sedis*, Vol. IV, 485), that the final element of a priestly vocation is that the candidate be summoned by his bishop to receive Holy Orders. Lesson XXXV counsels that Catholics entering the married state be wedded

at a nuptial Mass and receive holy communion, and repeats the law (already stated in Lesson XXII) that a Catholic can be married validly only in the presence of an authorized priest and two witnesses. The definition of sacramentals in Lesson XXXVI is taken entirely from Canon Law (Canon 1144), thus adding the important fact that the chief efficacy of the sacramentals is derived from the intercessory power of the Church. There are also question-answers on the distinction of the sacramentals into exorcisms, blessings and blessed objects, and on the particular effects of the sacramentals, as well as a practical question-answer on the way Catholics should make use of sacramentals. In Lesson XXXVII, on prayer, the promise of infallible efficacy to prayer given by our Lord is incorporated in His own words, but there is immediately added a question-answer to explain the difficulty that we do not always obtain the precise favor for which we pray. Vocal and mental prayer are explained; in the enumeration of prayers that all Catholics should know the "Glory be to the Father" is mentioned instead of the "Confiteor." Lesson XXXVIII is entirely new, being an interpretation, phrase by phrase, of the Our Father, in accordance with the common teaching of Catholic exegetes.

There is also an Appendix of 16 question-answers, under the title "Why I am a Catholic." It is a brief summary of the reasoning process that a person logically follows in coming to the conclusion that the Catholic Church is the one true Church and must be accepted by all. An explanation of Scripture and Tradition and some practical suggestions on giving aid to Catholic missions close this chapter. Finally, a complete alphabetical index of all the subjects treated in the Revision forms a most useful appendage.

The question will naturally arise: "With all these additions, how much longer is the Revision?" The answer is that, excluding the Appendix, it is only 80 question-answers longer than the Baltimore Catechism—501 question-answers compared to 421. Some question-answers of the Baltimore manual have been omitted, some have been

incorporated into others. It is true, some of the answers in the Revision are longer than the corresponding answers in the Baltimore Catechism; but there is a compensating factor in their clearness and simplicity. The average child's difficulty in learning a lesson is not so much from the standpoint of the memory as from that of the understanding.

The Revision is the joint work of hundreds of persons—bishops, priests, theologians, teachers of religion. Outside of a conciliar definition perhaps no statement of religious truth has ever had a more composite authorship. At the same time, its unity and its logical sequence are in evidence on every page. Beyond doubt, objections could be raised to certain features; but we can never expect complete unanimity as to the best type of catechism. However, every one who studies the Revision carefully must admit this much—that while retaining much that is fully satisfactory from the Baltimore Catechism, the Revision is a great improvement over it, and presents an adequate and clear statement of the Catholic religion adapted to the mentality of children between the ages of 10 and 14.

It must never be forgotten that it is the teacher rather than the catechism that is the main factor in the religious instruction of children. The catechism is intended to propose only a framework of religious training; the building up must be done by those appointed to impart Christian doctrine to Christ's little ones. And to those who are privileged to train the minds and the hearts of the future generation of Catholic men and women it cannot be too emphatically stated that they must equip themselves by diligent study, fervent prayer for divine assistance, and a heartfelt enthusiasm for the task of teaching Christian doctrine. And the reward, even in this life, is very great—the realization that through their efforts souls are being led toward that sublime objective, of which our Saviour spoke,

when He said: "This is eternal life: that they may know Thee, the only true God, and Jesus Christ, whom thou hast sent" (John, XVII, 3).

PROGRESSIVE EDUCATION

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"It has been truly said," writes E. I. Watkin in the stimulating book which he has called *The Catholic Center*, "that every heresy is the revenge of a forgotten truth." This is, of course, another way of saying that there is a grain of truth in every error, but a more arresting way. It emphasizes the fact that, in the hurly-burly of controversy and in its effort to meet the error on a shifting front, Catholic apologetic may easily enough overlook certain truths that are implicit in its own position or at least fail to appreciate their full importance. This is particularly the fact when the truths in question have been distorted to fit into some unchristian philosophical thesis or caricatured by being applied in ways that contradict the principles of sound reason. It is always a difficult thing to winnow the wheat from the chaff, and it requires no little patience to sit watchfully by until the harvest, when it will be possible to destroy the cockle without injuring the growth that is sound and wholesome.

A case in point is this thing called Progressive Education. Obviously the theory of it, as expounded by its prophets, is a heresy. It is theological heresy because it denies the whole concept of the supernatural and is based on a false naturalism that knows nothing about Redemption or Grace or Original Sin. From the point of view of Christian philosophy, it is philosophical heresy because it takes no stock in ultimate principles of truth and morality and makes its act of faith in Pragmatism and Instrumentalism. It is pedagogical heresy because it shrinks from scientific evaluation and flies in the face of experience and common sense. Yet not a bit of attention would it receive and no progress would it make were it not for the fact there lurks in it a

truth concerning the educative process that has been largely forgotten, a truth which has been protesting, vainly for the most part, against the regimentation, the standardization, the routine, and the artificiality that have been the concomitants of our effort to provide and administer an education that would reach all the children of all the people.

By means of Progressive Education, this truth is taking its revenge. It has been overlooked, and now it is stealing the limelight; it has been sinned against, and now it is doing some sinning of its own; it has not been understood, and now it is assuming forms past understanding.

It strikes me that the best way to meet the challenge of Progressive Education and preventing it from doing too much harm is to understand the truth that it masks and to put that truth to work. The way to silence it is to steal its thunder. We have Divine Authority for the statement that the children of this world are often wiser when it comes to achieving their purposes than the children of light. If those who know not Christ stumble upon something that has possibilities in the way of improving education, those who know Him cannot afford to sulk.

What is this vengeful truth that is getting even by means of Progressivism? It is a simple truth, rather obvious, as a matter of fact. It is generally respected in the field of informal education. It is accepted as a matter of course in family life, in ordinary social relations, wherever men and women and children learn from one another out of school. Doctor Shields gave expression to it when he wrote: "The temptation of the teacher is to ignore the fact that the temple of life and mind can be built by none other than the inward dweller."

The teacher ignores this fact when he puts a premium on pupil passivity and loses sight of the fact that personal experience is the only sound basis for learning. It is not enough for them to be hearers of the word, they have to be doers also; in the degree that they do, what they hear becomes intelligible to them. Progressive Education has done

a service by emphasizing this truth. Saint Paul tells the Ephesians that it is by "doing the Truth in charity that we grow up in all things to Him Who is the Head." Action, activity, living, doing are the conditions necessary for learning. In the degree in which we live our religion, for instance, we penetrate into its deeper meanings; as long as we are content to carry some information about it along in our memories and fail to express it in our daily behavior, we are just sounding brass and tinkling cymbals. This holds for every other aspect of life, be it cultural, social, economic, or civic. That man is truly wise who shares his knowledge, puts it to work in his daily life, for by putting it to work he masters it, assimilates it, makes it part and parcel of him.

Emphasizing this truth, Progressive Education has done us all a service; it has done us a disservice by overemphasizing it, or by interpreting it too narrowly. It interprets it too narrowly when it gives the impression that only overt, physical activity is worth while; it overemphasizes it when it leaves no room at all for passive acquiescence. There will always be things that children, because they are children, will have to take on faith; truths they must learn that they cannot here and now put to the test of experience. The Church prays the Lord to give us a "docile heart"; we save ourselves much loss of time and much grief by learning to bear the yoke from our youth. Yet even obedience, though often classed as a "passive" virtue, requires activity on the part of the will and is best developed in an atmosphere of cooperation and mutual understanding; it is seldom the fruit of compulsion.

The principle of self-activity, of learning by doing, involves, of course, a much greater measure of freedom for the learner than is usual in the conventional classroom. On this score the jokesmiths on the pedagogical Right have their field day at the expense of the Progressives. It may well be that some progressive practices are as wild as the current anecdotes would have us believe; if some progressive theories were carried to their logical conclusions, they

would be. Divine Revelation is not necessary to prove to us that all human beings, including children, need to be restrained. One does not have to live very long to discover that discipline has its blessed uses and that happiness is born of curbing impulses. Revelation tells us about the Fall of man and its effects on each and every one of us. The Progressives may assume a superior air about that Doctrine, but no amount of prating on their part about the innate goodness of human nature can gainsay the fact that the average child, if left to his own devices and the dictates of his own whims, will degenerate into a first-class brat.

However, belief in the Doctrine of Original Sin is no justification for depotism in the classroom; it gives no license for harsh regimentation and the rule of fear. It does not prescribe that children should be anchored to their seats and never speak unless spoken to by the teacher. According to the teaching of the Church, human nature, though fallen, is in no manner essentially vitiated. As a matter of fact, we are born with the capacity for that holy newness which comes to us in baptism. The Creator trusts children enough to endow them with a free will; teachers ought to be able to trust them enough to exercise that freedom. If youngsters are never allowed to direct themselves, how are they to acquire habits of self-direction? He commits a crime against children who leaves them to their own devices and allows them to do what they want to do; but he also sins who never affords them an opportunity to do freely the things they ought to do.

The Progressives follow up their insistence on activity and freedom with the demand for a curriculum that will answer the needs of the learner. They inveigh against the imposition of subject-matter that is remote from the interests of childhood and want only those things taught which the child can use here and now. They maintain that on no other basis can learning be truly purposeful. Some of them would even make their curriculum from day to day, de-

pending on what happens to be uppermost in the children's minds.

Here we come upon our truth again, squirming and fighting and getting even with a routine school practice that makes a fetich out of organized subject-matter, regards it as an end in itself, never modifies it, refuses to try to see it in relation to the learner's needs and abilities, gives lessons only to hear them and then give more lessons, that stores up information in the memory as against some future day when it may be utilized, and forgets all the while that children are living here and now.

But children are living here and now, and the tree of their later lives will be inclined in the direction that the twig of their immaturity is bent. What we want them to know, what we want them to do, what we want them to be, as adults, we best guarantee by directing them as to knowledge, and action and character in their daily lives as children. The habits that are involved in keeping physically fit, economically productive, socially cooperative, culturally fine, and morally virtuous can all be practiced on every level of development, and, unless they are so practiced, they will be found wanting when manhood or womanhood is finally attained. It is by understanding the truth as it applies to him and living the truth from day to day that the child advances from stage to stage in his education, and, unless he has so advanced, the mere remembering of some things that he learned about life while he was at school will be of small avail to him when he faces the realities of existence.

The Progressives go too far, too ridiculously far, when in the name of activity they overstimulate children on the physical side and exalt activity for activity's sake. The Progressives go too far, too tragically far, when in the name of freedom they emancipate children from all restraint and make them suspicious of all adult standards. The Progressives go to far, too foolishly far, when they throw overboard all organized subject-matter, underestimate the value of drill, and treat with disdain the accumulated wisdom of

the ages. However, it is in no measure condoning their excesses to admit that organized education, in its smugness, its zeal for routine and standardization, in its failure to take account of social change or to profit by the findings of educational science, has all too frequently lost sight of the child and his needs and made of itself an end rather than a means.

The fetich of the conventional school has been subject-matter, all neatly organized and wrapped up, ready to be stored up in the mind and labelled, "Not to be opened until you grow up." In presenting this subject-matter to the learner it overstressed teacher activity and demanded of the child passive receptivity and acquiescence. The degree of the teacher's addiction to Calvinism or Jansenism determined the amount of unpleasantness that pervaded the situation. Because the reason for everything was so remote from the child's day by day experience, it was necessary to either scare him or bribe him into behaving himself. Of course, he could not be allowed much freedom, because he would not know what to do with it.

The daily program never changed. The curriculum consisted of formal subject-matter, logically arranged and determined by convention. No matter what the abilities of the children, their attitudes or needs, lesson plans were made and followed mechanically, with the main view of covering the assignment. In the offing always loomed the examination which all the children, regardless of individual differences, had to take, success in which depended on giving back to the teacher, as intact as possible, the information which she and the textbook had conveyed. Little attention was paid to the "inward dweller" or to what was really happening in the way of building the temple of life and mind.

Perhaps it was never quite as bad as this, but at any rate it was bad enough to cause the Progressive revolt which proclaimed adult standards a snare and a delusion and which made the child, his whims and caprices the measure

of all things. It grovelled before the young and, with an abject *mea culpa*, begged their forgiveness for having made a mess of the world and society and begged them to lead us out of the house of grown-up bondage into the joyous freedom of babyhood. It feared to impose restraints lest it destroy the mental hygiene and create complexes that might result in future compensations at the expense of society. Each day was to be a glad adventure in pursuit of will-o'-the-wisp of childish whimsy. And the philosophers of the movement discovered new, brave words to describe it all, vague words, indefinable words, words as a matter of fact that gloried in being indefinable, for definitions inhibit, make things static, are mediaeval.

Our obligations as Catholics, as I see it, is to rescue "the forgotten truth" from the hands of the Progressives and reestablish it in the central place where it logically belongs. The term "Progressive Education" should not be used by us, not because it is not an honorable word in itself, but, because it has been keeping questionable company and has come to mean many things to which we cannot subscribe. Nothing in history is or has ever been as progressive as Christianity. It is a leaven working in society and gradually transforming the face of the earth. Our term, then, should be "Christian education," because that means an education which is based on a true and valid concept of human nature and human destiny. Christian education is not synonymous with conventional education, for Christianity always opposes the killing influence of the letter with the life-giving power of the spirit. There are many things in so-called Progressive Education which are based on reason and common sense, and, of course, these will naturally be utilized by the Christian teacher. We should never raise our eyebrows at methods and devices simply because they are new, for the true scribe "brings out of his treasure new things and old." Pope Pius XI advised his priests to be "healthily modern" and reminded them that the Church is never afraid of progress, espe-

cially not scientific progress, as long as it is truly scientific.

We always have to avoid the temptation of taking it for granted that, because we have the Truth, we know how to make the Truth work. Pedagogically we shall always have a lot to learn and educational science will always have a lot to teach us.

There is no profit in dreaming of the "golden, olden days." They are gone forever, and there is reason for some suspicion that they might not have been so golden after all. The tempo of social change has been much accelerated in the last quarter of a century. We are living in a different world, a technical world, a motorized world, a radio world, a cinema world, a world in which the wildest dreams of yesterday are commonplaces. Cities are different, neighborhoods are different, homes are different, and, as a consequence, children are different. We cannot, even if we would wish to do so, fit them into the straitjacket of things that used to be.

The Gospel is a dynamic document. Christ is a divine energy that seeks outlet through our lives and actions. It is not enough for our children to come to know some few facts about the Saviour and His teachings; they must learn how to live and move and have their being in Him. It is only thus that their faith can withstand the onslaughts of modern paganism and their morals be immunized against the contagion of the things of the world.

In our schools our aim should be to guide them in the direction of Christian living and, though we are thinking of their future as adults, we should miss no opportunity to make it possible for them to express the principles they are learning in their daily life here and now. We want them to develop the knowledge, the habits, the skills, the abilities, the attitudes, and the interests that are implied in the concept of Christian character.

The Catholic classroom should be a happy place in which teacher and pupils work together at a common task. The teacher, of course, represents authority and must insist

that that authority be respected. It will be respected if it is respectable; that is to say, if the children are taken into confidence and come to understand the ultimate motives for obedience. Freedom there will be, but not license. As much as is humanly possible, the source of restraint will be an inward one. The love that is of the very essence of things Christian will cast out fear.

Of course, there will be definite time allotments for the skill subjects and plenty of opportunity for drill. Yet the daily program will be flexible, planned in advance by the teacher, and so administered as to make capital of the emerging interests and needs of the children.

There will be a definite and balanced curriculum, recognizing the values that are inherent in organized subject-matter, but adaptable to circumstances and times. Correlation there will be throughout in content subjects and such integration as is rational. Any form of integration which is forced and artificial will not be attempted, even with religion as its basis.

The emphasis in method will be upon pupil activity, physical and manual activity when such activity promises results in terms of real learning, intellectual activity in all circumstances. Children learn through their eyes and their ears, but they also learn through their hands. Every means of expression, manual, vocal, dramatic, constructive, musical, should be utilized to make the truth a living, dynamic thing in the heart of the child.

Of course, there will be tests and examinations to keep a constant check on progress and to reveal to pupil and teacher alike not only defects in learning but the reasons for such defects. All of the while, however, the teacher will realize that there are certain educational outcomes which are of tremendous importance but for which no test has ever been devised. Our mission is "to cooperate with divine grace in forming Christ" in these children. It will profit the child little, and be of no avail as far as the Catholic school is concerned, if he masters his reading, his spelling,

his arithmetic, his geography, but exhibits attitudes and appreciation and points of view that contradict the spirit of Jesus Christ.

I conclude with the plea for more of the creative, more of the dynamic, more of the artistic, more of forthright vital Christianity in Catholic schools. This we can have without sacrificing one iota of thoroughness, order, and discipline. We know fairly well what is wrong with other people's kind of education. Do we know practically enough and courageously enough what is right with our own?

CIVIC EDUCATION IN THE ELEMENTARY SCHOOL

MOST REV. JAMES E. KEARNEY, D.D.,
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Men who approach the problem of the preservation of our democracy without blind prejudice and with a grasp of the lessons afforded by history have been more than usually eloquent in the defence of the rights of religion and in their contention that religion is not a mere incidental but lies at the very foundation of democracy.

The President of the United States, speaking on this same subject, said in his annual message of January 4, 1939: "Storms from abroad directly challenge three institutions indispensable to Americans, now as always. The first is religion. It is the source of the other two—democracy and international good faith. Religion, by teaching man his relationship to God, gives the individual a sense of his own dignity and teaches him to respect himself by respecting his neighbors."

And again in 1940: "The permanent security of America in the present crisis does not lie in armed force alone. What we face is a set of world-wide forces of disintegration—vicious, ruthless, destructive of all the moral, religious, and political standards which mankind, after centuries of struggle, has come to cherish most. In these moral values, in these forces which have made our nation great, we must actively and practically reassert our faith."

Says Mr. Lippman: "It has been shown that the theologians of the Churches were more discerning than the believing liberals when they fixed their attention upon the antireligious character of Communism and then upon the antireligious character of Nazism as the root of the evil in these two revolutionary movements. For it has been the assault on the religious tradition of the West which disarmed men in their resistance to tyranny; the regimented, collectivized masses of humanity are composed of

individuals who have been stripped of the conviction that they are persons made in the image of God."

As our Holy Father, Pius XII said in his first encyclical: "The Church preaches and inculcates obedience and respect for earthly authority which derives from God its whole origin and holds to the teaching of her Divine Master, who said: 'Render therefore to Caesar the things that are Caesar's'; she has no desire to usurp, and sings in the liturgy: 'He takes away no earthly realms who gives us the celestial.' She does not suppress human energies but lifts them up to all that is noble and generous and forms characters which do not compromise with conscience. Nor has she who civilizes the nations ever retarded the civil progress of mankind, at which on the contrary she is pleased and glad with a mother's pride. The end of her activity was admirably expressed by the Angels over the cradle of the Word Incarnate, when they sang of glory to God and announced peace to men of good will: 'Glory to God in the highest; and on earth peace to men of good will.'"

Always is the recognition of religion the strongest and surest safeguard of popular liberties. For religion emphasizes the divine origin of man and his immortal destiny; it insists upon those sacred and inalienable rights which man has received from his Creator and upon which no State can with justice infringe. It teaches the fundamental truth that all men before God are equal, that all are children of a common Father, and that all are, therefore, brothers. This teaching is at the very root of civic and political liberty. It guarantees to the citizen the fullest measure of legitimate freedom, and when it becomes a working principle in the lives of the ruler and the ruled, tyranny and anarchy find no reason for existence. So long as man is spiritual in his nature and undying in his destiny, he must be more than a mere puppet of the State.

By the noble patriots who framed our Constitution and laid so firmly the foundations of our Republic, man's exalted dignity was recognized and the personal freedom of

the individual deemed a glorious boon to be extended and protected. Religious-minded, God-fearing men were they, with a vision not confined to the things of earth; and thus, in making laws for the land, they provided for their countrymen the fullest freedom in the working out of their eternal destiny.

As fundamental principles of the national legislative programme these fathers of our country declared that the State exists for the individual; that the government is the servant of the people, based on their consent and answerable to them for its conduct; that its authority over the individual must be measured only by the demands of the public welfare, leaving to every citizen the widest possible sphere for the free exercise of his personal initiative. Thus to every American citizen has come the blessed inheritance of civil, political, and religious liberty safeguarded by the American Constitution—giving to every man “the right to his children and his home; the right to go and come; the right to worship God according to the dictates of his conscience; the right to be exempt from interference by others in the enjoyment of these rights; the right to be exempt from the tyranny of one man or a few; the right so to live that no man or set of men shall work his or their will upon him against his consent.”

Such was the spirit in which the great democracy of America was born; the spirit that honours manhood, the spirit that favours freedom and frowns on despotism, and any spirit other than this is not the spirit that stands behind the traditions and laws of this land.

At the very root of the question we are considering is the fact that before the State came into being the individual existed, and before civil society was formed individual united with individual to constitute the family, the unit of society. By virtue of their nature, their divine origin, and eternal destiny, men both as individuals and as members of domestic society were in possession of God-given rights which they realized could be completely and securely en-

joyed, not by single-handed effort, but, by the association and cooperation of all. Their very nature as social beings led them to seek in society the fullest measure of existence; and in civil society, whose formation was divinely instituted and inspired, their natural weakness prompted them to find the supplement of individual activity and enterprise in the temporal order.

It was thus that the State originated—it had its birth in the union of families, seeking the protection of their rights and the promotion of their temporal well-being. The State became by nature and by institution the servant of the people; their earthly interests it was intended to further, and their right it was created to safeguard, not to absorb or to destroy. Human rights which are natural and inalienable were not to be lost or sacrificed by the individual's entrance into civil society, but sanctified and fortified.

The State, therefore, exists for the individual. That fundamental principle of political philosophy, the original statesmen of this nation unmistakably expressed in the preamble to the remarkable legal document they composed. "We, the people of the United States, in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defence, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America." To further the common interests and the temporal prosperity of the community and to protect the private rights of the citizens—this was the purpose for which our Republic was set up, this is the mission which this and all other civil governments are expected, in virtue of their nature and institution, to fulfill.

It is precisely because there has been so much loose thinking and loose writing on democracy that we are led to believe in the necessity of a coordinated course of study in our schools from the earliest years in the classroom. The Catholic University project is based upon the convic-

tion that the time has come for clearer notions on the subject of citizenship in America.

Mr. Frank Murphy, recently advanced to our Supreme Court, said in a recent pamphlet: "In all our public discussion, I suppose there is no word we use more often than that term 'democracy.' It is fine that we do. I hope that in untold ages to come the American people will still be using that word, and using it with the devotion that men give to their most priceless possession. But I wonder sometimes if we do not too often use the word 'democracy' without thinking what it means. I wonder if we have not become a little dumb to the significance of the idea of individual liberty that is the secret of democracy. How often do we profess our faith in democracy and forget to associate it with the things in our own lives that are democracy."

And Doctor Manion of the Notre Dame University Law School remarks very aptly: "The term democracy has been broadened out of all depth. The time has come to drop the term from the dictionary of political polemics because it now means everything and anything and consequently means nothing. In American political science, democracy is a means and not an end in itself. Here democracy does not and is not intended to rule the country. Here democracy merely selects the method by which the inherent right of the citizen is protected. There is no place else in the world where the inherent right of the citizen is the object and end of all government, whatever form that government may take.

"A very simple way to isolate America and the principle of American government from its popular confusion with other so-called 'democracies' of the world is to ask each and all of these associated 'democracies' this question: 'Under your system does the individual have rights that your government is bound to respect?' Only the United States can answer such a question affirmatively. This is the only country in the world where an individual has definite inherent rights that government in all or any of its branches and

divisions is bound to respect. Not only is American government by its very nature powerless to ride over the inherent rights of individual American citizens, but American government has such power as it has merely for the purpose of protecting those same inherent individual rights.

"To classify the American democracy with the other so-called democracies of the world is to exaggerate form and disregard substance. This is a common error even amongst the elect. I have heard and you have heard lawyers, judges, and teachers plead for the preservation of our American form of government without a single reference to the substance without which that form would be an empty shell.

"The form of our government is all that we ever teach in our American schools and colleges. The American form of government is all that is ever described in 99 per cent of the textbooks on civil government and politics now used in American public and private schools. It is like teaching a religion without teaching its purpose. As a result of this misdirected teaching, the average American pupil of civil government knows the required age of his Congressman, the qualifications for suffrage, the veto power of the President, and the strong points and shortcomings of the city-manager plan. He knows, in other words, all about how American government works but no one ever tells him why it was called upon to work in the first place. He is familiar with all of its methods but he had no understanding of its principle."

The program of the Commission on American Citizenship is summed up by Miss Mary Synon, an editorial consultant to the Commission: It is, first of all, a program in the building of American citizenship by a process of teaching the Social Studies from the point of view of Catholic doctrine. There is nothing revolutionary in its content. It is, first and last, nothing beyond the relation of our religion to the life of the child, his everyday life. For Catholicity is the religion of every day. The Catholic religion is a way of looking at things, of doing things—

physical, economic, cultural—as Christ willed them to be thought and done. We may extend, we may amplify, we may define the processes of thought and of life; but the *alpha* and *omega* of Christian education is the application of the creed of the Catholic Church to the daily lives of her children.

“The Church has always realized that, in making good Catholics, she makes good citizens of any country. If she has made her children more than ordinarily good Americans it is because the basis of our American political institutions has been strikingly similar to the doctrine of Catholic doctrine. The only novelty in this program of education lies in the fact that it is applying the oldest principle of Catholicity to the newest phases of human life and using the tools of modernity for the teaching of fundamental Christianity.

“What are these tools and how are we using them? The tools are, for the immediate present, books. In time we shall extend the teaching process to use of motion picture and of radio, but just now we are concerned with the production of books dealing with the Social Studies in forms designed to instruct and inspire children.

“We are making ready for the elementary schools a series of books, written at the various grade levels, dealing with the problems of daily living. These are basic books although they are not in what is ordinarily set down as textbook form. For we realize that our competition in education is not with other systems in other schools. It is with life itself. Today, as never before, children are learning life from what entertains them as well as from what formally instructs them. Every one of us knows how varied and how vicious these sources sometimes are. We have to meet the entertainment challenge of cheap and lurid as well as of good presentations. How can we do it?

“We can do it, we think, by giving children books which will entertain as well as instruct them. We are giving them facts but we are clothing these facts with personalities. We

are setting down the elements of the Social Studies: the home, the family, the school, the neighborhood, the larger community; the economic processes of production, of distribution, of consumption; the history and development of transportation and communication; the elements of government; the history of nation building; the civic problem of yesterday and today and tomorrow. We are presenting these essential facts in words calculated to be understandable to children of the age and educational development at which our educators have determined children should meet these facts. We are correlating the books we are producing to leaving them elastic enough to be usable in all elementary schools.

"Because we know that children like stories we are using the fictional method for the primary grades. For the intermediate and the higher grades we are using both fictional and feature method. For all books we are insisting upon a standard of pleasurable and inspiring readability by the children for the grade for which the book is written. We are experimenting and consulting, testing and retesting. We have, we think, the most democratic organization ever utilized in the making of any program of education in the United States. It is composed, not only of an advisory committee of prominent lay educators, but, also, of co-operating committees of the entire Faculty of the Catholic University, the Diocesan Superintendents of Schools, and the Supervisors of Social Studies in Religious Communities of the United States. We are asking the people who are doing the actual work of educating children what they want; and we are giving them what the majority advises is the best content, the best method. Our editorial concern, once the pedagogic decision is made, is to make these books so good that each one will stand on its own merits, not be accepted as part of a required system by any block-booking process. For we know that, in the last analysis, we shall have failed unless we catch and hold the children's interest in the book itself.

"It is easy to say that we will teach Catholic principles in these books. It is harder to work out a method of inculcation which will interest children and satisfy educators and philosophers. We think, however, that we are doing it. There isn't a book in the series which hasn't the common base of love of God expressed through love of one's fellow man. Broadly, we are taking just now three general points of emphasis:

"Catholic Ideals in American Institutions.

"Catholic Participation in American History.

"Catholic Standards in Contemporary American Life."

The Diocesan Superintendent of Schools in Hartford summed up the project in his foreword to a recent publication for Catholic schools (You'll pardon the commercial—it is not solicited): "It is often stated that democracy can thrive only where there is universal education. Hence the necessity of studying civics for the preservation of democracy. Since the people have a voice and an elective power in determining government, they should know something about the technical distribution of rights and duties among the official departments which historical development in our country has established. It is important for school children to be introduced to a knowledge of civics.

Is the intellectual knowledge of governmental affairs sufficient to produce good citizens? Unlike the early thinkers who visioned the ideal republic as the one in which philosophers ruled and rulers philosophized, we do not think knowledge alone is adequate to cope with the individual and social problems of political action. We shall not glorify civic knowledge to the disregard of the civic virtues which must be initiated and practiced by the will of the citizens. The Catholic teacher will not fail to indicate that the ideal of virtuous action eclipses mere civic knowledge and will not fail to stress the note of responsibility which is a necessary corollary in every office of invested trust.

"In this era of the great transition when so many nations are in the throes of revolutionary changes in society and government, it is of primary importance that the fundamentals of all law and order be clearly understood. It is educationally correct and significant that the approach even to civil government be the spiritual approach through the eternal law of God and the natural law in man. Civil law comes indirectly from God through the mediation of men. With reliance on this principle there is given a divine sanction and dignity to rightly constituted civil authority. 'Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God.' People want spiritual refreshment of soul apart from nationalistic attachment, which, from God's creative action and the individual's relation thereto, is merely accidental. Yet, wherever people are grouped in a definite location on this earth, they must live together in a society to the making of which they contribute and in the protection of which they share. This parallel treatment of Church and State government is characteristically Catholic and a new application to the scheme of textbook writing of the motto that is engraved upon so many parochial schools—"For God and Country."

May I, then, solicit your support in the elementary schools for the Bishops' Program, under preparation at the Catholic University? We have an important contribution to make in the grades. We cannot begin too early to lay the foundations of serious study.

As Doctor Manion of Notre Dame well says: "If you are proud of God's place at the masthead of our political institutions, then in God's name assume your part of the burden of leadership in this spiritual revival. The disillusioned and disheartened believers in God in and out of all the churches in this and other lands are waiting for your encouragement and your leadership. Move the Preamble of the Declaration of Independence from the ep-

pendix to the front page of the civil government you teach. Tear off the mask that secular political science has painted across the face of Christ in the structure of the American state. Unless all of us act quickly, not only will God lose this government, but, likewise, and by the same token, this government will lose God."

INTRODUCING ACTIVITIES INTO THE ENGLISH PROGRAM *

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“Let the child prepare for life by living.

“Organize the environment to afford adequate stimuli for the tendencies favorable to development.”

These words of DeCroly give us in substance one of the maxims of modern education. The current emphasis upon activities and activity units in the school program seems to imply that the schools of another day made no provision for meaningful activities on the part of the pupils. We must confess that the schools of an older generation placed entirely too much emphasis upon formalized instruction.

It is not too much to say that the school was forced into this procedure. Specific requirements limited the school to a narrow, formal curriculum of reading, writing, and arithmetic as a mere supplement to the life experiences of every child in his own home. The course of study assigned a wealth of subject-matter and forced the teacher to spend all her time in filling the pupil with items of information, dates, rules, names, definitions; she was at her wit's end to motivate the pupil to master the body of subject-matter well enough to pass a prescribed examination. There was little thought of activities or an activity program to acquaint him with human experiences and the problems of his environment. The variety of home experiences gave the child of a generation ago a contact with his environment that the child of today does not get through the home. The increasing complexity of modern civilization makes it impossible for the home to take the same vital part in the education of the child that was common in the older and simpler conditions of life. The responsibility of leading

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the child to a more adequate understanding and appreciation of the life immediately about him and of society at large now rests upon the school rather than upon the home.

It suffices to present a few of the principles found in the educational literature of the present day. School organization and administration, writers tell us, should *assist teachers to motivate and guide pupil participation in desirable types of group activity*. Supplementing this principle is another: school organization and administration should help develop a well-balanced, carefully planned educational program, with the proper allotment of time and professional service to the educational activities of the school population.

These pupil activities must center around meaningful experiences of the pupils and must form a unified constructive program. This program will provide opportunities for pupils to supplement classroom work with worth-while voluntary projects. Certain criteria will guide the use of a group activity. Among these criteria we stress:

- (1) Interests of the pupil;
- (2) The probability of educational benefits from the activity;
- (3) The probability of achieving a well-balanced educational program, in which pupils may attain the important objectives of the curriculum. Group enterprises should not be restricted to the higher grades, but should extend throughout all grades of elementary education.

The proponents of an activity program were often distinguished for violent denunciation of the so-called subject-matter school. They looked upon the schoolroom as a "hive of inactivity," where children were constantly suppressed, made to study lessons without meaning, and to recite them to the teacher. Writers made frequent jibes at the theory of formal discipline as a false principle that justified mere mastery of subject-matter. The subject-matter, they said, was commonly too difficult for the child to use or to under-

stand. The teaching of subjects in compartments, with no attempt to unify or correlate them, produced merely confusion in the mind of the child. This subject-matter school frowned on activity, praised the tractable child with little or no initiative, and looked upon the aggressive pupil as a problem. The curriculum dealt with written descriptions of experiences and provided no life situations.

"If it were so, it was a grievous fault." We who attended the very type of school that is so freely condemned today know well that the condemnation is overdone. The intelligent teacher always sought to connect subject-matter with the problems of life and to relate the work of the school to the interests of the child. Above all else, the pupil relied on the teacher to guide him to a thorough understanding of subject-matter. The needs and the capacity of the child were also taken into account; the teacher attempted an answer to every need and tried to make all school work a challenge to the individual pupil.

The Catholic educator, accustomed to accepting guidance, does not bristle at the mere mention of authoritarian beliefs and fixed rules of conduct. We do not see that fixed rules of conduct will "set our youth in futile and fatal conflict with the forces of modern life." We do not have any sympathy with that type of liberalism which consists in "false liberty of thought, or the exercise of thought upon matters in which from the constitution of the human mind, thought cannot be brought to any successful issue, and therefore is out of place" (Cardinal Newman, *Apologia pro Vita sua*, p. 493).

We can agree that experience is the best of all schools. In accepting that as an educational principle we do not disavow certain other first principles previously accepted. We agree also that the experiences presented to the pupil must be competently organized and that superior work is done by a capable teacher who illuminates each situation, *in prospect and in retrospect*. It is possible to organize educative experiences through activity units, but mere ac-

tivity is not an infallible sign that learning is taking place.

There are certain fundamental principles that can guide the school in the choice of activities.

The activity should be *interesting* to the children.

It should grow out of their *background* and *experience*, their *play-life*, and their natural and social *environment*.

It should be *within their range* of satisfactory accomplishment and yet *complex enough* to challenge them.

It should lead into further activities and present a variety of *real problems*.

It should be rich in content, *full of meaning*, and provide genuine possibilities for change and growth.

It should furnish opportunity to the children for *real purposing*, planning, self-direction, and evaluation.

It should furnish opportunity for *creative expression*, personal initiation, problem solving, experimentation, *manipulation of materials*, and cooperation in group endeavor.

It should provide for participation by all in *educative social relationships*. (Educative Experiences through Activity Units, by Clouser, Robinson, Neely, p. 5).

These norms will guide the choice of activities. We may supplement them with the basic principles established by the National Council of Teachers of English. In *An Experience Curriculum in English* they put down as fundamental these principles:

- (1) The ideal curriculum consists of well-selected experiences.
- (2) The program of experiences must be well balanced.
- (3) The program of experiences must be orderly.
- (4) Experiences must be adapted to the needs and capacities of individual learners.

There is perhaps no school subject that provides so large a field for the use of activities as does English. The effective program in school English must make provision for carrying the literary and linguistic activities beyond the confines of the English classroom. The quality of the read-

ing and of the speaking and writing of the pupil will determine to some extent his progress in all subjects of the curriculum. It is obvious that improvement of the English arts must be sought in all the studies and activities throughout the school day.

It is not difficult to effect this correlation in the elementary school where commonly a classroom teacher has the same children in all subjects. Here the teacher has an excellent opportunity to reinforce the lessons of the English period through practical application and illustration during the periods devoted to other subjects. The correlation is commonly more difficult in the secondary school. Departmental teaching has a tendency to isolate subject-matter and to mislead teachers into accepting responsibility only for the subject assigned them. This attitude is a mistake. Weak achievement in English will make achievement in any subject seem weak. All the teachers of all the subjects are teachers of English within their scope and purpose. Science notebooks, history reports, mathematics demonstrations, depend in great part on the capacity of the student to read and to express himself. This indicated correlation does not mean that the English department is an overlord forcing all other departments to serve its purposes. Proficiency in English, in reading, writing, and speaking English, is a prerequisite to success in high school.

The English work must carry further. The co-curricular life of the school presents many activities that demand proficiency in the use of the mother tongue. The culture of the individual is frequently gauged by his use of the mother tongue. The school fails to achieve its highest purpose when it does not seek to make use of formal and informal groupings and activities to give the participants a better command of English. The parties and "social" affairs, the clubs and organizations (and not merely the specifically English clubs), the school and class enterprises, the assembly programs, the school paper and magazine, the library and reading room can and should be employed to

motivate a desire for English mastery on the part of every student. The co-curricular life of the school is rich in situations that provide for and demand the effective use of English; there is social motivation and a social reward.

This well-devised English program will carry over into the personal and community enterprises in which students become increasingly interested as they advance in age and capacity. The English teacher will attempt to follow her students into these situations; she will attempt to connect the school work in English with the actual scenes in which English is employed. When the student arrives at an appreciation of the life need for good English, he will be self-motivated.

The pattern curriculum in *An Experience Curriculum in English* subdivides each major field of English into *experience strands*, and asks each teacher to lead his class each year through at least one unit in each strand. Thus the pupil is given opportunity for progressive development in all the important phases of English work. The phases enumerated in the Table of Contents are Literature, Reading, Creative Expression, Communication, Corrective Teaching, and Electives. Electives are semester units, usually of a specialized character, designed to be taken by students in addition to the required work in the subject.

We limit ourselves here to specific consideration of the experience strands presented under the heading of *Communication*. The art of communication occupies and must occupy a prominent place in any modern curriculum. The use of language as a constant and important feature of normal communication warrants the assignment of communication to the English department. The art of communication can be mastered only through experience in actual normal communication, and mere practice in speaking and writing is valueless unless it arises directly from real communication and issues promptly in further communication. The assembly program is a good example of the possible drive of English activities. This program

forces students to grasp the need of good voices, clear-cut enunciation, accurate pronunciation, and correct usage. The immediate need gives the pupils desire and determination to improve. There is nothing of the artificial in the situation. Make-believe letters and other ordinary themes do not draw out the full power of the pupil, do not bring him face to face with a real situation. "Classroom experience that is itself real and is as close as possible to the reality of extra-school and post-school life, without deception or pretense, must be the actual basis of any realistic curriculum."

The limits of this paper do not afford scope for the presentation of typical activities of each strand of any of the major fields of English. The "experience strands" for younger pupils (kindergarten to grade six), in the field of Communication, are: Conversation, Telephoning, Discussing and Planning, Telling Stories, Dramatization, Reporting, Speaking to Large Groups. For older pupils, grades seven to twelve, the "experience strands" come under slightly different classifications that indicate the greater maturity of the pupil: Social Conversation, Telephone Conversation, Interviews and Conferences, Discussion, Questions and Answers, Organizations, Special Occasion Speeches. These two classifications are the *speech* experiences under Communication. The *writing* experiences are similarly divided into two groups—a first group for the elementary level and a second group for the secondary level.

Our limitations preclude the presentation of actual experiences in communication. The typical classroom procedures follow the same general order. The teacher, during the progress of the activity, strives:

- (1) To make the pupils conscious of a present worthy occasion (for communication). Sometimes this occasion must be created by the teacher; frequently it needs only to be brought to attention.
- (2) To let pupils attempt to meet the situation by speaking or writing.

- (3) To give advice and assistance as the pupils prepare and as they write. This includes helping them to perceive the techniques which they can use to advantage.
- (4) To help pupils realize that the excellence of their work must be measured in terms of the effect of their efforts upon their audience, and to point out the causes of their (usually partial) success or failure.
- (5) To introduce at any favorable time specific practice in the skill which the pupils realize the worth of but which they have not mastered.
- (6) To note growth chiefly by comparing success on this and previous similar occasions.

This treatise on Communications concludes with a short chapter on Instrumental Grammar. The committee elsewhere has expressed its clear conviction that "*grammatical concepts are valuable chiefly as tools for the improvement of expression.*" It is their avowed aim to introduce only such items of grammar as serve immediately and importantly in the building of more effective sentences. In the activity procedure the pupils are not given any definitions and do not make any for themselves. There is no scientific evidence, say the committee, of the value of grammar which warrants its appearance as a prominent or even distinct feature of the course of study. Through activities, e.g., building better sentences and more coherent paragraphs, the pupils manipulate the various elements of the sentence. In the process they gain concepts of these elements and may appropriately learn the correct grammatical terminology. This terminology supplies convenient labels to refer to these concepts on future occasions.

This view has little appeal to the harassed English teacher, vexed at the low level of achievement in formal grammar. There is much dispute about the necessary measure of mastery in this field. Pupil background, experience, and environment differ and call for a varying emphasis on grammatical concepts. The adequate textbook

will carry a complete presentation of formal grammar; the course of study will control its use.

In the Experience Curriculum no time is spent on grammar as an end in itself. There is no discouraging strain of attempting to grasp the abstract generalizations of formal grammar. The presentation is informal, yet systematic; incidental, but in no sense haphazard. Grammar learned in use is vital. Thus learned it consumes little time. Properly organized school activities teach the necessary principles of formal grammar inductively, make the mastery of these principles a by-product of other work that needs to be done.

It is simple folly to advocate or to adopt an experience or activity program that disowns the intellectual activities which have been teachers' chief concern. It is equally foolish to offer pupils, whose purpose is to achieve successful future living by rich present living, only intellectual activity. The re-thinking of other men's thoughts leads to little vital growth. "Normal living," we read in *An Experience Curriculum in English*, "is a composite of dynamic experiences in which the will, the feelings, memory, and reason are all exercised as a single organism." The ideal activity program will bring the dynamic experiences of life into the school and add to them a study of facts, reflective consideration and mastery of techniques. The teacher will present these dynamic experiences as part of life and make them contribute to effective future living.

RADIO IN EDUCATION

REV. JOSEPH H. OSTDIEK, A.B., A.M., DIOCESAN SUPERINTENDENT OF SCHOOLS, OMAHA, NEBR.

'The exemplification of the radio program on the "Farmer and the Government," which we have just witnessed, has been extremely illuminating. I am sure that we all now appreciate more fully the possibilities of using radio programs in the schools.

It was interesting to see on one hand how the different characters, voice modulations and sound effects were produced in the studio, and, on the other hand, how the students in the classroom were affected by these stimuli. For most of us here I venture to say the demonstration was both a revelation and an inspiration. It is but fitting that we express our thanks to the broadcasting system, the radio station, the performers, the teacher, and the students who put on this splendid performance for our benefit.

Many schoolmen are slow to adopt and use the contraptions of science as aids to the teaching process. No doubt some feel that the cost of introducing the equipment is prohibitive. Others, perhaps, fear that these devices may prove to be labor-saving instruments which will not only supplement but eventually usurp the functions of the teacher. But no matter how educators may feel, they will, in time, be forced to accept the inventions of science and to make the best use of them in the classroom. The late Pope Pius XI set us a good example. He stood for change and progress. He modernized the telephone system in the Vatican; he built a radio station so that he could preach to the world; he reorganized the Vatican library in accordance with the latest findings of library science. He held that the inventions of science, as well as the results of scientific research, should be used to promote the work of the Church. Certainly, then, the Catholic schools can no longer hesitate to lay aside the old and to introduce the new.

There is some reason to protest against the modern tendency to use words as the sole medium of expression. The other forms of expression such as music, art, painting, sculpture, pantomime, handicraft, etc. seem to be losing their practical value. The extent to which this movement has advanced in American education is strikingly evinced when you compare the work of American children with that of Indian or Mexican children. While the American boys and girls excel in the so-called tool subjects, all of which deal with words except arithmetic, they come off a very poor second in such activities as drawing, sewing, bead-work, pottery-making, and other handicrafts. There is reason to fear that radio may further increase our dependence on verbal expression. This can be compensated for, in a measure, by television which utilizes gestures, facial expression, and acting as well as words. Then, too, the trend can further be offset by reproducing the radio program in the classroom. Thus a process that begins with the reception of a broadcast can be made to culminate in a student performance that utilizes many types of expression.

SCHOOLS NEED RADIO

Nowadays our schools feel the need of radio programs. There is an imperative demand for changes in the curriculum and for new course offerings, particularly in Catholic high schools. Our teachers are not prepared to present many of these courses; for example, last year the North Central Association sent an inquiry to a number of high-school principals asking whether they favored the introduction of a course in child training and family problems. The principals voted 240 to 24 in favor of this course. Where would we find teachers qualified to conduct such classes? Moreover, there is grave need for courses in homemaking. I know of a diocese in the Middle West in which there are twenty-eight high-school departments. A study of the instructional programs in these schools reveals that only two of them offer organized courses in domestic science; yet all these schools are educating girls whose Church teaches

them to attach much value to home life. An inquiry to ascertain why the high schools neglected household arts simply brought the common excuse—lack of equipment and teachers. Possibly radio can help our schools to solve this problem.

RURAL EDUCATION

The radio program on the "Farmer and the Government," which has just been presented, has suggested the need and value of rural education. The census statistics for 1930 classify 43 per cent of the nation's population as rural. It is no exaggeration to say that in this vast Middle West almost half the school population live in the villages and the open country. High-school boys and girls from the rural areas are entitled to courses in rural sociology, home-making, handicrafts, nursery culture, landscaping, gardening, biology, agriculture, stock-raising, wildlife, and the like. They need to learn something of the vast federal farm program with which they will, in later life, be expected to cooperate. The Agricultural Adjustment Administration deals with such things as the conservation of soil and water, the ever-normal granary, commodity loans, marketing quotas, crop insurance, rehabilitation of farm-families, direct relief to the needy, reduction of farm-tenancy, purchase and development of sub-marginal lands, irrigation and full use of water facilities, farm forestry, wildlife refuges, and road building. Obviously, no one but a specially trained teacher can give adequate courses on these complicated government programs. We must admit that our teachers are ill-prepared to undertake this task. So, again, the radio which commands the services of a corps of farm specialists and educators can come to our aid. However, this assistance will be of small value unless the radio programs develop each topic with considerable detail.

LOOKING INTO THE FUTURE

The introduction of radio into education has only begun. One need not be the son of a prophet to predict that radio, like the motion picture, is destined to become a big factor

in schooling the youth. The Federal Radio Education Committee is guiding the development of education by radio in accordance with the principles of democratic philosophy. This agency serves as a clearing house for information, suggestions, and experimental work in the field of radio education. Only recently the committee established an educational radio script exchange which loans material to schools for various types of programs. This service is extremely important for the reason that it stresses performer rather than consumer education.

As a representative of the small schools in the villages and open country, I cherish the hope that radio will introduce understanding and sympathy between industry and agriculture. The representatives of these two groups have battled bitterly for many years. It is time for them to realize that their interests, after all, are supplemental if not identical. Each has, in fact, made a great contribution to the other. Industry has provided the farmer with the reaper, the tractor, the automobile, the telephone, the sewing machine, the refrigerator, and a myriad of electrical contrivances. Agriculture has supplied the city with food, the raw materials for clothing, the pattern of stable Christian family life, and thousands of honest and honorable citizens.

The vital statistics speak for the fecundity of the rural people. Their high birth-rate is responsible for the growth in the population of our nation. The census statistics for 1930 reveal that the deficit in the urban birth-rate varies from 8 per cent in the small towns to 25 per cent in the large cities. The surplus in the rural birth-rate ranges from 30 per cent in the villages to 50 per cent in the open country. The normal and natural migration of people from the country to the city replenishes the population in the large urban centers. Without this influx of population from without, the cities, with their magnificent parishes, would be doomed to eventual extinction,

CONCLUSION

In order that schools may profit by radio programs certain conditions have to be fulfilled. Electric current has to be made available. In the agricultural diocese, from which I come, all the schools now have electricity. However, a few of them have to manufacture their own electric current. With the progress of rural electrification these few places will soon be connected with a high line. Schools have to be supplied with radios. No doubt, it would be more satisfactory and even more economical to put a receiving set in each classroom rather than to install a radio system for the whole school. Under this arrangement the various classes could operate independently and could select programs that meet their interests and needs. To get the desired results, teachers have to plan for the radio period the same as for any recitation. Pupils must be prepared for the broadcast by an explanation of the topic and its setting. To provide teachers with helpful information, the Columbia Broadcasting System has compiled a fine teacher's manual dealing with the programs of their American School of the Air. This booklet is furnished free to all teachers who are interested. When the broadcast is finished, the pupils can discuss and elaborate its content. Then the teacher can close the period with a short oral or written test. In some cases the pupils ought to dramatize or reproduce the radio program in the classroom.

In closing permit me to express the hope that school authorities will not be the last to realize the possibilities of education by radio. Catholic education can gain a reputation for zeal and progress by turning to their aid and service, the facilities of radio which are already used so effectively in promoting the projects of business institutions and amusement agencies.

SHALL THE CHILD WITH IMPAIRED HEARING OR SIGHT BE DEPRIVED OF A CATHOLIC EDUCATION?

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I am grateful for this opportunity to place before our Catholic educators the cause of thousands of American Catholic-school children, many of whom are being denied their rightful heritage of Catholic education. These thousands suffer unrecognized or neglected deficiency of one or both of the two major senses, sight and hearing.

They are not blind children. They are not deaf children. The obvious incapacity resulting from total or almost total sense loss in early childhood automatically brings about the necessary school segregation with special equipment, and, for the deaf, artificial teaching of articulation. Thus the blind- and the deaf-child's problems are faced for them from the beginning, and have been from the earliest centuries; moreover, the Catholic Church has ever been in the forefront in her solicitous care for these, her seriously handicapped children.

It is not with this relatively small number of children that I am concerned today. I mention them in an effort to differentiate clearly between their social, educational, and psychological problems, and those of a far larger number of school children who are daily faced with a bewildering situation that they are helpless to remedy.

This latter group began life with all five senses intact. They had fully experienced for some years a normal life of work and play, had acquired a sound foundation of language and normal mental impressions of the world of form and sound, before the onset of defective vision or hearing. The normal world is their familiar world to which they cling.

In the case of hearing loss, the approach is usually insidious and the infirmity all too frequently progressive. Before it reveals its true identity it often takes on the characteristics of stupidity or inattention. We mistakenly associate the prompt answer with intelligence.

Modern knowledge of the effects of sense impairment and of its proper handling in the regular classroom has not yet reached the majority of teachers. And the modern conception of the ideal in the education of sense handicapped children has not yet gained wide recognition in the parochial schools of America.

In 1926 the first public-school hearing surveys were made with the newly developed group-testing audiometer. This audiometer was the first of a series of constantly improved instruments for the rapid and accurate measurement of hearing acuity. These first surveys brought a startling statement to the attention of medical and school authorities: "THREE MILLION DEAFENED SCHOOL CHILDREN IN THE UNITED STATES!" This meant three million with measurable defects, not all of which had reached the handicapping stage.

While this figure has since been somewhat modified, the number of children in our schools who are daily suffering from nervous tension, unmerited reprimands, who are absorbing too little of the classroom teaching, holds pathetic significance. Of equal significance is the number of parochial-school children with *recognized* hearing or vision handicaps who, for lack of proper provisions, are being forced out of our schools and into public-school special classes—or, through discouragement, forced out of school altogether.

Rosamond Lehman wrote: "The rock that wrecks the child's life is not his handicap, but the neglect with which he is treated." The cost of neglect on the part of the Catholic educational system—in future earning power, in happiness, in spiritual security—must reach an immense sum. With regard for the spiritual, we consider that the child, caught in the clutch of slowly progressive deafness, will

hear less and less from the pulpit. He may sooner or later be denied the personal guidance, in or out of the confessional, that is available to the rest of the Catholic world.

This child's years in the elementary school, then, are of utmost importance to us who would give him, not only the foundation of an adequate education, but, also, a firm foundation of religious instruction, of a sturdy character, that will keep him closely united to the Church and help him to cope with many difficulties in a world designed for five normal senses.

The first step in line of action is the *finding* of sense-defective children. In the case of vision a defect is usually more immediately obvious than in the case of hearing. A hearing loss of any degree is seldom uniform for all tones of speech, and all parts of speech are not of equal intensity. A teacher's voice may reach a child easily, but parts of some words may be missing. The child cannot analyze his inability to interpret. He may think, as a writer observed, that hearing is the reward of paying attention—harped on by the teacher—and that, for some reason, he is unable to pay enough attention. Modern methods must be used if we would find and help this child.

The audiometer is making more or less rapid progress through the public schools of the country. In a number of cities the parochial schools are occasionally included in the public-school surveys. Some three or four parochial-school systems, to my knowledge, own their own audiometers. In one place at least, the medical follow-up is taken over by the local Board of Health.

The survey itself serves a *secondary* purpose in identifying children with hearing impairment for the guidance of the teacher. To the intelligent, alert teacher there is satisfaction in knowing that poor hearing may be responsible for, or ruled out, in any one case, as a cause of questionable behavior or poor school work. Nevertheless, the survey is but a prelude to any successful program of deafness prevention and amelioration. Little is accomplished if the findings are not closely followed up. The *primary* purpose

of modern hearing tests is the discovery of slight defects and medical care while they may yet be cured or checked. Hearing loss that is apparent without the aid of an audiometer has usually progressed so far that treatment may be of no avail, and these children destined to join the ranks of the estimated ten million hard-of-hearing adults in America.

With medical examination following closely on the heels of the audiometer, and with the removal of all possible causes of deafness, attention may then be fixed on those children for whom the medical prognoses are unfavorable, or whose present stage of impairment and school difficulties call for educational adjustment.

Although no two children carry identical burdens, for the purpose of discussion here, I roughly separate into two groups all children who are normal in every respect except for a greater or less dulling of sight or hearing: those who can, *with the proper provisions*, keep step with their more fortunate companions—I stress proper provisions—and those who cannot. Those who can, belong in the normal classroom, for the preservation of normal speech habits, normal mental outlook, and social relations; moreover, they should feel welcome there. It is their inalienable right to grow up in the world in which they will have to assume adult responsibilities. Experience has shown that the properly adjusted handicapped child is not a retarding influence on the rest of the class; in fact, the inconspicuous consideration given this child is of value to the entire group.

Proper provision in the regular classroom does not demand much individual attention from the teacher. Where this is so the child does not belong in her classroom. But it does call for the teacher's understanding of the misleading characteristics and the mental effects of the handicap, and of those factors apart from the handicap that contribute to success or failure. I pray that all Catholic teacher-training centers may yet give discussion to these particular educational problems so prevalent in every school in the land; thus insuring the educational salvation of countless

children, and lifting many a burden from teachers' shoulders.

Not the least important right of hearing-handicapped children is an opportunity to study lip reading. Whether or not they ever become skillful lip readers they have everything to gain from the eye training involved. Such skill as they may acquire will supplement what hearing they possess. In many cases the aid of the eye is needed only for the weaker parts of speech. Looking to a possible future of increased deafness, we cannot begin too early to prepare for greater dependence on this medium of communication. Any successful teacher of hearing children may, with a comparatively short period of added training, become proficient in the teaching of lip reading.

You may ask if lip-reading lessons are not the responsibility of the parents. One of our greatest difficulties in this field in St. Paul lies in obtaining recognition from parents of the needs of a handicap that may not be particularly noticeable in the home. It seems that equal educational opportunity for the handicapped child is the mission of the school. We were reminded at a recent conference of Catholic Charities that any institution that protects its strong and neglects its weak is not fulfilling its mission.

Finally, we consider the child for whom the usual classroom adjustment and an understanding teacher, even lessons in lip reading, are not enough. He is failing. His hearing loss may be growing. His vocabulary may be falling short of normal growth. He may lack parental encouragement and assistance. For such children in every parochial-school system I earnestly plead for the establishment of special day classes. My reasons are three:

- (1) To keep the ear-minded child who has naturally acquired speech *out* of a school for the deaf. He is not deaf. With amplified sound equipment he may be easily reached through the ear, and with methods used for children with perfect hearing. With considerable hearing he needs better speech

patterns among his classmates than those found in schools for the language-learning deaf.

- (2) To keep this child in a Catholic school. Public-school day classes for the hard of hearing are a going concern, and are absorbing the very children of our Faith who are most in need of strong spiritual support for the burden they carry.
- (3) To give this child an *adequate* elementary education in a Catholic environment. To allow him to continue in the regular classroom with unmerited promotion while much of the substance taught passes over his head, or to allow him to remain, a failure, until he drops out of school—in either case ill prepared for economic competition with the unhandicapped—is a grave injustice.

With slight change of wording these three considerations may also be applied to the sight-handicapped child whose residual vision, even with glasses, is unequal to the print of the average textbook and the finely detailed maps and pictures used in the regular classroom.

Doctor George Johnson, in a paper read before the 1938 meeting of the National Catholic Educational Association, said: "I am fully convinced that it is our obligation in Catholic education to be experimental." In our work with hearing-defective children in the Archdiocese of Saint Paul, we have been just that—experimental. I should like to tell you a little about our activities, not with pride, but, because it is always a privilege to be allowed to speak of work that is close to the heart.

This work was undertaken with the approval of Archbishop Murray and under the leadership of the Reverend James A. Byrnes. From the beginning we could see no reason for conforming exactly to the pattern set by the public schools. This would be difficult in any case, as our facilities are not identical with theirs. In some respects ours are superior; in others, inferior. Our program is far from perfected. Even after some eight years of study and investigation, aided by first-hand experience with slowly progressive deafness, and after six years' activity in the parochial

schools, we still must shift our props occasionally before this or that stage of the work is set for progress.

Our parochial-school audiometer began its rounds in 1934. It discovers some 4 to 10 per cent of the children tested to have defective hearing. We meet all the usual difficulties in obtaining medical care, and toward this end have addressed parents, individually and collectively, on all possible occasions. The local Health Board takes no part in our work except in as far as the school nurses, who are city employes give assistance in obtaining treatment and include this cause in their home calls. Just now, however, we are finding much relief through the recent opening of a parochial-school ear clinic for the children of the poor. Unfortunately, it is these more neglected children who are more prone to ear trouble. The clinic was made possible when a highly reputable specialist of our city offered to examine without charge hearing-defective children of this class. His findings and recommendations for treatment are transmitted to the parents. In the near future free surgical removal of possible causes of deafness may be effected through this doctor's efforts.

Following each school survey the seating arrangement for a number of children is changed, to allow better use of residual hearing and, with reference to the windows, better use of the eyes, whether or not lip-reading lessons are available.

From the beginning of the project discussion has been given to the educational problems of deafness during the summer sessions in the Diocesan Teachers College, and courses have been offered in Methods of Teaching Lip Reading to Children. As a result, in St. Paul at the present time five Sisters are devoting thirty minutes twice weekly after school hours to the teaching of lip reading. Three of these teach the hard-of-hearing children of their own schools, and also children from neighboring parishes. You see how far we are from our goal of lip-reading opportunities in every section of the Archdiocese. One or two reports from other parts of the Northwest may be of interest. One Sister,

having taken our Teachers College courses, writes that she is giving practically her entire day to the teaching of lip reading. A small group of hearing-defective children of her school spend a short period with her daily; a few adults of her city and a nearby town make up another class, and private pupils, including a small child brought from a neighboring farm, take the balance of her time. Another Sister writes of giving five minutes' lip-reading practice daily to her class in English, and finding improvement in the pupils' habits of attention and concentration.

In the fall of 1936 we reclaimed the Catholic children who had been placed in the public-school special classes for the hard of hearing of our city, and transferred others from the parochial schools, to form our first day classes for the more severely handicapped children. The city provides taxicab service within its limits and those children who attend the classes from Minneapolis come and go on the street car.

In preparation for taking over these classes two School Sisters of Notre Dame who stand high in the teaching profession and who had taken our summer courses, were given intensive training in the classroom use of group electrical hearing aids, in voice and speech correction for the hard of hearing, and advanced work in theory and practice of lip reading.

The children in the special day classes are held to the normal rate of achievement. Lip reading is a part of their daily program and any speech difficulties are corrected through hearing with the aid of amplified sound. Where needed, certain pupils are fitted with individual hearing aids before entering High School. We trust that every child leaving these classes will have learned to accept the unalterable with the least possible friction and the greatest possible self-reliance. Higher education among the unhandicapped is taken for granted.

We will never know in this world the full value of any phase of our parochial-school program in the interest of hearing-handicapped children, but if a single child is

saved from progressive deafness, or the weight of a single burden of established deafness is lightened through our efforts, all the work of years seems worth while.

Today I plead for all Catholic children who, though not disabled, are yet working against tremendous odds—that they be allowed to prove their capabilities, and that they be acknowledged a responsibility of our Catholic schools.

ENROLLMENT PROBLEMS IN THE ELEMENTARY SCHOOL

RIGHT REV. JOHN J. BONNER, D.D., LL.D., DIOCESAN SUPER-
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Pupil enrollment in the parochial elementary school is influenced principally by two factors. The first of these is the permanency of a group of Catholic children of elementary-school age living within the boundaries of a parish. The second is the ability of the school to induce these children to attend its classes; to make adequate provisions in the school for their care; and thus to hold the children, once their attendance at the school has begun. Most of our enrollment problems are created when one or the other, or both, of these two factors fails to function.

There has been for many years a steady decline in elementary-school enrollment in the tax-supported schools of the United States. Up to date, it still continues, nor is the end of it yet in sight. For a considerable period of time, this nation-wide decline in enrollment did not seem to affect the Catholic elementary school. But that is no longer true. During the past decade, the schools in many dioceses of the country have experienced a decrease in the number of children in attendance in the elementary grades; for example, in the diocese with which I am most familiar, the elementary enrollment in the Catholic schools of our principal city, Philadelphia, shows a decrease of 14 per cent in grades one to six during the period from 1929 to 1939. For the same period, however, and in the same grades, the public schools of our city suffered a loss of 23 per cent in their enrollment. The net result of this decade of fluctuation is that our Catholic schools now enroll better than 32 per cent of all pupils attending elementary school within the city limits. This figure, it is interesting to note, represents a gain of $2\frac{1}{2}$ per cent in the ten-year period.

Decline in enrollment at the elementary level is usually attributed to the restrictions placed many years ago upon

immigration; to the fact young people today, because of economic conditions and other reasons, do not marry as early in life as their parents and grandparents; and to the further fact that fewer children are born of such marriages when they do take place, than was formerly the case. All of these factors have unquestionably influenced the enrollment of Catholic schools to a greater or less extent, just as they have affected other schools.

The drop of 14 per cent in enrollment, which as I mentioned, has taken place in Philadelphia, cannot help but be disturbing. It should stimulate us into studying the reasons for such a decrease and stir us to the discovery if possible, of a sound and effective remedy.

But not all the problems of enrollment in the Catholic elementary schools are to be found in the percentage of decrease spread over a ten-year period. The most pressing difficulties come to pass, it seems, by reason of shifts of population which may be sudden or gradual, that leave school buildings with empty classrooms in certain districts, and tax beyond capacity the school facilities existing elsewhere. Shifts in the population of a parish are difficult to forecast. They are even more difficult to prevent. A survey of a period of twenty years would seem to indicate that such changes are less likely to occur when the major portion of the parishioners own their own homes or have a substantial equity in them.

They most frequently occur, it appears, when there comes to a district an industrial development or an influx of people which the pioneer residents look upon as undesirable. The qualification UNDESIRABLE is important. An industrial project frequently helps to build up a neighborhood and a parish because of the opportunity it affords for employment. On the other hand, parishes have frequently been depopulated by the removal of an industry from their boundaries. At any rate, loss of population and of consequent school enrollment usually occurs gradually in areas where industrial projects have been inaugurated. But where it is a question of undesirable neighbors, the loss sets

in abruptly and continues rapidly until, in many instances, the entire face of the community is changed.

Older parishes also suffer losses in school population because of the tendency of its young people, once they are married, to set up homes in the newer areas of population where modernly constructed dwellings abound.

Because of these and similar things, we see with greater frequency an increasing number of vacant rooms in the older parochial-school buildings. Their existence causes distress and concern, not only to the pastor and those who direct the school, but, to all who are interested in the progress of Catholicity and in the success of our educational endeavor. Expressions of regret, however, will not put our classrooms to use. And to me, at least, it seems not only possible to use the rooms, but desirable and even necessary to do so.

The first possibility to be considered is whether by zeal and apostolic perseverance, the sizeable percentage of pupils to be found in every district, that by reason of their profession of the Catholic faith, ought to be in Catholic schools and are not, cannot be enrolled. It will require something to attract them, besides a request to come. Even old school buildings can be made appealing if they are put and kept in good repair, made bright and clean. A competent teaching staff, though small in number, and a well-managed organization would be a most effective magnet for enrollment. Should such hopes be impractical, then there is always the possibility of using the vacant classrooms in old schools for classes of the Confraternity of Christian Doctrine in the late afternoon or evenings. But if this group is already being cared for in other ways, such rooms would serve well for experimental laboratories for some courses in general adult and vocational education to benefit the group between sixteen and twenty-two, both employed and unemployed, who are now presenting to the Church both its most serious problem and its greatest challenge.

It might be possible to introduce Americanization classes for parents in those districts that have become suddenly

and overwhelmingly foreign. The obstacles to the realization of such plans are many and great. Some arise from lack of funds or personnel; others will come from too pronounced a parochialism, or from racial and nationalistic prejudices. But none is so great that it cannot be surmounted by faith and courage, and the grace of God.

The crowded school in the newer centres of population provides another angle to our enrollment problem. Overcrowding can only be solved by providing sufficient school space in the existing parish or by establishing a new parish. Neither of these alternatives could have been attempted in most dioceses in the past decade without those responsible for such an effort being considered foolhardy. But since the past two years have brought an improvement in the economic outlook, serious consideration and planning will soon have to be given to the problems, and action taken if we hope to keep intact and increase the enrollment of Catholic children in Catholic schools. By way of encouragement for those who might be contemplating such action, the outlook from the standpoint of stability of Catholic-school enrollment in the future seems to be much brighter than for the past several years, and more so than we ever thought it would be again. If the diocese of Philadelphia is at all representative of the nation as a whole—and to us it seems to represent a good cross section—then the picture of school enrollment for the future is most promising.

There were, for instance, more Catholic marriages in the city of Philadelphia in 1938 than there were in 1929. From a low point of 3,752 in 1931, the Catholic marriages have risen to 6,947 in 1938, or from 31 per cent of the total number of Philadelphia marriages to 54 per cent. In 1937, the Catholic marriages were 61 per cent of the total number. In the period between 1931 to 1938, there has been a steady rise in the number of Catholic marriages, while the total marriage curve is quite erratic. Likewise, with the birth rate. A study of statistics shows that a gradual upswing in the general birth rate is under way following a similar trend in the number of marriages. From our point of view,

this study of the birth rate discloses the following significant facts:

- (a) The Catholic birth-rate decline was, as we would naturally expect, not as sharp as the total.
- (b) During the past ten years, the Catholic birth rate has maintained a position between 45 and 50 per cent of the city total. It was just about 50 per cent of that total in 1935.
- (c) During the past few years, the Catholic birth rate has increased faster than the total; e.g., $5\frac{7}{10}$ per cent against $3\frac{7}{10}$ per cent.

The study of marriage and birth curves would appear to point to a city of Philadelphia which will be 50 per cent Catholic in a comparatively short time, and as a result, to a gradual increase in enrollment for our elementary schools. There would seem to be a similar outlook in the nine other counties which, with the city of Philadelphia, make up our diocese. The marriage and birth-rate curves for the parishes in these counties follow very closely the curves for the parishes within the city itself. During 1938-39, approximately 51 per cent of all the births in the counties comprising the archdiocese of Philadelphia, were Catholic, as were 47 per cent of all the marriages. From these facts, it would seem fair to conclude that the enrollment of the Catholic elementary schools of the diocese will again increase. They may not reach the peak enrollments of other years, but even that goal is not entirely beyond the realms of possibility.

In some sections of the country, Catholic elementary-school enrollment is thought to be affected by the trend to establish in both urban and rural sections nursery schools and kindergartens. In our area, there was an increase in the number of such schools under private auspices just prior to the economic crisis. No doubt they experienced the vicissitudes met by all other institutions in that period and some of them were forced to suspend operations. There is evidence recently of expansion of effort. The enrollment of the tax-supported kindergarten classes of Philadelphia has remained almost constant in the decade 1929-39. There

were, for instance, 10,841 children enrolled in 1929 as against 10,871 in September 1939. In view, however, of an approximate 25 per cent decline in the city birth rate, during that period, it appears that more parents are beginning to send their children to kindergarten classes. This has no doubt had some influence upon enrollment in the early grades of the neighboring Catholic schools. Only in some few parishes, however, has it yet disturbed the school authorities to the extent of feeling that something should be done about it. Two Catholic schools started new kindergarten classes this year, and two others are planning to inaugurate them in the term 1940-41. These, however, and others should be undertaken only when classroom facilities, funds for equipment and competent teachers are available to carry on the work effectively.

At first glance it would seem that practically the entire problem of enrollment in the elementary school is one about which the individual teacher can do little. The burden of its solution lies with the bishops, pastors, and administrators of the school system. Yet if we think of the whole situation of enrollment as being conditioned by the permanency of supply from the source of souls within the limits of a parish and by the adequacy of the parish's efforts to attract and accommodate these souls, the importance of the individual teacher looms larger. Education is an indefinable and often evasive thing. It is not necessarily dependent upon buildings or equipment. These were empty useless things without intelligent teachers to make them purposeful and effective. Teachers are the educators. Any school system is only as great as the spirit and purpose of those who comprise it.

When children are withdrawn from a school it is usually because of a personal objection: the child is not getting on well with his teacher; he is misunderstood or ignored; pupil or parent has been treated discourteously or without sufficient consideration. The parents object to the promotion policy, discipline, or over-bearing attitude of principal or teachers. Lack of sympathy, tact, common justice, lose

more pupils than do outmoded school buildings and the absence of the newest devices and equipment. The latter, however, are very important and necessary. Present-day parents demand much of the school which their children attend and they are within their rights. Children are entitled to a normally attractive classroom. Nor will parents tolerate lack of classroom accommodations or general unsanitary conditions in a school. Teachers cannot always completely control all the factors in this important consideration. But at least, they can be convinced of the significance of the hygienic condition of a school, do their part to maintain it, and when necessary, respectfully bring to the authorities of the school, steps that should be taken to maintain the health and well-being of the children.

Another infringement upon parents rights to adequate education of their children, and which frequently causes the withdrawal of pupils, is the increasing practice of using the school to raise money for the parish needs. Every one realizes the parish must depend upon its members for the financial assistance to continue in existence. It seems a pity, however, to place this responsibility upon the school and its pupils. Here, again, teachers are not always free agents, but it is a situation about which they should be concerned, and do what they can tactfully to correct where it exists.

Perhaps more than ever before, is there need of our teachers to broaden their vision, to see as a whole the perspective of Catholic elementary education. As I have endeavored to show, it is not a discouraging outlook. Teachers are the great human element in this complex thing known as education. Today in both public and Catholic schools we face a crisis. In the public schools of many places, lack of funds has made it next to impossible to make the necessary appointment of new teachers. Those already appointed are carrying extra duties and heavy classes as a result. Particularly is this true in the public high schools of urban centers. However, it would seem that some good will come of the situation. High-school authorities are now demand-

ing an improved calibre of pupil from the grade school. There will probably be closer coordination between the two than before. Certainly there is an abundance of live criticism from both sides that has every one awake and on her toes.

We, too, face a crisis. I have shown you that the number of school children in the elementary classes is apparently on the increase. Seventy per cent of the Catholic-school children born in 1932 in the archdiocese of Philadelphia, entered our schools in 1939. It is not sufficient to congratulate ourselves upon this average. Why didn't we get the other 30 per cent? Is there anything our teachers as individuals can do to bring all our children to our schools? Is each individual doing her part to convince Catholic parents that our schools are as good and perhaps better than the neighboring public schools? I have said that loss of pupils is sometimes due to an influx of people which the pioneer residents look upon as undesirable. What efforts do teachers make to overcome such a loss? Are they themselves without race prejudice or national bias? Do they see Christ in every child, regardless of nationality or color?

He was the first and greatest teacher. Not the apostles themselves could keep the eager mothers and the little children from Him. Only in so far as our teachers are Christ-like can we expect the appeal of our school to be irresistible.

Ours is an old and a glorious tradition. I have shown that figures indicate we are in for an increase in number; may it be also an increase in the quality of our teaching. We have indeed the material for a great piece of work. Educators outside the Church recognize the need for religious education. The day is not far distant when something will have to be done about it in the public schools. We have the opportunity. Do we make the most of it? Educators at large are concerned about the manners and deportment of their pupils. Time was when our children could be recognized anywhere by their demonstration of

superior refinement. Does this still obtain as completely as it should?

We have in one of our high schools a most outstanding senior, a girl with leadership and real ability who became a member of the Church only shortly before her entrance into high school. She and her sister had been sent by their non-Catholic parents to parochial school, not to study Religion, but, because they wished their daughters to have good manners and to experience the refinement of Catholic atmosphere. Today, the entire family is Catholic. Why can we not attract more to our schools? It is a challenge each teacher must accept as a personal and compelling thing.

When the crisis which we face today will have passed shall we have met it squarely? Are we prepared to meet the responsibilities of added enrollment of our own children? Are we ready and eager to give of our light to those who now grope in darkness? It is our responsibility to make our school system so superior that the world will beat a pathway to our doors. It would seem that we are come into our own at last. This is the heyday of opportunity to keep the souls entrusted to our care and to go out into the highways and induce others to come into our schools. The measure of our success will be in proportion to the intelligent and religious interpretation which each one brings to the problems that face us.

THE PLANNING OF A CATHOLIC ELEMENTARY-SCHOOL BUILDING

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The rapid spread of Catholic education has resulted in large parish-building programs for which money has often been spent neither wisely nor well. The pastor who is faced with the problem of erecting a new school should consult with school people—the diocesan superintendent, the community supervisor, and, if possible, the teachers who are to staff his building. Visits to schools recently constructed, chats with their pastors, principals, and custodian-engineers, to discover excellences and faults, will prove helpful. One need not confine his visits to Catholic schools; public and private schools may be examined with much profit. Notes may be taken as to design, arrangement of rooms, materials used, and costs. An experienced school administrator, like the diocesan superintendent, will be an invaluable companion because he can point out desirable and undesirable features which might escape the attention of the uninitiated. There is voluminous literature which one may read,* but greater satisfaction will be found in seeing the latest buildings, talking with their builders, and receiving criticisms from those who use the structures.

When one knows what he wants and how much he can spend, he should select an architect who has had wide experience in drawing school plans. The inspection trips will provide much information about architects and their work and also about contractors. The architect should be the

* School reports contain much information. Cf. The United States Department of the Interior, Bureau of Education, Bulletin 1936, No. 19, "The Functional Planning of Elementary-School Buildings"; Strayer and Englehardt's "Standards for Elementary-School Buildings," Teachers' College, Columbia University, N. Y.; "School Buildings and Grounds," State Department of Education, New York, 1917; Catholic School Journal, June 1939; Architectural Record, August 1932; "Parochial-School Requirements," American School & University, 1936, etc.

best available. The best is always the cheapest. He should know something about the Catholic philosophy of education, our aims, traditions, and practices, and our financial difficulties in the proper maintenance of a school. While thoroughly skilled in his own profession, he should lend a willing ear to the suggestions of his client.

Our schools have been primarily erected for educational purposes, but they usually serve as parish centers. This must be kept in mind when planning. The auditorium may serve as a church for overflow Masses on Sundays, for a meeting room for the parish societies, and as an entertainment center for parish social life. The cafeteria is used for school and social meetings.

The financial burden of a parish school is heavy. As the years go on and the building grows old, maintenance and repair costs grow heavier, and too frequently the income lessens as the neighborhood changes. A substantial building of permanent materials should be built to minimize expensive repairs and costly upkeep. If possible, it should be of fireproof, or, as the insurance men would have it, of fire resistive construction. It should be a simple, honest structure that will carry out the purposes for which it is erected as efficiently as possible. In other words, it should be functional; it must be built from the inside out and not from the outside in. Too many schools have been built with an eye to exterior beauty and little attention has been paid to their functional character. All have seen their huge towers, ornate facades, wide mullioned windows, imposing steps, overdecorated entrances and heavy copings. They are expensive to maintain—and too often all the beauty is on the outside.

Please do not misunderstand me. I am not opposed to decoration, but I am opposed to overdecoration. Of course, the same architectural style and materials used in the church and other members of the parish group should be used in the school when practicable. It must not be designed as an isolated building but as a unit of a homogeneous group.

Happy is the pastor who can choose the site without let or hindrance. Sufficient property should be purchased for the school and its playgrounds. It should be near the church and convent; and it is desirable that all buildings of the group be on the same block with no streets cutting across the property. Care must be taken that the school be located off heavy traffic streets with their noise and danger to life and limb. The day is happily gone when it was thought necessary to locate on main thoroughfares in order to impress the traveler with the dignity of Catholic education. Heavy traffic has made us see the wisdom of conserving the teacher's health and children's lives by placing our schools on the quiet street.

It is important that the school be so placed that east and west light flood the classrooms in the morning and afternoon respectively. The ends of the building should be to the north and south. Such an arrangement will not only provide more light but also conserve fuel, especially if the boilers are in the northern part. The structure should not be too near other buildings which may darken the rooms, but there should be a relationship both in design and location. If they have not been erected, they should be planned with the school. Much money, many heartaches, and a lot of beauty will be saved if all buildings are planned in the beginning. A hodge podge of styles and placement results when planning is left to the uncertain future. Narrow alleys, towering structures, insufficient playground space, and dark rooms are the ordinary effects of the unplanned parish group.

The modern city school, and we shall take that as our example, contains many rooms other than those used for classroom and lavatory purposes; for instance, there are those needed for administration, a principal's office, a medical room, and a teachers' room. An auditorium, a library, cafeteria, indoor playground for stormy weather, and a music room are desirable. We shall examine each one in detail, and though we have the city school in mind, the same

description may meet the needs of the rural school, *mutatis mutandis*.

It seems to us that the classrooms designed for traditional teaching methods should be 23 feet wide, 30 feet long, and 12 feet high. A sound-softening material like acoustical plaster or tile provides a fine ceiling. Flooring may be of oak, maple, or close-grained pine. We confess a dislike for mastic. When desks must be removed, ugly holes remain. Such floors usually look dirty and are hard and cold on the feet. Neither do we care for hardwood blocks which are liable to separate and crack; nor for linoleum, which labors under the same handicap as mastic.

The windows, of course, should be on the left of the children. A solid bank of ordinary sash windows almost of ceiling height to admit maximum light and which open up and down, with wood or aluminum frames, is best. Mullions should be as narrow as possible so that the light thrown into the room will be evenly diffused. Small panes are easier to maintain than large ones. Patented sashes that permit washing on both sides from the interior of the room will be found worth while if secured from a reputable manufacturer who will be in business when new parts are needed. A wooden guard from four to six inches in height may be set in the sill to prevent direct drafts.

We are old-fashioned enough to believe in the separate wardrobe room at the rear. Though it may be more expensive than the recessed steel lockers or the frame wardrobe with its many doors abutting into the room, it has many advantages. It is ventilated naturally by a small oblong window in the wall which may be easily opened, and a register on the wall opposite. Its concrete floor, painted with a special preparation to keep it from "blooming," is especially desirable on wet and snowy days when boots, rubbers, and snow suits are damp and drippy. The clothing hooks are adjusted to the pupils' height and more can be added if the class becomes larger. A shelf above the hooks for hats and books would be desirable did not experience

show that pupils have a simian tendency to hang on them and finally to pull them off the wall. A teacher's wardrobe is built at the other end with access from the children's wardrobe and also from the classroom proper. The peculiar arrangement of shelving permits the storage of maps, textbooks, and supplies, and the stacking of supplementary and library books which may be secured on the classroom side without entering the wardrobe. A glazed brick wainscot, preferably buff or light gray in color, will make the room easy to keep clean. A ceiling light is necessary for dark days. Entrance from the classroom is provided by two doors of the flush type, with small transparent windows, located on either side of the room.

The classroom itself admits of many variations but we like one which is "foolproof"; for instance, we like salt-glazed or ceramic tile in buff tones under the chalk troughs. The scuffing that mars the appearance of otherwise well-kept rooms is impossible with the tile. It may be used above the convector or recessed type radiators so that it forms a window sill on which growing plants may be placed and watered without the discoloration and warping which usually results. Slate boards and cork-board panels should surround the room in such a way that a child cannot put his hand on plaster. The initial cost is heavy but is soon saved, for such an arrangement requires that only the plaster between the upper board frame and the ceiling be painted. Of course, a ceiling of either acoustical plaster or acoustical tile needs no paint—and if it be painted, a water paint should be used so that the sound-reducing qualities may not be lost.

All around the room above both slate and cork panels there is a running cork-board border, a foot in depth, for displaying the work of the pupils and pictures. The cork panels are placed on either side of the door and on either side of the bank of windows.

A word might be said about the new glassboards which come in black, green, ivory, and white. Their use at present

is largely experimental and we do not feel justified in recommending them until some serious difficulties are overcome. The present slate blackboards have the disadvantage of absorbing light; a satisfactory green or white glassboard would be a great improvement.

Above the blackboards on the wall opposite the windows a long panel of glass brick or a large transom of translucent, but not transparent, glass admits light into the corridor; and if building regulations permit, aids ventilation if a hinged transom is used. Artificial light is provided by five fixtures—globes suspended by rods from the ceiling—one in the center, the place of lowest visibility when the lights are switched on, and the other four near the corners. One switch controls the middle light and the two near the windows, and another switch the two lights nearer the opposite wall. Occasionally light is needed near the wall but not near the windows. Two outlets will prove useful; one near the door which can be used for vacuum cleaning both room and corridor, and the other in the rear of the room for a picture projector.

Time will not permit us to discuss the other rooms in detail, but we must make a reference to them. The administration group demands attention; the members of this group should be near each other and readily accessible one to the other. Too often these rooms are afterthoughts, poorly planned and poorly equipped. The most important is the principal's office. It should be located on the first floor near the main entrance where it will be readily accessible to the classrooms and to parents, officials, and others who may have business with the school. The room should be large, well furnished, dignified in its appointments, and efficient with its filing cases, desks, electric program clock, and book shelving for the principal's private library. A lavatory, waiting room, and stock room should belong to the principal's suite.

Before planning the medical room, it is wise to consult the local health authorities, especially if they are giving

health service and have definite requirements. It may be that they require, or think they need, a suite of four or five rooms. It is usually impossible to give all that is asked. In the minds of some health enthusiasts a school is a suite of medical rooms with some classrooms attached. There are a few requirements which constitute the *sine qua non*. One room, at least, should be fairly large; at least 22 feet long for eye testing. The furniture should be of the usual steel hospital type, preferably finished in enamel in soft, non-glaring tints. Necessary furniture which may be secured through the local Catholic hospital, are a desk, chairs, medicine and instrument cabinet, height and weight scales, and a couch with a sanitary mattress and blankets.

A teachers' room, though always useful, is a necessity where lay teachers are employed. It should be a pleasant room, hung with gay drapes and equipped with comfortable chairs, a table, and, where there are lay teachers, a gas or electric stove on which a light lunch may be prepared, and the necessary tableware. A lavatory should adjoin the room.

An auditorium is a necessity in any school. The regular weekly assembly instills school spirit, develops poise and good speech, and fosters dramatic and musical ability among the pupils. It is also invaluable as a center for parish activities. In designing it we must keep these purposes in view. In some parishes it is used as a gymnasium. Due to its frequent occupancy for non-school activities its real purpose is sometimes obscured. If possible, the auditorium should accommodate all the pupils at an assembly. It should be of sufficient height, proportionate to the size of the room, to permit easy ventilation. If it is to be used as a combination auditorium and gymnasium, provision should be made for a regulation basketball court, protective guards for the windows and light fixtures, folding bleachers, and a wall surface of tile or brick that will resist the hard usage to which a gymnasium is subjected. One must also provide shower and locker rooms besides the ordinary cloak room and toilet facilities needed for the spectators.

It is desirable to have an indoor playground where the children may assemble and take their recreation on rainy days. If the auditorium is housed in a separate wing it is easy to provide for it in the basement. Part of the space may be given over to the cafeteria with its kitchen equipment. The floor may be of trowelled cement; the walls pierced by large windows to admit plenty of light and air to keep the room from becoming unpleasantly stuffy and damp. The cafeteria facilities have become a necessity in most schools because pupils frequently come from a distance and are forced to cross dangerous traffic streets. The free lunch, provided by some cities, makes a clean, attractive eating place a necessity.

We note with pleasure that more and more schools are providing library facilities. The teachers may have their small classroom libraries but these do not supply the lack of a large room devoted to the purpose where the children may browse or look up topics in reference books. A large room equal to the size of two classroom units would not be too much to devote to the cultivation of a love of books. It should be tastefully decorated, with pleasant drapes on the windows, good furniture, open stacks, a fireplace—and a pleasant atmosphere that will invite the children to become acquainted with the world of books.

Another room which may prove very useful is one devoted to the teaching of music. It may be located at one end of the building where the disturbance to other classes will be reduced to a minimum. It may also be used as a general utility room for smaller school and parish activities.

It seems better to have the toilet facilities scattered throughout the building than to have them centered. If two lavatory rooms can be located on one floor, they should be at different ends of the building. If this is not possible they may be staggered; e.g., the boys' in the basement and on the second floor, the girls' on the first and third floors. The building codes prescribe the number of units to be placed in each room; the proportion of one to twenty-five

pupils is adequate. Though there is strong opinion to the contrary, we prefer the drinking fountains of the bubble type to be in the toilet-room entry or vestibule, rather than in the corridor where its presence obstructs the free flow of traffic and creates discipline problems. The floor of the toilet room should be of terrazzo and the walls of tile laid up to the height of the toilet partitions. A floor drain is necessary, and above all, fine ventilation and plenty of sunlight.

The corridors should be eight feet wide, floored with terrazzo, linoleum, or rubber if one can afford it. The wainscot may be of tile or glazed brick to the height of five and a half feet. Noise will be reduced if acoustical tile or plaster be used in the ceiling. Glass-enclosed bulletin or display boards may be found in each corridor and outside the principal's office, medical room, and library. A large electric clock may hang from the ceiling or be bracketed to the wall in each corridor so that it may be seen plainly from both ends. Signal and fire-alarm bells are also in the corridors. Bells and clocks which tend to make pupils time conscious should be kept out of the classrooms.

The school needs a generous amount of storage space both for instructional materials and for custodial service. Every floor should have a good supply room where books, paper, writing utensils, maps, and other school stores may be kept. Likewise, the custodian and cleaners should have a small tiled room on each corridor to house a slop sink and shelving for supplies, brooms, and cleaning agents. There should be a plentiful supply of hot water for cleansing purposes. Hot water should also be found in the lavatories attached to the administration rooms but not in the children's lavatories, for experience has taught us the bitter lesson that small children can easily scald themselves unless there is an automatic shut-off.

Mechanical ventilation is mandatory in some sections, but we are old-fashioned and we like the gravity method. There is nothing to get out of order and it costs nothing to main-

tain. One or two registers in each room emits the foul air into the duct in the corridor ceiling whence it is drawn out of the building. Too often the elaborate mechanical systems go out of order, or they are not practical because the teachers do not cooperate or the systems are thrown out of order by the carelessness of the custodial staff.

The school should fly the American flag when classes are in session to give public evidence of the patriotism which is inculcated in the classrooms. A substantial flagpole, about three fourths the height of the building, should be stepped in a prominent place on the school grounds. We prefer it in that position where the ropes can easily be got at rather than on the roof where its swaying may loosen the coping and damage the roofing material and even endanger the lives of those passing on the street below.

And the cost of all this? Try as we may, we cannot build a substantial building of permanent materials, adequate and efficient in its lay-out and appointments, for a few thousand dollars. Cheap things are usually cheap. Costs will vary widely in such a large country as ours and in these uncertain times. But such a building as has been described, built in a city notorious for its high costs, would cost in 1939 anywheres from forty to fifty cents a cubic foot.

The foregoing paragraphs are the expression of opinions gleaned from the critical examination of many school buildings and their plans, from the reading of technical works, and from experience in erecting such a building as has been described. It is the viewpoint of neither architect nor contractor but of a pastor who has had educational experience. As contents and methods change and new building materials appear, there will be changes in our planning. The school of fifteen or twenty-five years ago is unlike the school built yesterday. We must expect the same differences in planning a decade from now. This paper envisions the school of today which is devoted to traditional methods of teaching but is taking account of the best that educational experiment is offering.

INTERPRETING THE CULTURAL OUTCOMES OF CATHOLIC ELEMENTARY SCHOOLS TO THE PUBLIC

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Down through the centuries the Catholic Church has been honored with many titles. She has been called the "Friend of the Poor," the "Protectress of Labor," the "Exemplar of Charity." But no title has given her greater pleasure, nor none has she so steadily cherished than that of "Mother of Culture." From the very first days she has been the happy inspiration of the artist, proposing to him religious ideals of beauty that are above the world. She has been at the side of the musician, offering to him motifs that have made of his music a thing of ethereal loveliness. To the playwright she has given a theme of morality that makes of his play, not only an entertainment that will aid in passing the time, but, an influence that will help men to live more fully their lives here below. She has directed the hand of the author to write of persons and of things sublime—writings that defy the devitalizing passage of time by living on after rulers and kings have been forgotten. Truly the Church has borne her title "Mother of Culture" with dignity and with honor.

But not only has she striven to ennoble art and to enshrine moral beauty on canvas, in stone, in music, and the drama; rather has she striven also to raise the hearts and the minds of men through her broad educational plan to know, to appreciate, and to understand the significance of deep and lasting culture in the world.

Through her universities and colleges, for example, she has championed as Cardinal Newman has said so well in his "Idea of a University," the broad, liberal education as a preparation for professional training. The doctor or

the lawyer who has but a narrow training in his own isolated field is poorly prepared to understand the relationships of his vocation to a world where men prepare for heaven.

In her high schools, even with the pressures that are being exerted upon her in the name of practical education, the Church is still loath to leave the arts and sciences as the bases for the development of a mind capable of thinking through and acting upon whatever problems life may present. An orderly mind and a disciplined will are still the major outcomes of Catholic secondary education.

In the elementary school, that love for culture still has its reflection in an insistence upon the mastery of those primary skills and habits that form the foundation of true education. Indeed, culture has a very fitting place in the schools in keeping with the tradition of nineteen centuries of cultural contribution to the world.

However, before I approach that primary topic for today's discussion, I should like to offer a word in regard to the quality and scope of cultural teaching in our elementary schools. I am willing, as I have indicated, to credit the Catholic educational system, and to praise it for what it has done, and is doing in the world. I shall spend no time in telling you that the teaching of culture in our schools finds its greatest vindication in the religious lives of our students after school days are completed. Catholic education is giving its students a philosophy of life that is invaluable in the interpretation of the proper outcomes of life. It teaches them to be moral, which is the first mark of culture. It transmits the cultural treasures of past generations and past centuries.

It inculcates a knowledge of that which is good; it attunes the mind to that which is true. But it offers too few opportunities for practical acquaintance with, and participation in, that which is beautiful. It is doing a good job in so far as it goes, but we would fail in our thinking if we neglected to mention the incompleteness of the cultural

offerings very often to be found in our parochial-school plan. It would seem to me, and this is particularly true of the smaller and less populous diocesan systems, that we must give a new emphasis to the broader aspects of the cultural arts. I am saying this with a full cognizance of the economic factors involved. But the points that I am about to make concern the quality and effectiveness of teaching rather than, generally speaking, the quantity of the subjects offered. May I indicate a few examples:

The teaching of music, for example, in our elementary schools has improved considerably during these past few decades. But we have not done enough in this field in the development of group movements that will enable the children, through participating, to see immediately the possibilities of music as a means of recreation and enjoyment now and when school days shall have been completed. We have classroom singing, for instance, with occasional presentations of operettas and pageants which are ordinarily directed toward a certain specific occasion. But in how many upper-grade classes have choral groups or choirs for the singing of classical and semi-classical music been developed? Again, we have not thought through our music program, generally speaking, to the sponsoring of superior school orchestras and bands. Though the small student groups in many schools would militate against sizeable individual orchestras, it would be quite possible to develop such organizations through the cooperation of a number of schools, or all the schools in a neighborhood or community. Several cities in various sections of the country have made great strides in the formation of musical groups of this nature. Incidentally, our Catholic high-school musical programs will never function satisfactorily until there are suitable feeder groups, both in choirs and orchestras, from our elementary schools.

In the field of art in its various implications we are not doing a superior task. Very often this failure has been the result of slowness in realizing the possibilities of these

courses for our pupils. We are not achieving our aims of art appreciation and enjoyment. The same is true in the drama and some other activities that have a cultural impact. It would seem again to me in this connection that the ultimate solution of vindicating this cultural teaching tradition depends upon the alertness and ingenuity of the teachers who are performing the task. This is not intended to be a criticism, but rather an honest criticism of our endeavor to realize the possibilities of our cultural teaching inheritance. Happily, some of our schools are teaching the arts in a superior fashion, particularly in the larger centers, but the number is still too few, and the offerings too narrow for us to be satisfied.

Now we come, somewhat tardily, to the general theme of this paper—The interpretation of these elementary-school cultural outcomes to the public. Presuming that we have certain well-developed activities in our schools in which the cultural outcomes are obvious, it would seem that we are under a necessity to make these things known.

Advertising is the by-word of the age in which we live. Patrons of our Catholic schools are occasionally told in a generic way that our education is as good as, or superior to, that being given by public-school agencies. But bringing our schools to the attention of the Catholic and non-Catholic public by a demonstration of practical accomplishment will be most valuable in creating happy attitudes in the minds of the former that we are doing a satisfactory educational task; in the minds of the latter it will be worth while in stimulating that greater cooperation that will be necessary if our schools are to continue to progress. To repeat, advertising our schools through a presentation of desirable cultural achievements will bring us rich returns in gaining understanding and cooperation from groups that lie within and without the Church.

May I make this point stronger by saying that it is not so much the school's privilege of enlightening public opinion as to what is being accomplished. It is a very prac-

tical *necessity* that confronts the school to make friends with its patrons, if it is to have the cooperation of those same patrons in the progressive development of its educational plan.

There are so many avenues that lie open to us toward making this task easy. May I make brief mention of a few of them:

(1) The frequent license renewal of radio stations is contingent to some degree on the amount of time that is given by the station for educational, religious, and other programs that reflect a community interest. The presentation of school programs, provided that they are well planned and developed, is quite desirable from the viewpoint of the radio station because of the home contact developed. Choir and glee club offerings, band and orchestra concerts are always usable when they are well done. I do not mean necessarily that these programs have to be on the same plane of excellence as adult presentations, but they should be well worked out and staged. Public schools are doing this type of thing with marked success. It seems to me that it is quite possible for us to follow the same form of program. Again, plays could be presented at times through this medium and would be quite acceptable. Panel discussions, similar to the one demonstrated yesterday afternoon from this platform, have been tried out with much favorable response among junior high-school groups. These discussions would furnish an admirable means for us to show the differentiation in our training from that of other schools. The cultural message of Catholic education could be widely and easily disseminated through the radio.

(2) The newspaper is another very fertile field for the exploitation of those worth-while things that we are doing. Newspapers are always interested in getting good pictures of children, groups in action. This is particularly true when the group is doing something unusual, something off the beaten path of traditional education. Contact with the local city editor can be made easily and should be made

frequently. Probably all of you have noticed that the newspapers run pictures of pageants or of plays in conjunction with the various national holidays. But on too few occasions are Catholic schools the recipients of this publicity. Very often the editors have to go to the schools to offer to take the picture rather than the schools anticipating the need and volunteering and planning the photo. Too, nearly every school develops a project occasionally that would warrant a community interest. An alertness to that interest and a contact with the local newspaper will result in favorable advertising.

(3) The third avenue of interpretation is closely allied with the first, as it concerns general school presentations. Very often elementary schools stage programs whose only reason for existence is financial return. While I am perfectly aware of the need of supplementing school finances with entertainment proceeds, I do think it would be possible to improve the general tone of these presentations and to present an occasional offering without charge to the patrons who maintain our schools. Such demonstrations could include work of the various departments in physical education, or speech, for example.

(4) Art exhibits, hobby shows, displays of the work of various classes—all of these things could be arranged very simply and would strike a responsive chord in the mind of the parent who is acutely concerned with the informal outcomes of the educational program.

Many of these presentations and exhibits might be centered about the observance of Catholic Education Week. During this time the school might hold open house, inviting parents to view unusual classes in action, project displays, student programs, and so on.

These are but a few of the more obvious means for making the public aware in an increasing degree of school accomplishments. Their number is limited only by the ingenuity and alertness of the teaching staff of any school or system.

May we sum up these points by saying that the Catholic Church has always taken great pride in the cultural contribution it has made, and is making to the world. As educators it is our task to see first, that the school uses all opportunities to achieve those cultural outcomes through its program. Secondly, the Catholic and non-Catholic public should be regularly informed that these desirable aims are being realized.

There is a keen interest among Catholics and non-Catholics as to what our schools are doing. Through the systematic, planned interpretation of our accomplishments to them, we could present a very evident manifestation that Catholic education is aware of its cultural heritage, and is doing its part that that heritage might be continued in the world.

CATHOLIC DEAF-EDUCATION SECTION

PROCEEDINGS

FIRST SESSION

WEDNESDAY, March 27, 1940, 2:30 P. M.

The meeting was called to order by Father Stephen J. Landherr, C.S.S.R., the Acting Chairman appointed by the Reverend William R. Kelly, President of the Parish-School Department of this Convention.

The opening prayer was said by the Acting Chairman.

Then followed the little address of welcome by the Acting Chairman, in which he thanked the assembled delegates for their presence and encouraged them to do everything possible to make this revived Deaf Section of the N. C. E. A. a lasting thing and a mighty influence for good on behalf of the deaf.

The delegates present unanimously agreed that the Acting Chairman should become their regular Chairman, since it was he who had succeeded in gathering the delegates together from all sections of the country and in arranging the program. Father Landherr heartily thanked the delegates for electing him to be Chairman.

Father George W. Pausch, Director of the Deaf in the Archdiocese of Los Angeles, read the first paper. It was entitled "Advantages of a Catholic Residential School for the Deaf." Open discussion followed the reading of the paper. All those present took part in the discussion.

Father William A. Doherty, C.S.S.R., Director of the Deaf in the Diocese of Rochester, N. Y., then read a paper entitled "The Problems of a Catholic Deaf Child in a Public Residential School." Open discussion followed.

The first session was brought to a close by prayer, consisting of a Hail Mary, followed by the ejaculation, "Saint Francis de Sales, pray for us." (Saint Francis de Sales is the patron of the deaf.) At this session Father Leo Robin-

son, S.J., Father George W. Pausch, and Father Everett W. McPhillips were elected to the Committee on Nominations.

SECOND SESSION

THURSDAY, March 28, 1940, 9:30 A. M.

The Chairman opened this second session with prayer. Then, in the absence of Miss Florence A. Waters, Director of Audition Research at St. Paul Diocesan Teachers' College in St. Paul, Minn., who wrote a paper entitled "The Catholic Deaf Child's Problems in a Public Day School," Father Landherr himself read her paper, and then invited an open discussion.

Father Daniel Higgins, C.S.S.R., then spoke about ways and means to interest people, especially those in authority, in the education of the deaf. He very kindly substituted for Father William F. Reilly of San Francisco, whose ill health prevented him from coming to the meetings. A lively and interesting discussion followed Father Higgins' talk. Prayer closed the session.

THIRD SESSION

THURSDAY, March 28, 1940, 2:30 P. M.

After the usual prayer, Father Everett W. McPhillips told the delegates about the "St. Francis de Sales Guild to Assist the Deaf" which he has established in the Diocese of Providence, through the great kindness and foresight of Bishop Keough of that Diocese. Open discussion followed.

Then a splendid paper written by a Mission Helper of the Sacred Heart and entitled "Catechizing the Deaf" was read by the Reverend Chairman. Discussion and prayer followed.

FOURTH SESSION

FRIDAY, March 29, 1940, 9:30 A. M.

The session was opened with prayer by the Chairman, after which the following papers were presented: "Missions

for the Adult Deaf," by Rev. Joseph E. O'Brien, one of the Directors of the Deaf, Diocese of Brooklyn, N. Y. "Closed Retreats for the Deaf," by Rev. Stephen J. Landherr, C.S.S.R., Ph.L., Redemptorist House of Studies, Esopus, N. Y. Discussion followed each paper.

The Committee on Resolutions then presented the following:

RESOLUTIONS

Resolved, That local directors for the deaf be appointed in their respective dioceses, and that the names of these directors be listed in the Official Catholic Directory along with other officials of the diocese, as in the Dioceses of New York, Baltimore, Hartford, Providence, etc.

Resolved, That these directors of the deaf receive a course of training in matters fostering the spiritual and intellectual betterment of the deaf, and that this course take the form of a summer session at the Catholic University in Washington, D. C., along with other allied courses.

Resolved, That some systematized plan of missionary work be decided upon whereby missions for the deaf can be had at regular intervals and at less cost to the various directors throughout the country.

Resolved, That where one does not already exist, a labor board be set up or some connection made with the state or local authorities, so that the unemployed deaf will have some agency to which they may apply for work.

Resolved, That some national Catholic fraternal organization or Guild system be requested to sponsor the work for the deaf in the United States, thus taking the heavy financial burden from the already overburdened Bishops and giving to such an organization the opportunity to practice some real "Catholic Action."

Resolved, To thank Rev. Stephen J. Landherr, C.S.S.R., priests, and Sisters who helped to organize the Deaf-Education Section; also the Archbishop and Bishops of the various dioceses and the Superiors of the Religious Communities who sent their representatives to the conference.

The Committee on Nominations presented its report and the following were unanimously elected as the officers of the Section for the coming year:

Chairman: Rev. Stephen J. Landherr, C.S.S.R., Ph.L., Esopus, N. Y.

Vice-Chairman: Rev. George W. Pausch, Los Angeles, Calif.

Pastoral Secretary: Rev. Everett W. McPhillips, Providence, R. I.

Educational Secretary: Mother M. Janet, C.S.J., St. Louis, Mo.

A prayer by the Chairman closed the final session of the Deaf-Education Section.

STEPHEN J. LANDHERR, C.S.S.R.,
Acting Chairman.

PAPERS

ADVANTAGES OF A CATHOLIC RESIDENTIAL SCHOOL FOR THE DEAF

REV. GEORGE W. PAUSCH, DIRECTOR OF THE DEAF,
ARCHDIOCESE OF LOS ANGELES, CALIF.

It seems hardly possible that there should be any question of the advantages to be obtained by a deaf child in a Catholic school, and, indeed, for the thoughtful Christian-minded citizen there is no question.

If there be any arguments for Catholic education for normal children in our present system, how much more necessary is it for the underprivileged and handicapped who cannot take advantage of all the available facilities for religious education. At the very foundation of the Catholic Church the exhortation of the Great Teacher was, "Going therefore Teach Ye all Nations." Since that time every Pope has stressed the need of religious education. In our own country the Council of Baltimore and the Hierarchy have called to our attention the importance of the Catholic school. The President of the United States discussing the topic "Youth in a Democracy" in a nationwide broadcast, emphasized the fact that religion as such must of necessity be included in any program for the development of the child, if a moral upright nation is to be preserved. The President quoted from the words of Washington, who insisted that without religion this Nation could not stand. The Public-School System of America has at last awakened to the fact that no religion in the school means antireligion in adult life. In the State of New York legislation has been enacted making religion in classes available, and has authorized the setting aside each week of certain periods when religious instruction may be given. Not later than February of this year a noted Yale professor was granted front-page heading when he stated that religious instruction in our schools is a necessity; and

strange though it may seem, the public reaction to the professor's statement was amazingly favorable.

The Catholic Church has always insisted and will always insist on education as a bilateral development—of the mind, on the one hand, in its acquisition of facts and formulae, theory and method; and on the other hand, of the moral structure of the soul which makes possible a discrimination between God and no God, right and wrong, selfishness and altruism. If, then, the Catholic Church has gone to such lengths to uphold its appreciation of religion in education, and has not only spent millions of dollars every year in the building and maintenance of schools but has also given the lives of thousands of priests and Religious in accomplishing this task, how much more necessary should it be to use the same methods, the same zeal, the same perseverance, for a class of handicapped that needs more attention, more ingenuity, more intensive preparation than the normal child! After all, the deaf child has been endowed by his Creator with a soul equally as redeemable and, therefore, as valuable in His sight as that of the ordinary normal child. If the Gospel stories of the "Lost Sheep" and the "Lost Groat" are to be taken in the most obvious interpretation, why have we paid so little attention to the salvation of the souls of the deaf? And to what means have we resorted to erase this shameful blot on the missionary and educational work—the neglect of the deaf in the United States? We surely cannot adopt the attitude of one Bishop who when asked by a missionary for permission to give in his diocese a mission for the Catholic deaf innocently replied that there were no Catholic deaf in the diocese. This is, of course, an extreme example, but it does show how little is known of the deaf and their problems. Thank God, some of the Hierarchy are aware of the seriousness of the situation in this field, where the harvest is so white and the laborers so few.

When speaking of advantages we wish to include the educational, social, and religious aspects of the question

and try to show that all things considered, these separate and distinct yet necessarily combined and allied sides of education are best reached in a Catholic residential school. We are aware of the educational and sociological trend to decentralize and deinstitutionalize education, principally on the grounds of lack of personal attention and stereotyped supervision. We realize the difficulties to the fullest extent, but from our own experience with pupils who attend day schools and those who have spent their time in properly supervised residential schools, it is our opinion that the best practical agency to give the deaf child a rounded and complete education is the Catholic residential school.

Normally, the hearing child enters school with a vocabulary of some proportions, while the deaf child of the same age and with equal home advantages enters school with practically no vocabulary. Educationally, then, the deaf child must begin under a severe handicap and has difficulty even with the commonplace things that we take for granted in dealing with hearing children. Dr. Rudolph Pintner of Columbia University states that from a statistical point of view there is very little difference between a day school and a residential school, but that "deaf children who live with other deaf children or who are associated with the deaf constantly, show much more adaptability and score higher in intelligence-achievement tests."

Socially, the deaf child is retarded as he is in no position to assimilate what the hearing child obtains by way of counsel, correction, and criticism. Because of the handicap he is not so readily reached for social correction as his more fortunate normal brother. The purposes for social etiquette are for the most part lost on the deaf child. Being a rational creature, he finds little or no reason for the hurried and to him pointless actions of busy parents, brothers, or sisters. Have you ever noticed how the deaf in crowded places sign, push, and elbow their way around without the slightest consciousness of the inconvenience caused to others? With the best of intentions, the treatment given the child at home is directly opposite to that

followed in the school, with the result that the child instead of benefiting from home attention is allowed to follow his own desires. Most parents, either because of ignorance or of lack of facility in communicating ideas to the child, are usually not in a position to explain the "why and the wherefore" of many of their own acts. This unintentional yet far-reaching omission on the part of the parents has much to do with the deaf child's maladjustment in society.

Religious though the deaf child may be, the problem of giving a fundamentally sound basis for morality in his acts is all but impossible. Besides, stories, lessons, church services, religious exercises in the home—such as meal prayers—are profound mysteries to the deaf child. Abstract ideas which come so slowly to the hearing child are doubly difficult to the deaf child and without the studied ingenuity of a clever pantomimist, religion as such is a series of senseless limitations of one's freedom. As a little deaf girl once said, "Happy was I before I knew God or the devil!"

If, then, we must concede the retarded and limited nature of the deaf child's concept of education, society, and religion, what alternative have we at our disposal? The private tutor is possible only for the few and is in no way a practical means of education. There remain but the Day Schools and Residential Schools.

The day school, for economic reasons principally, may be one solution to the problem, but it is not the best solution. True, attending a day school gives the child an individual home which should be the normal life of the child; it offers the devoted care of loving parents who will sacrifice their lives for their children, especially for those who are in any way handicapped; it removes much of the social odium for the child in an institution; the child's appreciation for the family is fostered; but, with all these reasons in mind, is the day school the best means of giving the deaf child a complete education as the Church sees it? Will the education derived from a day school fit the child better or more thoroughly for his subsequent adult life?

In the day school the child spends an average of five or six hours every school day, leaving him for the remaining time in the hands of parents or guardians. Admitting that the child is completely cared for during these hours, that education in its fullest sense is given the child, what of the out-of-school hours? Given a model home with average, intelligent parents and wholesome and harmonious home conditions, how much time can be spared by a busy mother and housewife, and how competent and profitable can be the care in this ideal set-up? Or has it not been your experience, as it has been mine, to find the responsibility for the education of the child shifted to the school, and even parental cooperation in the matter lacking? The cleverly devised excuse of not being able to understand is skillfully used to avoid doing anything distasteful or difficult. The parent, in the meantime, having exhausted a plentiful supply of patience (a virtue which the deaf possess coupled with stubbornness in a very marked degree), gives up the seemingly impossible task and allows the child to do just as he pleases. All this happens in an ideal home. What of the case of a less fortunate or even a mediocre or a bad-home environment, where little or no cooperation is given? And to my personal knowledge, this type of home is by far the more numerous.

Our thesis is not to prove that the day school is bereft of all advantages. On the contrary, it is at times the only means available for the education of the deaf. What we do mean is that given the ordinary deaf child with the ordinary home surroundings, with ordinarily good, intelligent, and interested parents, we still believe that sufficient time, proper supervision, and educational methods and technique are better administered in a residential school.

The reason for this statement is based, not upon any number of books that have been read nor on any number of lectures that have been attended, but, on personal observation and on conversations with men and women, both Religious and lay, whose opinion is not colored nor influ-

enced by financial or political exigencies. And of these people who have been interviewed, all have been in the work long enough to give their opinion weight; and all have had direct and indirect contact with both the day and the residential schools. Condensing these opinions, we give the reasons for the advantages of the residential school over the day school as follows:

(a) The course of progressive and continued insistence on a definite method and technique is not broken up every day and over long periods, as in the day school, when the child goes home. After all, the innate cleverness of the child will prompt him to accept a drastic program when in school, if he thinks that the afternoon will bring surcease to a well-nigh impossible schedule, so very distasteful and different from what he receives at home. If this be not so, why do we have parents complaining that though the child gets along well at school, he is a constant cause of trouble and worry when at home, not obeying and usually in mischief, of which he is never accused when at school. In the residential school the break in training is given at such long intervals that the child displays his true self and the teachers are able to handle, not only the effect, but, the cause. Ill temper, an ordinary characteristic of the deaf and one that needs constant correction, is for the most part overlooked at home because of the handicap; or it is treated in a superficial way. At the school, with constant and competent correction, much is done to rid the child of this habit. Fathers and mothers of families are constantly returning to the schools and thanking their teachers for the system of correction used when they were in school. Under the residential plan, the teachers see the children morning, noon, and night, and are thus enabled to study the individual child, to know him better, and hence to help him in the formation of his character. Though the method and technique of teaching and dealing with the deaf child are the same in both the day and residential schools, one can readily see from the above that the results will be immeasurably

enhanced if the training is allowed to continue over longer periods.

(b) Not only will a better effect be obtained by more and constant training, but there is the added advantage of having teachers and supervisors who have spent their lives learning the best way to guide and direct the deaf child. These teachers have made a special study, through the years, of the various characteristics of the deaf and have had constant access to the experience and knowledge of others in the field. This competence, this understanding and appreciation of the problems of the deaf, must necessarily in the formation of character of the deaf child far outweigh the efforts of those who have had little or no preparation for the task. And the very love of the parents in some cases engenders a misguided leniency toward the deaf child, which proves the greatest obstacle to the training and formation of his character. One of the saddest things in the life of both the parent and the child is to see the product of a too easy, too kind child-education, flower later into a kind of Frankenstein on whom neither parent nor school has much effect.

(c) What the home is to the hearing child, the residential school is to the deaf child. It is a correct dogma that the prime teachers of the child both in his religion and in his social life are the parents upon whom God has laid an obligation, not only of formal education, but, actually and literally the duty of forming the social and moral consciousness of the child. But in the case of the deaf child, the parents are unable to fulfill this obligation. Consequently, the parental duty of guiding the deaf child, of fashioning that immortal soul into the image and likeness of God in the fullest sense, is placed in the hands of the teachers.

(d) As far as religious education is concerned, if it is so difficult to teach the average deaf child the ordinary school curriculum, how much harder will it be to give knowledge of religion which because it is abstract is ever so much more difficult to impart. Hence, the longer, more intensive,

more complete treatment of religion possible in residential schools would turn out the more competent, more intelligent Catholic deaf child.

In conclusion, a word of congratulation is due the various state and local schools, their boards of directors and superintendents, who have cooperated so fully with any reasonable religious program. These good men and women, though not of our religious belief, have done their utmost to give the children in their charge an opportunity for instruction in their religion. We bring this point to your attention for two definite reasons: First, to show the reasonable and whole-hearted cooperation of these educators of the deaf and their appreciation of the necessity of religious instruction, and secondly, to show the poor and improper handling of that problem on our part because of ignorance of the problem and the consequent scarcity of workers assigned to this field. We can count on our fingers the priests detailed to this work in the whole country, and it is a sad commentary that though every other department in the educational realm of the Catholic Conference is filled with enthusiastic workers, the field for the deaf is notoriously lacking in workers, not only in secular education, but, also, in the still riper field of religious instruction. In the entire country there are 11 Catholic residential schools for the deaf and all of these, with one exception, are east of the Mississippi and north of the Mason-Dixon line. In view of these incontrovertible facts, can we—Bishops, Pastors, Religious—conscientiously say that we are doing our duty toward the Catholic deaf of the United States?

THE PROBLEMS OF A CATHOLIC DEAF CHILD IN A PUBLIC RESIDENTIAL SCHOOL

REV. WILLIAM A. DOHERTY, C.S.S.R., DIRECTOR OF THE
DEAF, DIOCESE OF ROCHESTER, N. Y.

Being mindful of the notable achievements accomplished by this Section in the past, and of the untold good effected by it, I would like to offer my meed of thanks to those responsible for its rebirth. And while commending them I pray God to bless their efforts and all future endeavors so that the light of this Section may never fail again.

It would be consoling to me if I were able to contribute to its guiding beam even in a limited way. Unfortunately, however, an inadequate experience brings me here, not as one having authority, but rather as one seeking a light that failed. Suggestions taken from the records of past Proceedings have been very helpful to us in our work among the adult deaf. With the children it seems we have been rudderless and unguided and at times not a little despondent as we are not trained in pedagogy, but we are, nevertheless, aware that the word in its derivation means the "guiding of children." We feel that the insignia of the priesthood invests all priests with the obligation of fulfilling this office, in so far as circumstances demand, and of exerting as much effort and influence as possible to insure for those entrusted to them an education in accordance with the Catholic ideal.

The requested purpose of this paper is merely to present a few personal impressions on the difficulties encountered in obtaining this ideal with the Catholic deaf pupil residing in a public deaf school.

No worth-while thoughts can be added to those already expressed by our Catholic savants on this Catholic ideal and its varietal phases. They have warned us of the many diversities and trends in educational philosophies of the past and the present. They tell us of the very close relationship of philosophy with pedagogy and that if one is false the other is likewise false. And the saddening result

of this is that the tainted philosophy of the teacher will eventually blemish the pupil. Objectively, this is not only the problem of the pupil but a much greater problem of the parents and of the chaplains in charge.

It might be well, not only for us, but, for all educators to keep in mind the answer of our Lord to His critics. They could not understand His attitude toward suffering humanity; His desecration of the Sabbath when He stooped on that day to heal an afflicted one. "How much better is a man than a sheep?" That was Christ's answer to those whose vision was restricted to the pages of a book; to the letter of the law. It was his rebuke to the materialists of His day. We, His followers, could use those same words now when contending about destinies with the followers of the Scribes and Pharisees. If man's intellect is trained to envision the goal of life in the sole perfection of his biological being or in the deification of his physical heredity, we ask how much better is man than an animal if their destinies be identical? As Catholics we abhor the indecency of placing within reach of plastic minds any reference to the "trust-to-nature" principle. Why allow nature the liberty or the privilege of leading man back "into the bondage of the flesh" or back to his primitive savagery where instinct and reason were struggling for the ascendancy? It is needless to say we cannot permit a child of the Church to be sullied by any such principles. They must be trained during the entire span of their plasticity to recognize their supernatural destiny. Their education should be a remodeling of the child of nature into the child of God. The Catholic ideal in education looks to the "harmonious development of the whole man." The spiritual, social, and physical heritage that the race hands down to each individual must be given its proper place in the educative process. A mere accumulation of facts or of knowledge will not transform the boy or girl into a man or woman of character; nor will it fit them for their proper place in society. Their adjustments to present and future environ-

ments depend upon their education. They must emerge from the process with a training that will enable them to fit into existing institutions—the home and the State as noble citizens. To this we must add that they be prepared also for worthy membership in the fold of Christ.

“If,” as Bishop Spalding says in one of his works, “the chief end of education is virtue; if conduct is three-fourths of life; if character is indispensable, while knowledge is only useful—then it follows that religion which more than any other vital influence has power to create these...should enter into all processes of education.” This Catholic ideal has been summarized by an eminent educator in the following words: “no clearer, positive formulation of the ultimate end of education has ever been given to man than that contained in these words of the Master: ‘Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind. . . . And thou shalt love thy neighbor as thyself.’” Since Christ uttered those words and since His Church began to teach, new words and technical phrases have perhaps come into use, but the underlying principle that the chief end of education is ethical, has remained the same.

We would like to admit here that we have successfully pursued the ideal with masterful results, but sadly the contrary is true. We have set the Catholic educational ideal as the end to which we aspire with the deaf children of a public residential school but the consoling results are isolated cases. This refers only to our bewildering responsibility of making them worthy members of the Church.

We know that a deaf child can have ideas even though he lacks the means or the symbols to convey them to others. Obviously, these ideas will be very limited and perhaps vague if he enters school at a tender age. From his teacher he will learn how to symbolize his thought by means of words. He will recognize their authority and through them the authority of the school. He will be acquiring his first impressions of things outside of his home. Since these

impressions will be lasting and enduring it is our obligation to insure for him the advantage that they be good and noble impressions. It has been said by some one that "the heart makes the home but the teacher makes the school." Since it is not within the scope of a public school to teach religion, the child will naturally regard it as something unimportant. But if, theoretically, everything he sees or hears at school breathes forth an uncatholic atmosphere there will result a collision of ideas when he is introduced to Catholic training.

Acting on the theory that "every experience of the child has its immediate effect in modifying the adjustments of the child to its present and future environments," we insist, despite any opinion to the contrary, of bringing all, even the very youngest child to our Chapel for Mass and Benediction, and for religious instructions. We believe that although they cannot receive definite instruction that they are receiving definite impressions. It is taking advantage of their plasticity to implant Catholic ideas. They see priests and nuns. They see the altar and its accessories; they are aroused by the images, pictures and statues of our Lord, His Blessed Mother, and the Saints. The Stations of the Cross attract them and all of these things inspire questions that open the way for instruction. They are certainly receiving impressions, acquiring Catholic words and ideas, while becoming conscious of another phase of their life.

We declined the gracious offer to use the School for Religious Instruction because we try to convey the idea that religion is something desirable but to attain it personal effort must be expended and obstacles overcome. The purpose behind the plan is to give each child the constant, unvarying experience of performing now an obligation that will endure for life. They must acquire the habit of going to church; of going to the sacraments regularly. They must not receive the impression that some one will always be interested enough to bring these things to them. We are encouraged to a degree as we see some who have gradu-

ated from school return to take their place among the adult deaf of the congregation.

We feel, too, that this method may awaken in the growing mind the concept of another authority to which they must conform. If they are not trained to recognize our authority it will be doubly difficult to make them know the source of all authority—God.

In teaching the catechism there is not too much insistence on their learning it by heart, as they do not seem to assimilate it. Adopting methods to individuals, we proceed by repetition to insure at least practical knowledge of fundamentals, which they can use immediately in adjusting their lives. The catechism that gives any substantial help with this program has not as yet come to my notice.

To the foregoing thoughts I would like to attach, hesitantly perhaps, my impression of one of the greatest problems to be encountered in this work. It is the lack of cooperation on the part of many parents. Some one has very understandingly said "that parents are important." The office of the priest and school teacher is subsidiary to that of the mother and father. If parents want their deaf children trained to be worthy members of the Church they should realize that much of the success depends upon their attitude. They should be inquisitive about the associations the children have as well as their environment. Their interest should impel them to have a facile use of the manual alphabet so that they can speak intelligently with the child when occasion permits, especially if it is home over the week-end. It has been one of my severest hardships to meet parents who show little interest whether or not the child attends religious instruction. And the child is not slow to recognize this attitude, with the result that he or she will not make any effort to learn. To make religion familiar and easy for the deaf child, religion must be blended with its primary secular training. But if the parents do not insist on this, if they do not make it clear

to the child that they demand it, the child comes to class against its will, which makes all effort futile.

There is in my mind the bright and consoling picture of a mother who walks a little less than three miles every Sunday to our Chapel bringing her two deaf boys to Mass. If all the mothers were like that we would have no apprehensions about the future of the deaf children who are deprived of a thorough Catholic training in school.

THE CATHOLIC DEAF CHILD'S PROBLEMS IN A PUBLIC DAY SCHOOL

MISS FLORENCE A. WATERS, DIRECTOR OF AUDITION
RESEARCH, ST. PAUL DIOCESAN TEACHERS'
COLLEGE, ST. PAUL, MINN.

I feel both honored and humbled to be asked to bring my views before highly trained and experienced teachers and chaplains of the deaf. I can speak only as a lay observer of methods of teaching in schools and classes for the deaf, and of the social and family life of certain deaf children who attend day classes in a public school of my city. A sketchy acquaintance with the sign language is my passport to occasional social affairs of deaf adults. My very manner of using this language—that is, with word for word grammatical construction—marks me as an outsider to an interesting and apparently satisfying world in which the adult deaf live a good part of their lives, and in which they suffer no difference from their fellows and, consequently, no handicap.

My training, experience, and daily work deal with and for the large number of parochial-school children who have suffered some degree of hearing impairment after the establishment of speech and language, and who have experienced normal hearing long enough to be fully ear-minded. We realize that the problems of these children and those of the deaf are widely separated; yet, in special classes and schools, for whatever reason, we are apt to find the two groups intermingling to some degree.

Our investigations in the Archdiocese of Saint Paul of the leakage from the parochial schools into the public-school day classes for the hard of hearing, and our drawing back of these Catholic children into the parochial-school picture, forced our attention to the spiritual needs of deaf children from Catholic homes to be found in the local public-school classes. As a result, these deaf children have been given one hour's religious instruction weekly for the past five

years. Up to the present this has been my sideline, with the recent assistance of two lay teachers from the Confraternity of Christian Doctrine. These others began the work with no experience whatever in communicating with the deaf. This fact has given rise to a number of thoughts that I should like to place before you today.

The first of these has to do with the activities of the Confraternity and the possibility of a nationwide effort to interest lay catechists in the spiritual needs of deaf children who attend public-school day classes. Unfortunately, many parents of deaf children feel indifferent to their responsibilities in the matter of religious training. Others feel unequal to the task. Certain busy pastors I am acquainted with have tried to care for individual deaf children at the request of the parents, but with greater difficulties than this work should call for.

I think few understand better than I the intensive training needed for successful teaching of speech to the congenitally deaf or the very early deafened child. And no one better realizes how little the world appreciates the gigantic effort and monumental patience involved. I believe the truly successful teacher of the deaf to be one in a thousand—for the mentality, personality, and character needed are not often found in a single individual. How, then, you will ask, can a lay person who lacks experience and intensive training for this work hope to teach religion successfully to deaf children?

Before going into this question may I repeat what has been written and said many times, that our Catholic schools for the deaf are too few and far between—that Catholic mothers, as a general thing, are not willing to allow their small children very far out of their reach? Until this condition is remedied the state schools will continue to draw their quota from Catholic homes, as will the public-school day classes in all the large cities of the country. It is on the basis of these established facts that the possibilities

for the saving of many children to the Church must be considered.

When a child attending a day class for the deaf has mastered a fair degree of articulation and language, and corresponding lip-reading ability, it is expected that his parents, other relatives and family friends will be able to make themselves understood by him and, in turn, understand him to some extent. Do not educators of the deaf urge that these children mingle as much as possible with the hearing world on the theory that the more normal their daily contacts, the more normal their mental development?

It would seem, then, that any intelligent person who has had training and experience in teaching religion to hearing children *might* be able to transmit simple lessons to deaf children who are deprived of Catholic education—provided the basic speech work has been covered by trained teachers of speech. In this connection, however, two considerations seem to me highly important, but not difficult of achievement.

The first of these has to do with the selection of the lay teacher of religion. The second with her training for work with the deaf. It should not be difficult to find in any American city a single Catholic qualified to present the cause of the deaf child to the director of the local Confraternity Center. And it should not be difficult for that director to find any number of catechists whose diction and enunciation qualify them in part for the teaching of the deaf. I say "in part" because I believe personality and a great love and sympathy for the child who has less than the average of physical endowment rank high among the successful teacher's qualifications; yet all of these qualifications may be found in any number of Catholic women.

When I speak of the training that may be given to these lay teachers of catechism, I beg that you bear in mind the number of deaf children in all parts of the country who will never enter a Catholic residential school, whose only

opportunity for learning the truths of their Faith lies in the little or much that may be given them through the zeal of the laity, a laity that must first be awakened to the need and the possibilities. Even should little be accomplished, should a child learn no more than to associate a printed name with a holy picture, or simply to bless himself, that little will be better than nothing.

Where selection of a lay catechist has been made, she might visit the local day classes and observe procedure. By concentrating on methods of communication rather than on the substance taught she will obtain many valuable ideas and later devise ways of turning these to account in teaching religion. Should there be a Catholic teacher in the public-school classes this teacher might be invited to address interested catechists on her work in general, and on those aspects that will be helpful to the religion teacher in particular.

It might be suggested that these lay catechists visit Catholic residential schools where many valuable hints for teaching religion may be picked up. But it is hardly to be expected that many can be spared from their homes long enough for any extended studies in residence. Nevertheless, some contact with Catholic schools for the deaf should be encouraged. Herein lies a golden opportunity for these schools if they would broaden the scope of their spiritual work. Simple lessons in religion and graphic methods of teaching them to the deaf could be outlined in writing and distributed at a nominal charge.

The children from the public schools who make up our small religion classes have no acquaintance with the conventional signs. Since these are not permitted in their schools, we feel under obligation to avoid them in the weekly class. Nevertheless, I am wholly in favor of the sign language for the Catholic deaf adult who will be little likely to lip read sermons, and who may have access to a priest conversant with the signs, and consequently to sermons and confessional advice. It seems that many deaf children who

receive their elementary education through the oral method later acquire skill in signing, perhaps through their social contacts.

The fact that our large cities pride themselves on their oral teaching of the deaf opens opportunities to the lay teacher of religion who has no knowledge of the sign language.

The ideas I present here have not, to my knowledge, been extensively tried. When the lay Confraternity teachers who are working with me have proved their ability, even in a small way, we shall accept a suggestion that we meet with lay teachers doing similar work in a neighboring city—to compare notes and exchange ideas. And we hope to have Catholic teachers of the deaf in the public schools meet with us and advise us. The Catholic teachers of our city are entirely in sympathy with our efforts and are seeing to it that no Catholic child in their classes is overlooked in the Fall assembly of our religion group.

I believe there need be no fear that the high level attained by this special branch of the teaching profession will suffer through taking mothers and lay catechists into at least the fringes of the inner circle—and, in the long run, the lives of countless deaf children may be enriched a thousand-fold. At least the experiment seems worth trying.

WORKING AMONGST OR FOR THE CATHOLIC DEAF

REV. DANIEL D. HIGGINS, C.S.S.R., CHICAGO, ILL., AUTHOR
OF "HOW TO TALK WITH THE DEAF"

The Reverend Chairman has asked me to speak in the place of one of the members who was prevented from writing or coming by sickness. He mentioned that my time was devoted exclusively to the deaf. That is not true, and it is impossible. Every one ought to earn his own living, but in working for the deaf in the United States, this is impossible. Except in a few places, I do not make my expenses of travelling, and it is much worse when there is no room at the parish rectory and not even a place for me to say my daily Mass. For these reasons, I must devote a large share of my time to missions, other exercises, and retreats to lay persons, priests and Religious and parish work. Incidentally, I may say that the Catholic deaf children and adults would not have been so long and so thoroughly forgotten and neglected, had remuneration ever been present.

Nuns in many places with no obligation, but moved only by charity, have conducted schools for the deaf children, and have even cared for the adult deaf. This was done at their own expense and with the help of their friends amongst the laity. One of their large expenses was the salary for the priest who would come to the place to say Mass for them and the children. Some of these schools had to be given up on account of the lack of means, making it more difficult in some places for the deaf to receive religious instruction. Whilst this is happening, we see that funds are available for the teaching of the hearing children, the young people, and even the adult hearing classes how to play games, to dance, to fight, to go on picnics, and to scout.

Another drawback in the work of the deaf is that most of these interested in the deaf are assistants and nuns, persons that have not much if any authority. The assistants and the nuns cannot provide that the people are told

about the deaf children as well as the others when the persons are exhorted to see that the children are sent to be educated in any school, much less to see that they are educated in their holy religion. The apparently absolute silence in most pulpits about the education of the deaf child leads many persons to think that the deaf cannot be taught their holy religion, and in some localities the persons think that the deaf child should not go to any school. We meet parents of the deaf, and deaf adults, who are convinced that the Catholic Church does not want the deaf. Once I was told: "Why do you wish to instruct this deaf-mute cripple for the reception of the sacraments? He will not be an addition to the Church." As if the Kingdom of God were closed to the crippled!

In some places now, the priests in charge of the deaf have the authority of a pastor and are remunerated somehow by the diocese, and such persons are recognized as capable persons doing a great work in the territory; but often they are looked down upon with suspicion and considered nuisances or half-witted persons. I have heard of some having received great praise about their work, but that is all they received.

In working for the deaf, I find that any apostate of the clergy or of the laity, any pagan, atheist, persons of either sex of any denomination can enter a place to gather the Catholic deaf and teach them anything, and no one can stop this; but the priest in good standing cannot gather the Catholic deaf for instruction without permission of the Bishop and several other permissions.

This morning, I see before me priests and nuns interested in the deaf, but most of them are dependent on those that seem to have no knowledge of the deaf, their conditions, or even of their existence.

It is true that the deaf occur everywhere and in any family, thus being scattered widely over the States, making it very difficult for a few persons to care for them. If the priests, who know the deaf and their language, were

called or even allowed to enter the seminaries to teach the student priests, which will not interfere with their studies or overload their minds, it would be of great benefit later on. Even if they would forget the signs altogether, they would know something about the existence of the deaf and about the possibility of teaching them. They could easily recall the means of instructing them.

In spite of all these difficulties, much has been done for the deaf cause since the Deaf-Mute Section of this convention was organized, although for seven years it has been discontinued.

ST. FRANCIS DE SALES GUILD TO ASSIST THE DEAF

REV. EVERETT W. McPHILLIPS, MODERATOR OF THE DEAF,
DIOCESE OF PROVIDENCE, R. I.

I

WHAT IS THE OBJECT OF THE GUILD?

The object of this organization shall be to assist the spiritual and temporal welfare of the deaf (including the hard of hearing) in the Diocese of Providence.—Article II, Constitution.

II

HOW HAS THE GUILD FULFILLED THIS OBJECT?

- (1) By Missions for the deaf.
- (2) By subscriptions to the Catholic press (*Catholic Deaf Mute*) and the gift of *Providence Visitors* to the members of the Deaf Convention.
- (3) By having visiting priests occasionally give sermons at the meetings of the deaf.
- (4) By the purchase of religious books for the children in the Rhode Island School for the Deaf, catechisms, subscriptions to the Pro Parvulis Book Club, charts, holy cards, etc.
- (5) By installing the hearing-aid machine in the Cathedral and St. Mary's Pawtucket, which have been made use of almost a thousand times.
- (6) By the purchasing of a portable hearing-aid machine, facilitating personal conferences between the hard of hearing and the moderator.
- (7) By the hiring of a hall where the deaf, once a month, can meet for spiritual help and social purposes.
- (8) By aid to the poor: clothes for the needy, especially clothing for some deaf children for First Communion, doctor's bills, hospital bills, and financial assistance in special cases.
- (9) By making it possible for the Moderator for the Deaf

to assist in the rehabilitation of certain cases by cooperating with the heads of the welfare societies, viz: WPA, Old-Age Pension, Bureau for the Handicapped, District Nursing Association, Catholic Charities, state institutions, etc.

III

WHAT DOES THE GUILD DO FOR ITS MEMBERS?

(1) The Holy Sacrifice of the Mass is offered for the living and the dead members on the Feast of the Patron, St. Francis de Sales; also on the day of the first and second meetings of the Guild.

(2) On the decease of a member, a Mass is offered for the repose of the soul as soon as possible after the date of death.

(3) Four meetings are held in the calendar year, at which interesting and distinguished people give talks. After the lecture a social is held, when music is enjoyed and refreshments served.

IV

(1) The Guild is governed by a president, chosen from the membership, assisted by a very capable board of directors.

(2) The Guild has been established with the full and heartiest endorsement of our Bishop, the Most Reverend Francis P. Keough, D.D.

(3) Any woman of Rhode Island or vicinity may become a member. (Article III, Constitution.) The dues are \$1.00 per year.

(4) Men are accepted as associate members.

(5) It is one of the very few organizations of its kind in the country, and a pioneer in many types of its work. The work of the Guild will never cease, as we shall always need assistance in the care of the deaf.

V

PRAYER FOR THE DEAF

O Most Merciful Jesus, who didst show such tenderness towards little children, who enjoyed the privilege of being caressed by Thy divine hands, and didst say that whoever

received one such innocent child, received Thee; extend we pray Thee, the hand of Thy Providence over the little ones who, through being deprived of hearing and speech, are exposed to so many dangers of body and soul. Diffuse the spirit of Thy ardent Charity into Christian Hearts, that they may come to their aid, and send down abundant graces on those who help in providing for this portion of Thy flock a refuge where their innocence can be secure, and they can find food and affection. Amen.

Raccolta. 100 days indulgence, every day.

Pius X, December 5, 1906.

CATECHIZING THE DEAF

BY A MISSION HELPER OF THE SACRED HEART,
THE MOTHERHOUSE, TOWSON, MD.

In the preparation of this paper, we have drawn from a field of experience that covers a period of fifty years of specialized work in the teaching of religion to the hearing child of public schools and to the deaf child, while our Directress of Catechetics who is also the author of *Child Psychology and Religion*, together with several of our ablest and most experienced teachers of the deaf, have deemed it a pleasure to contribute.

Our Community is devoted principally to the teaching of Catechetics, and has developed a definite method for this purpose, known as the Adaptive Way. The basic principle of this method is that it is fundamental to good teaching to adapt the methods used, to the subject, to the nature and needs of the pupil, and to the particular circumstances under which the pupil is taught. This method has been used with remarkable success in our work of catechization of the public-school child and the deaf child, adapted, of course, to the peculiar needs of the deaf child.

The aims in view are listed this way:

- (a) Understanding of essential doctrine.
- (b) Training in appreciation.
- (c) Practice resulting from understanding and appreciation.

Let us consider the first aim: Understanding of essential doctrine. Right here we teachers of the deaf should plan and select with great care. The efficiency of our teaching and the permanence of its results depend greatly on this first point. We need not speak of the difficulties that confront us. Knowing them, we see the necessity of a Course of carefully selected essential truths, within the reach of even the slowest pupils, presented and re-presented every year for the first four grades, and every two years in the

following four years of the elementary grades, with a specially planned Course for the high-school level.

In the preparatory grades the essential fundamental truths take the shape of concepts. By a concept we mean an abstract general notion or realization of the truth. Here we are not at all concerned with the formulating of the concept into the words of the Catechism, but we are concerned that the child have a correct concept. This brings us to the subject of vocabulary used to express the concept. So often have we met with deaf children who have sadly misunderstood a truth because the sign or the word they used to express it led us to believe they understood correctly, when through some circumstance or question we learned that their mental concept was quite different. This shows us the necessity of extreme care in giving a correct concept and clothing it in the correct sign or word. It indicates, also, that our ablest and most experienced teachers should be placed in the preparatory and lower grades. At this point we might also mention that any teacher who wishes to undertake the catechization of a class of deaf children with whom no previous contact has been had, should become familiar with the vocabulary of these children to the last word, and, moreover, should test their understanding of the concepts of this vocabulary.

To illustrate how even a deaf child of four or five may be given a concept of the Blessed Trinity, we give this example: After the teacher has conveyed the idea of God to the child, she recalls it each day when teaching the Sign of the Cross. As she reverently signs herself, she indicates that she is speaking of God the Father, then the Son (Jesus), and then the Holy Ghost. Day after day she repeats that there is only one God, and day after day she repeats—God the Father, God the Son, God the Holy Ghost, emphasizing the Divinity of the Three Persons and speaking of Jesus when naming the Second Divine Person. Later on, when speaking of the birth of Christ she makes the same connection. She is not now concerned about a formal statement of this truth, but only that a correct concept be given.

Now just a few words about the selection of the essential truths and their memorization. In the selection, we must be wise in our choice. First grade need not learn about Indulgences, but first grade does need to learn certain other fundamental truths as fully as the children's mental development makes possible, and should also receive concepts of other fundamental truths that will be enlarged upon in succeeding years. This adaptation of content to present-age level and capacity, together with a preparation by concept for future development of other truths is of utmost importance.

Regarding the use of the catechism, we know that it is essential for theological accuracy, and as a guide for the catechist. We think its use essential, that the concepts be clothed in clear-cut and accurate definitions, but we deplore its abuse. And it is an abuse to use the catechism as the sole text for learning religion, and the sole teaching device, and to require children to memorize words that they do not understand.

We come now to our second aim: Appreciation.

The end in view in teaching religion is that it may be known, loved, and lived; that the child may, in his own tiny capacity and because he chooses to do so, reproduce the life of Christ. And he will only so choose when he has learned Christ and the teachings of Christ in ways that develop in him attitudes of wonder, admiration, appreciation, and love. When he really appreciates what he has learned, when he values it as something worth while, and worth while for him personally, we have led him to the point where of his own volition he strives to carry out that faint shadowing forth of the life of Christ that this Divine Lover of souls wills for him. Then, and then only, have we taught him religion. For teaching religion means more than teaching facts, and learning religion means more than learning facts about religion.

Our third aim follows: Practice resulting from understanding and appreciation.

So often our boys and girls know what they should do,

but fail to do it. There is no doubt about their knowledge, as far as the recitation of words is concerned. They will frankly state that it is a mortal sin to miss Mass on Sundays and holidays through their own fault, and with equal calmness explain that they did miss, because they wanted to do something else. It is crystal clear that something besides knowledge of what we should do is necessary to induce us to do it. Nor will feeling or the emotions carry us very far. In the first place, feelings and emotions are variable, and in the second place, we cannot turn them on and off as we do electric light. They are helpful as auxiliaries, but our religion is not a matter of feeling, but of conviction.

Suppose we glance at the life of any successful person. Invariably we find that he set himself a definite goal or aim, and valued it sufficiently to sacrifice everything that stood in the way of attainment. His life presents a series of reasoned choices, all leading toward that at which he aimed, and motivated by the great value he placed on attainment.

The saints illustrate the same fact. We see in the life of each a deep conviction of the truth of religion that taught them relative values. They valued these so tremendously that lesser values lost their attraction. "What is this to eternity?", Saint Aloysius used to say.

Our boys and girls are not all saints, though we hope they will be eventually, for they are called to be. However, here and now we wish to give them a definite aim and teach them so to value it that they will at least make the sacrifices necessary for practical Catholicity.

How shall we do it? First of all, they must have a thorough grasp of essential doctrine. This means real understanding according to their capacity, not merely the recitation of words that define a given doctrine. Appreciation of essential doctrine is necessary as a means to practice. There is an intellectual appreciation that does not lead to practice. The child realizes that what he is taught is good and true, but other things attract and win the action of the will. The appreciation we wish to develop is that which results in deliberate choice of what is learned as a code of action, and

for this we think it sound psychology to present to the child exactly what a given truth means in itself, and what it means to him.

So often today we hear the question, "What do I get out of it?" When we teach religion, we should teach, very clearly and very alluringly, just what we will get out of it. We present the sacraments, and we wish the child to value them, not theoretically, but practically. So we teach him not only what the sacrament is, but place special emphasis on the sacramental grace that he receives. And when, through presentation adapted to child nature at whatever level we are teaching the truth is clear in these two aspects, we turn to practice: what he should do, how he should use the graces received. In other words, we have helped the child to realize that the truths taught have an immediate, as well as a future, value for him. We have trained him in appreciation and we may reasonably hope that he will live what he learns.

We do not mean that no other motive should be put before the child. From the very dawn of reason on, love of God for what God is should be presented over and over again. However, the little child who is devoted to his father is not yet above looking into Daddy's pocket when he comes home at night, to see what there is for him. And very often we find that when the highest is not present, using the lower is a step toward it.

This emphasis on values is essential for the deaf child. The catechist should keep this in mind, and realize that it is what the child values most that will in the end win his allegiance. Surely the truths of religion may be presented in ways that will convince him of their greater value. If we work with, and not against his nature in so teaching him, we may confidently trust that the grace of God will supply for the inevitable shortcomings in all our efforts. But we dare not expect miracles. Grace will supplement where we fail through human weakness, but it will not dispense us from our best efforts. The Adaptive Way uses the best human means possible in given circumstances, but under all circumstances it depends on the Divine.

MISSIONS FOR THE ADULT DEAF

REV. JOSEPH O'BRIEN, ONE OF THE DIRECTORS OF THE
DEAF IN THE DIOCESE OF BROOKLYN, N. Y.

At the present time in New York City lives a deaf woman, Mrs. A. She is a practicing Catholic. But two years ago she was not. Neither had her ten-year-old daughter received First Holy Communion. Today things are righted. All is well with mother and daughter. What is the explanation? A MISSION at the deaf center this woman attended.

At the present time near New York City there is a deaf couple. He is a Catholic. She is not. They attended the bimonthly services at the nearest deaf center but rarely. When the last mission was announced they came. After the mission she decided to become a Catholic. Now, every Monday night they drive over twenty miles to the director of the deaf for instructions, and she will be received into the Church next month. The explanation? The MISSION, without a doubt. It was this special set of spiritual exercises, prayers, sermons, instructions—the backbone of every mission—that gave her the final push over the barrier into the arms of Holy Mother Church.

It goes without saying that if these had been the only fruits of two missions conducted in one of the two deaf centers of the Diocese of Brooklyn, the labor, sacrifice, expense involved were more than repaid. But there were other fruits as well, just as there are from every spiritual work. I believe we can see the benefits that accrue from missions for the adult deaf by considering two questions: (1) Whom does a mission contact? (2) What does it do for them?

WHOM DOES A MISSION CONTACT?

(1) *INTROVERTS*. As you well know there are introverts among the deaf just as there are in every other group; that is, individuals who live chiefly within themselves, inclined to be too introspective, overconcerned with their own mental and affective states. They think in terms of them-

selves to the almost complete exclusion of others. As a result they seldom mix with others, except a chosen few. Social affairs are no bait to lure them to the Center. But announce a mission and what happens? They will come to it, if to nothing else. Thus the mission is practically the only bond that ties these isolationists to the Church.

(2) *THOSE ASHAMED TO CONFESS*. Another group that benefits mightily from missions are the deaf men or women who through false shame will not approach the local confessor-director for an humble, sincere, entire confession. The opportunity afforded by the visit of a missionary is a golden one. They grasp it and thanks to the mission that has brought the missionary, another soul is welcomed back to God's adopted family.

(3) *THOSE INVALIDLY MARRIED*. Missions are known as very effective instruments for convalidating invalid marriages. The personal appeal of the missionary, the truths he presents, the inspiration he furnishes, are responsible for leading men and women out of the morass of concubinage into God's grace.

(4) *NON-CATHOLICS*. The mission will usually attract some non-Catholic deaf; especially when the announcement sent out urges that non-Catholic spouses, relatives, or friends be brought along. Conversions may not result here and now, but the seed may be planted. At least good will, a friendly attitude is created. Much of the appalling ignorance is swept away, misunderstandings of Catholic customs, doctrines, and practice cleared up.

WHAT DOES A MISSION DO?

Thus far we have seen that a mission will enable the Church to contact certain classes of the deaf that otherwise might not be contacted at all. In this part we hope to indicate what the mission will do for the Catholic deaf man or woman—shall we say—in good standing; that is, those who are practical Catholics.

(1) *A MISSION TEACHES*. The majority of adult Catholics attempt to get along on the knowledge of religious

truth acquired during school days, supplemented by the instructions received at Sunday Mass. For some this means their religious training ended in high school; for most it means it ended in grammar school, and then probably consisted only of the few months' preparation for First Holy Communion and Confirmation. This is especially true of the deaf, so many of whom are products of public schools. Apart from the instructions given at the meetings by the director, twice a month at most—and does the majority of adult deaf attend them?—their knowledge of religious truth is steadily deteriorating.

This is where a mission proves invaluable. Each mission sermon is a detailed study of one of the eternal truths and an application of its bearing to our everyday thoughts, words, and actions. Thus the mission sermons either plant these in receptive but ignorant minds, or dust the cobwebs off them and bring them to the fore again so that they can influence daily thought and conduct.

The instruction value of the mission does not stop here. The deaf are very much in the dark about Catholic customs and practices. Before the service began I have watched them bombard the missionary with question after question from the floor and submit written questions in the box placed there for that purpose.

(2) *A MISSION INSPIRES*. There is a big difference between knowing what God wants and doing what He wants. Missions through the inspiration, mutual good example, and grace they supply help the deaf bridge that gap between knowledge and virtue.

(3) *MISSIONS MAKE INTERVIEWS POSSIBLE*. Our experience has been that the deaf have used the mission to discuss personal problems with the missionary, a thing they evidently did not want to do or did not feel free to do with their local director.

(4) *CONFESSIONS*. Saint Alphonsus, "Master Missioner," has said that the chief purpose of the mission is a good confession. If this were the only benefit, hardened sinners.

weak but repentant violators of God's law cleansed from their sins in Christ's Precious Blood, no trouble or expense or sacrifice to provide a mission could be too great.

And what shall we say of the Holy Communion that follows such a confession, wherein the Sacramental Christ makes it possible for these souls to remain living members of the Mystical Christ?

SUMMARY. Missions for the adult deaf must be a very important part of the Church's work for them. The reasons we have examined: (1) Missions attract the isolated deaf, those living in sin and non-Catholics; (2) missions provide instructions that can be given in no other way, inspire hearers to persevere, offer opportunities for interviews for discussion of problems, and create the desire for a good Confession, and still better Holy Communion.

CONCLUSION. What shall we do, then, to make missions available to every adult deaf person at least every three years? We must pray. We must encourage missionaries even at personal expense and personal sacrifice. We must acquaint our superiors with the problem and offer our solution.

CLOSED RETREATS FOR THE DEAF

REV. STEPHEN J. LANDHERR, C.S.S.R., Ph.L., REDEMPTORIST
HOUSE OF STUDIES, ESOPUS, N. Y.

Last July in New York City the Third National Congress of the Laywomen's Retreat Movement attracted two-thousand delegates. In the course of that Congress I heard one stirring appeal after another for the enthusiastic spreading of the laywomen's retreat movement. But I noticed with deep regret that not one of the papers listed on the program of the Congress was concerned with retreats for the DEAF. There was a paper entitled "Retreats for the Blind"; another paper, "Retreats for the Hard of Hearing"; another, "Retreats for the Colored"; and another, "Retreats for Industrial Workers." Yes, I admit that the paper read by a Miss Mary Lavin, of Jamaica, New York, was excellent plea for more retreats for the hard of hearing. But alas and alack! the DEAF were again left out in the cold. I guess it is still quite true to speak of the deaf man as the "Forgotten Man," isn't it? I am glad that he is not forgotten by you.

When you saw in your program that a paper would be read today about closed retreats for the deaf, perhaps you were tempted to say, "That's strange; that's an odd topic to bring up at an N.C.E.A. meeting. What's the idea? What makes Father Landherr think of retreats?" I'll tell you. Last August, shortly after the above-mentioned retreat congress in New York, Monsignor Henry J. Waldhaus, Director of the Deaf in the Cincinnati Archdiocese, invited me to conduct a week-end retreat for adult deaf men and women in St. Rita's School for the Deaf, in Cincinnati. It was an entirely new experience for me: I had never even heard of such retreats. The deep impression made upon me by the deaf men and women (forty-five in number, I believe), who made that retreat spurred me on to do all in my poor power to spread the idea of retreats for the deaf.

Those deaf people, after bravely making sacrifices to be able to make the retreat, showed more than a little enthusiasm and eagerness to learn more and more about things divine. They went through the regular exercises of a closed retreat: they had their conferences and their question-box periods, they had their sign-language recitation of the Rosary in common, they had their spiritual reading, their Visits to the Blessed Sacrament, and so on. Perhaps they were only joking, but they gave me to understand that they were really sorry when the retreat came to an end. Since that time I have been grasping every opportunity to interest people in retreats for the deaf. Today's opportunity is golden.

You might object by saying, "Yes, surely retreats for the deaf are wonderful: they teach them to know and to love their religion, they bring them a great deal closer to God—but most deaf people either cannot afford to give the customary, monetary offering for a retreat or else they do not care to give it. So, for practical purposes, it is impossible to popularize retreats for the deaf." That is the same objection that I myself made to Sister M. Emmanuel last year. (She is the good Sister in charge of arranging retreats in the Dominican Retreat House in Elkins Park, Pa.). In reply to my objection Sister Emmanuel said something like this: "Maybe a group of ladies who are not deaf and who make retreats here might be willing to get together and raise funds to finance an annual retreat for deaf women." "That would be splendid," said I, "but how would they do it, Sister?" "Well, one way would be to run a card party and dance." So a group of hearing women, less than a dozen of them, volunteered their services, and not only raised enough money to pay all the expenses of the deaf retreat, but even went so far in their zeal and generosity as to visit prospective deaf retreatants personally, to sell them the idea of making a retreat at Elkins Park free of charge. And remember, these industrious workers did not know the first thing about the sign-language: they had to do the laborious

thing—rely on their paper and pencil. Just exactly how successful they have been in gathering deaf retreatants together I'll find out next month, when the proposed retreat actually begins. (And by the way, kindly say a prayer or two for the success of that retreat, won't you?)

Parenthetically, there is so much of the beloved first person singular in this paper so far that I must certainly belong to that particular class of people whose systems stand in need of more vitamins A, B, and C, but who, as the *Reader's Digest* points out, have more than their share of vitamin I. Forgive me.

Blessings inestimable, all of us realize, come from retreats well made. But are we doing enough to help the *deaf* to enjoy these blessings? Missions for the deaf, where they get the benefit of coming to a daily sermon, can do a world of good. That is true. But retreats for the deaf can do still more for them. At a closed retreat, where the retreatants live apart from the hustle and bustle of the world for a period of about three days, and where they are given several sermons a day and plenty of time in between for prayer and reflection, it seems God's graces are granted more generously and welcomed more royally than at all other times. Maybe it is because there are fewer distractions at a closed retreat. Whatever the cause, we should be convinced that annual, if not more frequent, closed retreats for the deaf will be a good, long step forward and upward in the forgotten deaf man's moral and religious training.

Now, the question is, where shall these much-needed and highly beneficial retreats for the adult deaf be given? Monsignor Waldhaus gives us one answer to that question by having a week-end retreat every summer for the adult deaf in St. Rita's School for the Deaf. At that time of the year the pupils are not in school, so St. Rita's is the ideal place for the adult deaf to make their retreat. Let us hope and pray that the other ten Catholic deaf schools in this country will follow the lead of Monsignor Waldhaus and

institute closed retreats for the adult deaf in the summer time or at any other time possible.

A second answer might be this. Hold these retreats for the adult deaf in the dozens of retreat houses that the hearing people use throughout the country. The few such retreat houses for women that I have been in can boast of superiors who would heartily welcome a closed retreat for the deaf. Those superiors feel convinced that if they hold in their retreat houses retreats for handicapped people like the deaf, their thoughtful charity toward these afflicted people will reap a rich harvest of blessings for themselves as well as for the retreatants. God grant, then, my dear friends, that the day will soon dawn when every retreat house in the country will carry on its annual report the record of at least one retreat for the adult deaf!

I dare say that no group of Catholics on earth is more anxious than we are to educate the adult deaf in their Catholic Faith; and I dare say that it is hard to find a better and more effective way to do that than by means of frequent closed retreats for the deaf. I thank you.

CATHOLIC BLIND-EDUCATION SECTION

PROCEEDINGS

FIRST SESSION

MONDAY, March 25, 1940, 2:00 P. M.

The meeting was called to order and opened with a prayer by the acting Chairman, Sister M. Richarda, O.P., of the Lavelle School for the Blind, formerly known as the Catholic Institute for the Blind, in the absence of Rev. Joseph Stadelman, S.J. Representatives from other schools for the blind were present; they were:

Sister M. Benigna, O.P., from the Lavelle School for the Blind, New York City.

Sister M. Ethnea, C.S.J., Sister M. Stephanie, C.S.J., Sister M. Louis, C.S.J., Sister M. deChantal, C.S.J., Sister M. Eymard, C.S.J., Sister Rosemary, C.S.J., Sister Aquinas, C.S.J., Sister Frances Regis, C.S.J., all of St. Mary's Institute for the Blind, Lansdale, Pa., where the meeting was held.

Sister M. Aloysius, C.S.J., and Sister M. Dolorosa, C.S.J., representing St. Joseph's School for the Blind, Jersey City, N. J., were also present.

The minutes of last year's meeting were approved and accepted as read. A very interesting paper on the topic, "The Economic Status of Our Educated Blind," was read by Sister M. Dolorosa, C.S.J., of St. Joseph's School for the Blind, Jersey City. After a discussion of the foregoing paper many kindred subjects relating to the placement of our blind graduates were discussed.

"What Shall Be Done With the Mentally Deficient Blind?" "Formation of Character Clubs," "Recreation Programs

for Blind Children," "Value of Social and Aesthetic Dancing as Part of Our Educational Program," were also spoken of.

Meeting adjourned at 4:30 P. M.

SECOND SESSION

MONDAY, March 25, 1940, 7:00 P. M.

The session opened with a prayer. After a few preliminary remarks by the Chairman, a paper entitled "An Interview With a Teacher of Blind Children," written by Sister M. Alma, O.P., of the Lavelle School for the Blind, was read by Sister M. Richarda, O.P., of the Lavelle School, in the absence of Sister Alma. All present came to the conclusion that it was an excellent paper and that every teacher of the blind should try to follow her helpful suggestions.

After discussion of "The Use of the Radio and Talking Book," and the reading of an article, taken from a pamphlet issued by Perkins Institute, Boston, Mass., 1939, on the "Department of Personnel and Research," the meeting adjourned.

THIRD SESSION

TUESDAY, March 26, 1940, 10:00 A. M.

The meeting opened with a prayer. The first business of the meeting was the reading of a paper entitled "The Vocational Value of the Ediphone to the Blind Student," written by Sister M. Eymard, C.S.J., of St. Mary's Institute for the Blind, Lansdale, Pa.

Various opinions in the discussion which followed were expressed. All concluded that a revival of the use of this instrument which replaces the Dictaphone should be an incentive to the boy or girl with a mastery of typing, spell-

ing, and English, try and fit himself for a secretarial position. It seems to be a fair promise to the teacher of the boys and girls on the completion of a high-school course. We also discussed the use of the Ediphone in actual classroom work.

Making recreation interesting for the children; trying to interest them in roller skating, baseball, and other games played by their seeing companions, as a possibility for them also was planned.

The meeting adjourned with a prayer and a firm hope that our Chairman, Rev. Joseph Stadelman, S.J., would be spared many more years and that renewed health would be his for the future.

Meeting adjourned 11:30 A. M.

SISTER M. RICHARDA, O.P.,
Secretary.

PAPERS

THE VOCATIONAL VALUE OF THE EDIPHONE TO THE BLIND STUDENT

SISTER M. EYMARD, C.S.J., ST. MARY'S INSTITUTE FOR THE
BLIND, LANSDALE, PA.

The noted Doctor Allen in addressing a group of seeing students visiting Perkins Institute for the Blind spoke sincerely; in fact, he voiced the sentiments of all educators of the handicapped when he advocated them not to just pity the blind, but to help them find suitable work, "the boon they ask of their fellow men." No doubt he was speaking from his experience of long years of contact with them and from his appreciation of the need of that happiness which can come only from a purposeful life.

This timely topic of employment has in recent years confronted all classes of workers, and mention of it for those deprived of physical sight frequently provokes this question, "How can they hope to find positions while their seeing companions equipped with talent and training are without permanent placement?" This attitude would at first seem justifiable if statistics were not available to prove that the blind constitute only about half of one per cent of the total population in any state. Why, then, in addition to their handicap should they be made more conspicuous by reason of their idleness, particularly in a progressive, highly developed nation like ours? Profitable employment for their relatively small numbers should be but a simple matter on the part of the numerous agencies at work in the interest of the exceptional student and citizen.

May we not hope that a favorable policy of legislation—of even public opinion—promoting occupational opportunities for the blind may soon be forthcoming? Other nations have secured it. Germany's employers are obliged to provide work for their deaf citizens in proportion to the whole number employed. In Japan and a few of the Oriental countries regular employment is insured to the blind

through guilds that exercise in special professions almost a complete monopoly.

The occupations most practical for those deprived of sight are, as has been said so often, restricted and difficult to attain. Quite a few of the mentally superior blind have proved themselves capable of embracing the professions; in the field of music many sightless graduates are distinguishing themselves, and whether they procure complete or only partial independence through their mastery of it, they have comparative compensation, culturally and emotionally, in the possession of the art itself. Manual crafts, while they offer little attraction to the blind boy or girl, must always rank as a reliable source of revenue for them. But it is efficiency in the business field that today promises virtual success, and the ever-increasing number of sightless graduates who enter it is concrete proof of this fact. Surveys, besides, have shown that the majority of the blind would profit by some degree of commercial training. The extension of the Civil-Service examination to the talented blind has stimulated a new interest in secretarial studies and has created a wholesome spirit of emulation. In short, the commercial departments of special education have made remarkable progress.

In all types of business activity today the keynotes to success are: speed, accuracy, and convenience. Every invention that contributes to the increase of these factors is considered a worthy investment; every device that helps to utilize space and time for the extension of business relations is accepted, if only on trial.

Although the ediphone (or dictaphone) has been in use in the commercial world for several years, it is being adopted on a wider scale and with increased emphasis. Re-designed and improved in its every feature, it stands for economy and simplicity to the business man, greater efficiency and increased capacity for the secretary. In connection with this up-to-date machine a Business Practice Course called Ediphone Voice Writing has been prepared, at the com-

pletion of which the student is eligible for a position. His Ediphone Certificate is his recommendation.

The main objectives of this course are: to provide training in accurate transcription at a satisfactory rate of speed, to give the student a comprehensive and workable knowledge of the machine and its technique, to prepare the operator for the handling of commercial correspondence through the reading, hearing, and writing of representative, modern business letters and documents. Perhaps the most fundamentally important phase of the program is the thorough review of English, spelling, syllabication, word meanings, vocabulary building, and punctuation practice—all integrated and correlated with the matter to be transcribed.

Accompanying the set of records is a student's text in which is printed the exact matter inscribed on the cylinders, complete instructions for the operation of the ediphone, and the supplementary material mentioned above. There is an additional teacher's manual devoted to the development of correct methods, proper technique, and general information.

Have the blind as dictaphone or ediphone operators been successful? Reports are favorable wherever they have been permitted to prove their ability. The Ediphone Company of Philadelphia has both trained and placed quite a few who are carrying on satisfactorily; other organizations have found that young blind men and women have filled such positions successfully for years. Thus, the practicability of this vocation for the blind seems fairly reliable, provided, of course, that the person be endowed with personality, superior ability, and has had adequate training.

Does Ediphone Voice Writing as a business course offer a practical field of training within reach of the blind student? An analysis of its basic factors indicate for him a facility in many ways. For example, before the seeing student contacts a transcribing machine he conveys to his

typewriter impressions which he has received mostly through his eyes; but, in the ediphone method he must substitute his eye-finger act for an ear-finger habit. His blind companion has a decided advantage here in that he is quite familiar with that mode of procedure.

Besides, the sense of hearing for the latter is, of necessity, more keenly developed than that of the former. Consequently, the acquiring of any skill dependent upon auditory impulses should be comparatively easy to him.

The development of retentive memory, powers of concentration, thoroughness and adaptability, are classed as major problems in the attainment of vocational proficiency for the ediphone operator. Here again, the sightless student capable of benefiting from the course enjoys these helps because circumstances have compelled him to reliance upon his spiritual powers instead of leaning upon the artificial aids which most of us use in the acquisition of knowledge.

Evidence of mastery on the part of the pupil in the basic skills, such as: punctuation, spelling, the mechanics of English, the ability to type accurately at a reasonable rate—are all essential and required before the student can even attempt to learn the operation of the ediphone. The blind student is usually attentive to these mechanics; in fact, he proves more earnest and dependable than the average seeing pupil does in details of this sort.

The text provided with the course advises the fostering of certain personal traits as factors to success and advancement in the business world. Amongst these and ranking highest is "intelligence," which, although inborn, may be developed and enhanced. And the blind boy or girl aspiring to promotion is capable of thinking and acting intelligently if given a fair trial. The second quality named is that of "accuracy." To the visually handicapped in any type of endeavor that embraces typewriting and related subjects a high degree of accuracy is indispensable, for, unlike his seeing brother, he cannot make corrections.

"Personality," the summation of all qualities, is likewise included. If this gift is essential to the business man and woman with full faculties, it is infinitely necessary to the handicapped. He needs everything that an attractive personality implies for his recommendation to a seeing world. With proper training he is eager and willing to cultivate any virtue that will equip him for independent action.

The remaining character traits—as outlined in this course—indicative of eligibility to a commercial vocation, are none the less likely to be found where physical vision is absent. Rather, are they frequently identified with the handicapped person whose chance to demonstrate his mastery of them lies not in his power.

Certain tentative conclusions may be advanced, then, as to the advisability of introducing the new Ediphone Voice Writing program into the curriculum. For that student who shows fair promise of future self-support through the medium of ediphone operating, the investment is worth the outlay. If, after transcribing the eighteen full length Practice Records and eight commercial cylinders that comprise the course, he is awarded a position, what greater compensation need he ask? His chances as an Ediphone Secretary far outweigh those by the notebook method. His code of shorthand in braille bars him from competition with the seeing, for rarely can he become proficient in its use.

By way of experiment we have brailled from the text the material inscribed on the records. It represents a series of well-graded, up-to-date commercial forms of every type coached in modern phraseology. Not until after the student has listened to the dictator and followed him with his braille page is he permitted to transcribe the matter to his typewriter. In this manner he is familiar with all the mechanical features of the work to be written. We have brailled also for each record the points on the index, a strip of heavy paper on which is indicated the length of each of the letters or forms on the cylinder. By consult-

ing this strip the pupil knows how to distribute on the paper the items he is about to transcribe.

If each student could be provided with a text in braille corresponding to the ink-print copy, the situation would be an ideal one and would help to establish a sound business practice for those prepared to profit from the course.

Time alone will test what occupational value the ediphone holds for the blind in whom we are interested. But our primary purpose as their teachers must not concern itself with their material welfare only. Our influence on their daily lives must lead them to render such loyal service to the Divine Executive that He will admit them to His Heavenly Court where with Kipling they may transcribe for all Eternity,

“And only the Master shall praise us
 And only the Master shall blame.
 And no one shall work for money,
 And no one shall work for fame.
 But each for the joy of the working,
 And each in his separate star,
 Shall “write” of the thing as he sees it,
 For the God of things as they are.”

THE ECONOMIC STATUS OF OUR EDUCATED BLIND

SISTER M. DOLOROSA, C.S.J., ST. JOSEPH'S SCHOOL FOR THE
BLIND, JERSEY CITY, N. J.

As we speed along the crowded highway of "Education de luxe" in this problem-torn age our attention is arrested by numerous, artistically cartooned signposts. One will expound with gaudy flashes on the great intellectual achievements of our age of progress. Another will throw a challenge such as this across our path: "Where can we find a sane, peace-procuring philosophy of life?" This is the red light on our highway and we stop. Why? Because we have the answer.

We revert our attention to the sublime encyclical of the late Holy Father, Pope Pius XI, on "The Christian Education of Youth," which summarizes the only true philosophy of education and the real purpose of life. It is not necessary to expound on the content of this encyclical, since you, as Catholic educators, are already familiar with it. It is sufficient to state that Catholic education should prepare the child to fill his Divinely allotted place in this life, according to the standards of the moral law. Not only must the child know truth, but he must live it fearlessly after the example of the Divine Teacher, Christ the Way, the Truth, and the Life.

The age is passed when the Catholic System of Education needs to apologize to any other system. As far as its financial means allowed, it has experimented with new trends in methods, curriculum, guidance programs, psychological and intelligence tests, teacher training, and higher-education problems. Catholic educators have followed the counsel of the saintly and zealous Patron of Youth, Pope Pius XI, "to leave nothing untried." In most cases their efforts and achievements represent great personal sacrifice—fruits of the "widow's mite" instead of the public tax fund or the millionaire's bequest.

In the light of this twofold purpose of the Christian philosophy of education, let us consider the extent to which both aspects are realized in the education of the blind. Shielded from myriad temptations which allure the sighted child from the "straight and narrow path," the blind student most certainly is imbued with strong basic principles of better living. He is also conscious that he, as a member of society, has a place in life to fill, and our consciousness of this truth brings us to the very heart of our problem.

Today in the field of education, much stress is placed on vocational guidance. More especially must we as trustees of the sacred responsibility of guiding the blind student in his choice of a life work, help him to select what is suited to his ability and taste, and then prepare him thoroughly to fill it. Is our work finished then? This is a question we evade. If we face it, an honest "*mea culpa*" echoes in our hearts, because records of non-attainment point accusing fingers at our unfinished work.

Is it not a pity that after expending our best energies of soul and body on our work of preparation; after enabling our blind student to enrich himself spiritually, intellectually, and socially to fill his place of independent self-support in his chosen profession, we withdraw the prop of guidance? We step aside and leave our student alone on the very threshold of his economic goal, and alone he is forced to plod his way fruitlessly and despairingly through the meshes of prejudice and disinterestedness, only to hear from the lips of a skeptical public the echo of cheerless promises.

Now let us face our problem honestly, sincerely, and with open minds. Is it the responsibility of the blind graduate, whether from high school or college, to cope with the problem of selling himself to a distrustful public? I think we must agree in loyalty to our lofty profession that the task devolves on us whether we shirk it or not. Can we compliment ourselves on having even tried to place one high-school or college graduate of our schools each year?

How many of them after having successfully passed through the stringent requirements of the Catholic High School or College are earning an independent livelihood in the field of their choice, selected through vocational guidance? If there are few or none it is decidedly because we hesitate to step out of our little world, and, with an enthusiasm born of zeal, contact or influence the public in their behalf.

Let us not be too hasty to condemn what is often styled the "prejudiced public." If the handicapped young man or woman can compete reasonably with the sighted, in a particular profession, the public is willing to try him if it thinks we are interested in him as a social being, a citizen of this great country, and a future citizen of Heaven.

When our Holy Father, Pope Pius XI, referred to the rights of the individual in his Encyclicals, both on the Economic and Social question, and on Education, did he exclude the blind? It would be the pagan attitude to think for one instant that he did. He says: "Christian Education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, domestic and social, in order to elevate, regulate, and perfect it." It certainly would be rash to assume that the Shepherd of souls excluded the blind from the members of his flock, and for whose rights as individuals he pleads.

When our young nation lisped its first plea for freedom in its great living document of independence, it fearlessly stated that "all men are created equal; they are endowed by their Creator with certain inalienable rights." The blind are merely handicapped, not persons who must be isolated from society. They are normal, red-blooded human beings with ideals, hopes, aspirations, and with a just pride to attain these ideals. They have a right to a place in an economic world, and neither we nor the public have any right to put a stumbling block in their path.

You may argue that there are thousands of sighted, high-school and college graduates jobless and despondent, while

others are glad to accept the meager wage earned in a Woolworth Store or on a W. P. A. Project. This is undoubtedly true, but the proportion of sighted persons who step into salaried positions each year bears no comparison to the few equally competent blind from Catholic Institutions who receive placements in the career of their choice.

To prove that we are not as interested as Public Institutions are in the future of the blind and in procuring them a livelihood, let me quote a few facts to show what secular institutions have done and are doing. Only a few weeks ago Perkins Institute for Blind sent out typed pamphlets in which they have advertised sixteen teachers who have spent one year in their Institute. They give a short history of each, including qualifications. There is no distinction of race or creed. One is of negro parents and totally blind. Two are Roman Catholics.

In the September 1932 issue of *The Outlook for the Blind* the Employment Supervisor of the New York State Commission for the Blind lists the rules of procedure which the commission adopts in the placement of the blind. In the June 1930 issue the National Supervisor of Industrial Employment, Canadian National Institute for Blind, has written an enlightening and instructive paper on "Placement Work as a Business." He states that within three years one hundred thirty placements of blind have been made in the various professions. He also emphasized the futility of securing positions for the handicapped on a basis of sympathy or charity. From the World Conference on Work for Blind, April 1931, some very enlightening information is given by Dr. Carl Strehl in his discussion on "Higher Education of the Blind and Their Chances in the Professions." He states, "We appeal to the government to take more active interest in the education of the talented blind, and in vocational guidance and placement work for them, and to provide a means of establishing them in a chosen career." He listed several names of blind professors, teachers in secondary schools, lawyers, economists, and home teachers. That was not in 1940 but in 1931.

An article appears in the 1936 edition of the *American Association of Instructors of the Blind* stating the amazing list of professions which are being successfully followed by blind graduates amounting to one hundred fifty. Among them are individual instances where persevering efforts on the part of the candidate, and interested friends secured positions such as lawyers, author of books, State senator, teachers, and various others. In the February 1937 *Outlook for the Blind*, Doctor Burritt, Superintendent, quotes that we should not only promote higher education, but after graduation our students should be placed one after another in gainful occupations and salaried positions. He has carried out this plan successfully by opening a city office and salesroom under the direction of an officer as employment and placement agent. Here are enough instances to convince us that we, with our noble purpose of education ever before us, leave off where the secular educators really begin.

The blind boy who graduates from a Catholic High School or College has developed a manly pride and a spirit of self-reliance, courage, ambition, and independence which cannot be crushed without crushing also the outlook, the spirit, even the very soul of the man. Take, for example, a brilliant young man who has passed through high school and college with honors. Life to him during those years was full of hope and courage. His one great ambition was to be a teacher in secondary schools. He proved himself in a public high school during his term of practice teaching, which is necessary to procure a Teachers' Certificate. Yet, when he was about to reach out his hand for success in the form of an appointment, he grasped thin air and the grim, cruel reality of life confronted him; it was no longer the flowery path of promise which he trod during student years. "I am handicapped and the public mistrusts my ability," echoed in his despairing ears. But that was not the obstacle to his success. He had convinced the Public-School Supervisor that he could do the work successfully,

and his critic-teacher assured him that he had filled all the requirements admirably; yet, when an ideal opportunity for a placement presented itself, he was overlooked. Why? We are to blame. Though there are Blind Commissions and Placement Agencies in our State, what contact did we try to make? What personal influence did we exert in his behalf?

This case represents hundreds. Are we not afraid to numb the aesthetic sense, and freeze the budding hopes and noble aspirations of our talented but handicapped students? Must they believe that their education is futile and their economic status doubtful? If we fail as we sometimes may after doing our utmost to secure placements by contact, advertisements, and trustful confidence, we can justly hope for the "well done" of our great Exemplar, Christ.

AN INTERVIEW WITH A TEACHER OF BLIND CHILDREN

SISTER MARY ALMA, O.P., THE LAVELLE SCHOOL FOR THE BLIND, WILLIAMSBRIDGE, NEW YORK, N. Y.

"So you are a teacher in a school for blind children. It must be indeed a difficult task to teach those handicapped with lack of vision. Isn't there some special training required for the work?"

"It is true that the task of teaching sightless children involves many difficulties, but what form of work is there that has not its own peculiar problems? A good motto in all types of work is 'obstacles are things to be overcome,' and that is the aim we strive always to keep in mind. As to special training needed for this work, the most essential points should be found in every good teacher of the young, whether the pupils are handicapped or entirely normal. These requisites are patience, resourcefulness, sympathy, love of children, and a capacity for placing oneself in the child's position.

"Lack of sight often produces other defects so as sometimes to make it hard to determine the blind child's mental equipment. Perhaps through inertia or lack of guidance he may have acquired a poor posture and awkward movements; or through a child's natural energy for which he could find no proper outlet he may have gained foolish mannerisms or a loud, unpleasant way of speaking. In these cases the teacher must work with untiring patience, never nagging, but always remembering that the blind child does not have the daily opportunity to observe good posture and graceful gestures as sighted children unconsciously do. When sight, the greatest faculty for imitating, is removed the teacher must also exercise unlimited resourcefulness, striving to find a hundred ways of bringing before the blind child what he has not yet perceived because he has not the means of copying as his more fortunate sighted brother has. Instead of endlessly nagging about posture,

manners, and neatness, prizes might be given from time to time as encouragement. In one school for the blind it was the custom to reward the neatest pupils with little frosted cakes baked especially for them on Saturdays, and this plan brought excellent results. Blind children love to talk because this is the most natural outlet for their pent-up energies, but I find a little bell on my desk very helpful. The ringing of the bell pleases the children, and they become quiet on the instant that they hear its silvery tones. I find, too, that although they are generally fond of noise they are most impressed when addressed in a low tone, and I use this method of teaching whenever possible.

"When I say that the teacher must have sympathy for her pupils I do not mean pity. The blind do not want or need pity, but they should be treated with the sympathy which their handicap inspires. The teacher must constantly put herself in the blind child's place, and when there is something new to be learned it would be well for her to close her own eyes to find out how readily she would grasp the problem with all visual assistance removed. Her sympathy must not allow her to let her pupils grow lazy, but, on the other hand, she must not expect them to do the impossible."

"But sometimes the blind do wonderful things—things which often cause us sighted folk to marvel."

"Yes that is true to a certain extent but we should be careful how we apply the word wonderful, and never use it in praising the accomplishments of a blind child. None of the extraordinary things which blind people do are really wonderful but by a closer application and intensive training of the other senses they are often able to accomplish feats which appear remarkable to their sighted friends. If a blind child is constantly told that the things he does are wonderful he will begin to think himself a prodigy of wonders set apart from his fellow men. He must not, however, be allowed to think himself in any way inferior to his companions, and every effort toward the right direction

should meet with words of praise and encouragement. A handicapped child glows and grows under the sunshine of praise, and in this way can be led ever onward to higher goals of perfection."

"Do you think that a love of children is more necessary in teaching the blind than in dealing with sighted children?"

"Yes, because one must not only be a teacher of blind children but a companion and friend as well. The blind love companionship because much of their enjoyment of life must come to them through the eyes of their seeing friends. A teacher of blind children must never grow weary of answering questions since through her patient and painstaking answers the blind child, shut away from so much of the natural phenomena of life all about him, will gain a fund of useful knowledge. Then, too, one must be very careful of the tone of voice used in addressing the children. They are so quick to discover from the teacher's voice whether she is pleased or displeased, whether she is tired or full of vigor. If a harsh or disinterested tone is used, the blind child immediately loses confidence becoming timid and recoiling within himself. I like the remark which has been made by so many of our friends. They invariably say: 'Your school is such a gay, home-like place that it is a pleasure to come to visit. The children show absolutely no fear or timidity and are charmingly eager to do whatever they can to entertain.'"

"What sort of training do your Catholic schools for the blind provide? No doubt the standard cannot be the same as in schools for sighted children."

"On the contrary, our standard is that of the ordinary school for sighted children. In the school where I teach we follow the State Syllabus, and our pupils cannot receive a diploma unless they have passed the required State examinations."

"Do your schools receive only Catholic pupils, and is there a course in Christian Doctrine added to your other subjects?"

"We might be called non-sectarian in view of the fact that we welcome children of all creeds, but you are quite right in thinking that each grade is given daily religious instructions. Besides, we try to correlate the beauties of Catholic doctrine with all subjects taught, and to inculcate into the children's daily lives those religious practices which will aid them in their battles with the world later on."

"Then I imagine religious training must be the easiest part of your work. Blind people seem so peculiarly adapted to religious practice."

"Because they cannot run races or play rough games in the street with their sighted companions; because they must often remain at home when they wish to go abroad; because they must needs sit mute when friends are exclaiming over a beautiful rainbow or a gorgeous sunset, even blind children have an extraordinary degree of patience, gentleness, and resignation which tend toward the spirit of religion. But imagine for a moment how it would be to go to church with your eyes shut. Little do we realize what an important part sight plays in our religious lives. To those who cannot see there is no altar or tabernacle, no candles or flowers, no statues or stations. There are no beautiful vestments whose colors change from day to day according to the feast. The blind cannot watch the movements of the priest nor follow the Mass with their missal. All this tends to lack of devotion and it is not easy to foster it when there is so little to stimulate its growth."

"Have any means been found to overcome this obstacle?"

"In religious instruction the teacher must exercise all the ingenuity at her command. She must be ever ready with vivid word-pictures to awaken the imagination of the children, and the school should supply models of altars, churches, and sacred vessels. Dolls should be provided which the children could robe in the vestments for Mass and Benediction, and the children can be taught to identify many parts of the Mass by having them frequently called to their attention. We encourage them to listen to religious

broadcasts on the radio, and if they are occasionally taken to services in outside churches it will help them to realize that religion does not belong exclusively to their own school chapel. We no longer employ the old custom of obliging the children to attend daily Mass. We encourage them to do so whenever they will, but we realize that by making religion a drudgery we often do more harm than good. We must remember that our pupils are not bound by any conventional rules, and we should be content if we can give them a workable plan of religion which they can practice all their lives. More than half of our children go home for week-ends, and both they and we are well pleased when they can come back and tell us something of the Sunday Gospel or what the priest said in their church. Often we find that we have little missionaries among us when the children tell of how they made Mamma or Daddy take them to church because they have learned that they must hear Mass on Sundays."

"Do you find that the children are fond of religious reading?"

"Yes, that is one very helpful means of presenting religion to them in an attractive light. They love to be read to, and if you can say that the story is true they will listen with twice as much interest. Children want everything to be true, and, therefore, delight in Bible stories, in the lives of the Saints. One of my dreams will be realized when we have a Catholic magazine for children published in Braille."

"Now that the radio and talking book have been invented, I suppose it is not necessary to spend so much time in teaching blind children to read Braille."

"The radio and talking book are indeed wonderful blessings to the blind, but there is a wealth of good reading in Braille, and if the children are not taught to read Braille and to read it with ease they will miss much of the knowledge and culture which they can gain in no other way."

"When I look at a page of Braille the dots seem very confusing. Isn't it difficult to teach Braille reading?"

"Yes, there are many obstacles to be overcome, but there is such a rich reward awaiting those who learn to read Braille with facility that it is very much worth while. The radio and talking book tends to lessen the children's desire to read Braille, and they cannot learn to read rapidly in as short a time as sighted children can. Whereas the eye can take in a line of print at a glance, the fingers must feel each Braille character separately, and it is only by much practice and facility in spelling that the blind can distinguish words quickly. In their efforts to read more rapidly the pupils often stammer and neglect the use of punctuation, but instead of correcting every such error I try to create and stimulate interest by various methods. Very often, when it is least expected, I change the book which the class has been reading. At holiday times I try to find something appropriate for the season, or I give a lesson in silent reading in which the children must read the story for themselves and then write the answer to the question in Braille. Sometimes I invite one pupil to read an interesting story to the others, and at the end of the period I ask the class to give their opinion of the reading. Recently we held a reading contest and invited some one outside the classes to be the judge. The judge was given a set of rules which the readers tried to observe: Good posture; intelligent phrasing; proper use of punctuation; clear enunciation; no stammering. The best reader in the school was given a medal, and the class having the greatest number of good readers was given a small party."

"I notice that you did not include speed in your list of rules."

"No, I do not urge speed in Braille reading because speed will come with practice. The child who takes time to find out the word will do better than one who stammers and stumbles in his efforts to say what he has not yet comprehended."

"Are the children taught to use Braille in reading other subjects such as geography, history, English, and religion?"

"Yes. Every good teacher of the blind readily sees that too much oral instruction in these subjects is not good. As I said in regard to resourcefulness, the teacher must find many different ways of presenting each subject. After the lesson has been given orally so that the children have a fair idea of the matter, they should be allowed to read the same lesson from their Braille textbooks. But the teacher must not expect her pupils to profit overmuch by this reading. She must remember that Braille reading is nearly always difficult to the child, and that often he does not grasp the meaning of what he reads, either because so many of the words are unfamiliar, or because he is concentrating to such a degree on the mere effort of reading. There are, however, distinct advantages in employing this method. The children become acquainted with unfamiliar words in a way that cannot be taught orally, and they gain the practice which they need in order to become good readers."

"Do you encourage the children to read outside of school?"

"Yes, but there the radio is our greatest enemy as it is far easier for the children to listen to a broadcast than to read Braille. However, some of the children do borrow books from our library because they enjoy reading for a little while after they go to bed. Often when the boys ask for a good dog story or something about cowboy adventures I do not tell them that the same stories may now be heard on the talking book. To divulge this secret would make them want the records, and the necessity for Braille reading would be thoughtlessly thrust aside."

"I suppose it is much easier to learn to write Braille than to read it if one may judge by the speed with which blind people make the dots which seem like some intricate, magic code."

"Braille writing is easily mastered even by the children once it is thoroughly understood. However, teachers of blind children must remember these few points in regard to Braille writing. Though the children soon learn to write

with ease and rapidity, we must not overlook the fact that they cannot read what they are writing until the paper has been removed from the slate. We must remember, too, that it takes only one dot to make an error, yet we should insist from the beginning on careful writing. Braille writing should be used in every subject taught, and the teacher should never rely on the child's reading of his Braille answers or compositions. If the pupils are allowed to do this, they will become careless in spelling, use of punctuation, sentence and paragraph structure, and proper placement on the paper. The children should be encouraged to write as much as they wish outside of class, and care should be taken that they are supplied with proper implements and paper. At the Lavelle School we use the pocket Braille slate which is easy for the children to carry about, and paper which is smooth but not too heavy. We encourage the children to buy slates of their own, and freely furnish paper for out-of-class use. We prefer the old-fashioned stylus which had a short, slender point, but such a stylus seems not to be obtainable nowadays. I think if the manufacturers wrote Braille themselves they would soon return to the making of the kind I am endeavoring to describe."

"At what age do the children begin to learn typing, and do they use the typewriter in any of the other subjects?"

"We often begin typing in the third grade, but this, of course, depends a great deal upon the child. Sometimes the fingers are weak, and in that case the hands must be strengthened by exercises before the typewriter can be used. Often, too, in the third grade the blind child is adjusting himself to so many things that it is not deemed advisable to crowd typing into his program. Experience has taught us, however, that most normal blind children of eight years old take readily to the typewriter enjoying the noisy click of the keys which assures him that he is actually spelling out printed words which his sighted friends can read."

"Do you follow some regularly prescribed course, and do you use any special devices or typewriters?"

"The course which we follow is one of the standard systems which was put into Braille some years ago, and the children read their lessons from the Braille textbooks. But we do not begin teaching from this book as the work would be much too difficult for third- and fourth-grade pupils to master. Using the textbook as a model, I have compiled a book for beginners called "Little Lessons for Little Fingers." This teaches the keyboard in the same way, but the sentences are so simple that before a child has completed the fourth grade he can learn the entire keyboard and type with accuracy and a fair amount of speed. We find the portable typewriters most suitable for the children, and the only special device used is a set of caps for the keys so that if a child is blessed with a sufficient degree of vision he will not be tempted to look down at the letters. By the time the pupils have reached the sixth grade they are usually able to use the typewriter for school work whenever the teacher desires."

"Since your pupils learn two ways of writing, Braille and typing, they must be excellent spellers."

"Unfortunately, such is not the case. Unless a blind child happens to be gifted with a retentive memory he will not find spelling easy. You see, he does not have as many opportunities of seeing the printed word as the sighted child has, and even though the sighted child may often see words misspelled in advertisements, still he has always a broader acquaintance with the written language than the blind child can ever hope to have. Many of our signs, also, in Braille grade one and a half and grade two are very misleading in regard to division of words into syllables."

"What remedy have you found for this evil of poor spelling?"

"From the first grade upward we must make the children word-conscious. Let them make word families. Give them word puzzles. Teach them word games such as anagrams

and charades. They must read, they must write Braille, they must type at every possible opportunity. They must be taught to express themselves easily in writing, and the teacher should not allow them to take oral tests in preference to written ones. It is by this means that they will become thoroughly familiar with the terms of each subject, and a child who can get a passing mark in a written test is superior to one who may obtain a higher percentage in an oral examination."

"Do you not, then, stress oral English in schools for the blind?"

"Certainly, it is most desirable that the blind child be taught to express himself well orally, as this may be a great asset to him in later life. In every subject each child should be required to recite frequently, and story-telling should be one of the outstanding features in every English class. At our school we have been paying special attention to speech improvement this year. Because the children do not have the opportunity of observing others as they talk, we have enlisted the services of an able instructor who comes each week to give corrective speech exercises. Incidentally, these speech exercises will also counteract awkwardness and poor posture. In order to aid them further to acquire grace and freedom of motion, the children are taught dancing and dramatics. So eager are they to take some part in the play which is given each year at our closing exercises that in the long, preparatory rehearsals they quite forget a blind child's natural self-consciousness and timidity and speak and act with surprising sureness and grace."

"What do you consider the most difficult subjects taught in elementary schools for the blind?"

"All children, whether blind or sighted, seem to have most trouble with arithmetic and geography. These subjects are often dealt with in such an abstract manner, and, after thinking it over, you will agree that to the sightless child most everything is seen in the abstract. Examples in arithmetic, you know, are performed with little pieces of metal type with which it is so easy to make mistakes. The

utmost patience and resourcefulness are needed in teaching arithmetic. The children should not be hurried through the various phases, and great care should be taken that each step is thoroughly understood before abandoning it for something new. When the teacher is about to begin long division, setting down of fractions, or anything with which the class is not familiar, she must not expect her pupils to follow directions because they will invariably become confused. We should not expect more of blind children than is asked of sighted children, and yet that is often just what we do. For the sighted children we write the work on the blackboard and expect them to learn by imitation. We should do the same for our blind pupils by writing the examples for them on their slates, and letting them learn the new work by copying the model which has been set for them. We should realize, too, how much our pupils must rely on their memories even when reading their work from a Braille textbook, and all arithmetic problems should be worded as simply as possible."

"As to geography, do you think if you closed your eyes that a Braille map would give you a very clear idea of land and water forms?"

"No, I can't say that it would. To the uninitiated it seems a bewildering maze of lines and dots.

"I think that is just how it appears to the questing fingers of the blind child until he has learned to master the meaning of the complicated key, which may take a long time. In the elementary grades too much success along this line cannot be hoped for, and we must not rely too much upon our maps and globes. We can resort to clay modeling for the various land forms, and the school that can boast of a complete museum is indeed fortunate. In the museum much can be learned of the animal life of the different countries, and various kinds of houses, costumes and tools may be studied. Here again, as in religion, stories will help, and the children will enjoy tales about boys and girls of foreign lands because they know that such children truly exist."

"Do you teach any of the handicrafts by which so many blind people earn their living?"

"We give daily instruction in handicraft, not so much in the hope of teaching our pupils a trade, but, as a foundation for the training of their hands. We have a carpenter shop for our boys where they not only learn to make small articles such as book-racks, bird-houses, etc. but under a very able instructor are given a thorough knowledge of woods and tools. This teacher has invented a Braille ruler and marking-gauge which are not found in any other school for the blind, and by which the children are taught to measure accurately $1/16$ of an inch. Besides woodwork, the children are taught to make simple articles of leather and artisan lace; on frames they weave mats of cotton or crepe-paper, and make very attractive flowers from paper and wood fiber."

"Have you much musical talent among your pupils? It seems to me that most blind people are musically gifted."

"Just because a child cannot see is no guarantee that he will show musical ability, but because in the past music so often furnished a means of livelihood to the blind it early became a part of every blind child's education. At the Lavelle School this year we have adopted a new method which promises to give excellent results. It is the Diller and Quale method by which a first-grade child easily learns to play little songs for the class to sing. This awakens great interest as each child wishes to take his turn in accompanying the singing. Syllables are used in place of notes, and a six-year-old child can readily transpose a song from one key to another. Reading and writing of music are taught as soon as the child has mastered the first ten letters of the alphabet. For those who seem to show musical talent but for whom the piano is too difficult we substitute the violin, accordion, banjo, or wind instruments."

"Your description of the work in a school for the blind has been most interesting, but I think such teaching requires almost a heroic amount of patience and self-sacrifice. What is your reward for a life's devotion to this cause?"

"A teacher of blind children seeks no reward but the growth and happiness of her pupils. She does not hope for great things, but a new, spiritual joy is born in her heart whenever she can behold the shut-up mind of a blind child unfolding day by day to new experiences and possibilities. It is a rich reward, indeed, to be the faint candle beam that pierces the darkened chamber and leads the soul of a child out into a larger, freer atmosphere of light and life."

SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, March 27, 1940, 2:30 P. M.

The opening meeting of the Major-Seminary Department was held in Room 501 of the Municipal Auditorium. The Most Reverend William O. Brady, Bishop of Sioux Falls and President of this Department, was snowbound in South Dakota and wired his regrets at being unable to be present at the Convention. The Reverend Peter Leo Johnson, of St. Francis de Sales Seminary, St. Francis, Wis., the Vice-President, was likewise detained at home because of the installation of the new Archbishop of Milwaukee. The Secretary prevailed upon the good offices of the Reverend Francis J. Connell, C.S.S.R., a past-President, to take the chair and guide the proceedings of this Department through the days of the Convention.

After prayer was offered, Doctor Connell addressed a few words of welcome to the delegates and explained the unavoidable absence of the President and Vice-President of the Département. He then asked for the cooperation of every one present in filling out the special registration and information cards that were being distributed for the purpose of conducting the present sessions and planning future programs for the best interests of all the members.

The acceptance of the minutes of the 1939 meeting of the Major-Seminary Department, as printed in the N. C. E. A. Bulletin for August 1939, was moved and seconded.

The Chair was then empowered to appoint the two Committees on Resolutions and Nominations. The members appointed were:

On Resolutions: Right Rev. Edward G. Murray, D.D., Boston, Mass., Chairman; Rev. Pancratius Freudinger, O.F.M., Teutopolis, Ill.; Rev. Frank McInerney, C.S.S.R., S.T.D., Oconomowoc, Wis.

On Nominations: Rev. J. J. Clifford, S.J., Mundelein, Ill., Chairman; Rev. Anselm Schaaf, O.S.B., St. Meinrad, Ind.; Rev. C. A. Ropella, S.T.D., J.C.D., Orchard Lake, Mich.

The first paper of this session was read by the Reverend C. A. Ropella, S.T.D., J.C.D., Professor of Canon Law at SS. Cyril and Methodius Seminary, Orchard Lake, Mich. His subject was "The Method of Teaching Canon Law in the Major Seminary," in which he stressed the possibility and propriety of teaching this subject in a scientific way since the codification of the canons and the publication of the *Fontes*. Discussion was centered around the following topics: The difference between the methods of teaching canon law today and twenty-five years ago; the manner of apportioning the canons to be covered in the various courses; research work; the amount of time to be allotted to canon law in the curriculum; practical methods of procedure; respect for canon law. Those who participated were: Rev. Francis J. Connell, C.S.S.R., Rev. Joseph P. Donovan, C.M., Very Rev. Dennis M. Burke, O.Praem., Rev. Daniel M. Leary, C.M., Rev. J. J. Clifford, S.J., Rev. Mark McInerney, C.S.S.R., Rev. Robert A. Hewitt, S.J.

The second paper of the afternoon session was presented by the Reverend Pancratius Freudinger, O.F.M., Professor of Dogmatic Theology, St. Joseph's Seminary, Teutopolis, Ill., on "The Mystical Body—The Unifying Doctrine in Theology." In his treatment of this topic, Doctor Freudinger pointed out the importance of imbuing the seminarian with a proper understanding of what the Mystical Body signifies and the possibility of using this doctrine as a means to a better appreciation of his whole theological course. In the lively discussion which followed, Doctor Connell stated that the doctrine of the Mystical Body was not found as such in the old textbooks and very little consideration was given it in the new ones. Monsignor Murray sounded a warning against the danger of overstressing this doctrine in the classroom. Doctor Donovan started a heated controversy over the question: Who belongs to the Mystical

Body? Father Leven suggested that the term "mystical" in such common use today should be changed, because its proper connotation is not grasped by the ordinary person. Others who expressed opinions were: Rev. Pancratius Freudinger, O.F.M., Rev. Mark McInerney, C.S.S.R., Rev. Hugh O'Connell, C.S.S.R.

The meeting adjourned with prayer at 5:00 P. M.

SECOND SESSION

THURSDAY, March 28, 1940, 9:30 A. M.

The second session was opened with prayer by the Reverend J. J. Clifford, S.J., who graciously presided in the absence of Doctor Connell. The Right Reverend Edward G. Murray, D.D., Rector and Professor of Pastoral Theology and Eloquence, St. John's Boston Ecclesiastical Seminary, Boston, Mass., delivered the first paper on "Training for Youth Work in the Major Seminary." He not only emphasized the necessity of preparing seminarians for this responsible ministry, but showed how a place was found for it in the curriculum of St. John's Seminary. This paper evoked much discussion concerning the following problems: Allotment of time; special students for this work; training in orphanages and in summer camps; addition of another year; overemphasis on athletics; neglect of cultural and spiritual aspects; young priests and the direction of girls; overorganization. Those who participated were: Rev. J. J. Clifford, S.J., Rev. Robert A. Hewitt, S.J., Rev. Hugh O'Connell, C.S.S.R., Very Rev. Thomas Plassmann, O.F.M., Very Rev. Patrick Cummins, O.S.B., Very Rev. Anselm Schaaf, O.S.B., Rev. Mark McInerney, C.S.S.R., Rev. Stephen Leven, Very Rev. Michael J. Larkin, S.M.

The second paper, entitled "The Principles of Catholic Action in the Seminary," was read by the Very Reverend Joseph P. Donovan, C.M., J.C.D., Vice-Rector and Professor of Sacramental Theology, Canon Law, and Social Service at Kenrick Seminary, St. Louis, Mo. Doctor Donovan

stressed the salient feature of the late Holy Father's call to this new apostolate with which every seminarian should become familiar. The discussion which followed brought out a great diversity of opinion concerning particular forms and practical examples of Catholic Action in this country. The Reverend Stephen Leven, who witnessed Catholic Action at work for several years in Belgium, was then called upon to clarify the question. He pointed out the main notes or characteristics of Catholic Action and insisted that we must not go abroad to find forms of Catholic Action for this country on account of the diversity of social stratification. Others who contributed were: Right Rev. Edward G. Murray, Rev. Pancratius Freudinger, O.F.M., Very Rev. Thomas Plassmann, O.F.M., Rev. J. J. Clifford, S.J.

The meeting adjourned after prayer at 11:45 A. M.

THIRD SESSION

THURSDAY, March 28, 1940, 2:30 P. M.

At this session, representatives of both the Major and the Minor-Seminary Departments gathered together for a joint meeting. Doctor Connell opened the proceedings with prayer and a word of welcome to the officers and members of the Minor-Seminary Section.

"The Cultivating of Reading Habits Among Seminarians" was the title of the paper presented by the Reverend Henry H. Regnet, S.J., Librarian, St. Mary's College, St. Mary's, Kans. Father Regnet stated that, if he were to judge from the past reports of the Seminary-Department meetings, this question had not been given the attention it merits. He then pointed out the importance of good reading habits for the priest, insisted on the necessity of cultivating this habit in the seminary, and suggested some methods that had been found successful. The Very Reverend Dennis M. Burke, O.Praem., S.T.D., J.C.D., Prior, St. Norbert's Seminary, West De Pere, Wis., and the Very Reverend Edward M. Lyons, A.M., Rector, St. Andrew's Preparatory Seminary, Rochester, N. Y., were the leaders

of the discussion that followed. Doctor Burke offered the following topics for debate: Guidance of individual teachers; cultivation of reading habits before entering seminary; assistance of librarian. Father Lyons stated that the books in the seminarian's library should be selected with great care, and suggested that the appointment of a member of the faculty as a director of reading might be worthy of discussion. Father Collins told the members that since it is impossible to remake the seminarian or to enthuse him with the desire to read one particular kind of literature, yet it was possible to instil the desire for some extra-curricular reading. Father Thuis admitted that priests do not read enough Catholic books. Other topics that came up were Study Clubs and Literary Societies. Contributions to the discussion were made by Rev. Francis J. Connell, C.S.S.R., Rev. J. J. Clifford, S.J., Very Rev. Anselm Schaaf, O.S.B.

FOURTH SESSION

FRIDAY, March 29, 1940, 9:30 A. M.

After Doctor Connell opened the session with prayer, the Reverend Mark McInerney, C.S.S.R., S.T.D., Immaculate Conception Seminary, Oconomowoc, Wis., presented a paper entitled: "A Practical and Profitable Method of Teaching Apologetics."

Father McInerney briefly traced the evolution and development of the treatises that comprise our course in apologetics from the early centuries to the present time and insisted that whilst the fundamental doctrines of the Church must still be presented to the student in a scientific way, the method of teaching them must be adapted to counteract the tendencies of modern antichristian thought. The professor's own enthusiasm and profound conviction of its practical necessity for missionary work today will prove most helpful and inspiring. A variety of topics were brought up in the discussion that followed. Among these were: Convert work; catechetics class; Catholic Evidence Guild work; importance of the art of apologetics; method

used in street-preaching; right and wrong attitudes of apologist today. Participating in the discussion were: Rev. Pancratius Freudinger, O.F.M., Rev. Hugh O'Connell, C.S.S.R., Right Rev. Edward G. Murray, Rev. Joseph F. Lilly, C.M., Very Rev. Michael J. Larkin, S.M., Very Rev. Joseph P. Donovan, C.M., Rev. Joseph B. Collins, S.S., Rev. Stephen Leven.

At the end of the discussion, the Reverend Robert A. Hewitt, S.J., invited all the delegates to come to Weston College next fall for the Grand Act, which will consist in the defense of 300 Theses by one of their seminarians.

As there was no business to be transacted, the Reverend Chairman asked Monsignor Murray to read the report of the Committee on Resolutions, which was accepted without change as follows:

RESOLUTIONS

Be it resolved—

(1) That this Seminary Section of the National Catholic Educational Association extends its sincere and warm congratulations to its President, the Most Reverend William Brady, Bishop of Sioux Falls. We rejoice with him in his election to the great office of the Episcopate, and we are deeply sensible of the honor which comes to the Seminary Section through his elevation.

(2) That the study of the principles which must guide Catholic Action will be found helpful in our seminaries.

(3) That the doctrine of the Mystical Body of Christ, by reason of its wide acceptance as a unifying principle in theology, may well be made the object of continued study and clarification, to the end that it may be more effectively expounded from the pulpit, and more readily understood by the laity.

(4) That the preparation of the priest for his work with the young should not attend upon his ordination, but should be integrated into the course of training offered by the Major Seminary.

(5) That the training of seminarians in habits of good reading should claim a due share of our time and attention, and that this training should be directed toward giving a properly diversified background of cultural interests.

(6) That in the teaching of canon law, while following

the directive and preceptive norms established by the Holy See, special emphasis should be given to those phases of instruction which will prove practical and useful in the work of the Sacred Ministry.

(7) That the teaching of apologetics needs constant re-examination to determine if it is keeping step with the special questions and problems of our times.

(8) That the Seminary Section expresses its gratitude to the Most Reverend Bishop of Kansas City for his kind hospitality, and to all those who by their papers and their participation in the discussions have made this meeting such a profitable one.

The Reverend J. J. Clifford, S.J., then submitted the report of the Committee on Nominations, as follows:

President: Rev. Peter Leo Johnson, D.D., St. Francis P. O., Wis.

Vice-President: Very Rev. Michael J. Larkin, S.M., Ph.D., New Orleans, La.

Secretary: Right Rev. Edward G. Murray, D.D., Boston, Mass.

Members of the Executive Board: Rev. Francis J. Connell, C.S.S.R., S.T.D., Esopus, N. Y.; Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind.

The Secretary, with the unanimous consent of all present, then cast one ballot of approval for the list of nominees.

Before closing, Doctor Connell expressed his appreciation and gratitude to the members for their contributions to such a successful convention and bespoke a continuation of their loyalty and cooperation for the coming year.

The meeting adjourned *sine die* with prayer at 11:00 A. M.

MICHAEL J. LARKIN, S.M.,
Secretary.

PAPERS

THE METHOD OF TEACHING CANON LAW IN THE MAJOR SEMINARY

REV. C. A. ROPELLA, S.T.D., J.C.D., SS. CYRIL AND METHO-
DIUS SEMINARY, ORCHARD LAKE, MICH.

Canon law can be defined, "the system of laws, made by the legitimate authority, by which the Church is constituted and governed, and the actions of the faithful are directed to the proper end of the Church."¹ The science of canon law is the systematic and coordinated knowledge of the laws of the Church. It is one of the theological sciences; it includes that part of practical theology which deals with the external government of the Church. A knowledge of canon law is indispensable to all priests, especially to those having the care of souls; hence the Church has always insisted that the clergy be sufficiently acquainted with her laws. We need only quote the words of Pope Celestine (413-432), "*Nulli sacerdotum liceat canones ignorare.*"² The Fourth Council of Toledo (633) decreed: "*Sciant sacerdotes scripturas sacras et canones.*"³ The Code in Canon 1365 lists the study of canon law among the principal subjects to be taught during the seminary theology course. Despite the insistence of the Church on the proper preparation of seminarians in the field of canon law, this subject has not always been given its proper rank among the theological sciences. The Sacred Congregation of Studies in a letter to the Apostolic Delegate in Washington dated January 25, 1928, recommends, "that in our American seminaries, the study of canon law should be given a more important place than it held up to date, because a knowledge of canon law is of daily use in the priest's ministry and is of special value in the government of dioceses."⁴

¹ Maroto, *Institutiones Iuris Canonici*, Vol. I, p. 33.

² Gratian, Decree of, C. 4, D. 38.

³ Gratian, Decree of, C. 4, D. 38.

⁴ Bouscaren, *Canon Law Digest*, Vol. I, p. 659.

Because of the importance of the study of canon law in the preparation of the seminarian for the priestly ministry, it will be well to reflect upon the method which should be used in teaching this course. The aim of the seminary canon-law course is to equip the seminarian with that amount of knowledge in the field of church law which will prove necessary in the priesthood. The method used should effectively seek that end. We will today consider and discuss the problems which arise in connection with the method of teaching canon law in the major seminary.

The Church has always recognized two distinct courses in canon law. These differ by reason of their aim and consequently by reason of their method. The one course was traditionally named the "*Institutiones Iuris Canonici*." We may characterize this course as an Introduction to Canon Law or the Elements of Canon Law. It aimed at giving the student an outline of the history of church law and a summary knowledge of the principal concepts in church law and of the legislation of the Church. No attempt was made to solve involved questions which would be of interest only to experts, nor was an exhaustive commentary on the law intended. This course was meant to be an introduction to a more thorough study of church law. The more advanced course was called the "*Schola Textus*." In this course the laws were considered individually and thoroughly. The order followed was not the logical but rather the legal order of the Decretals of Gregory IX. The seminary course corresponds roughly to the "*Institutiones Iuris Canonici*" of former times, with this difference, that the seminary course does not primarily serve as an introduction to the advanced study of canon law, since relatively few priests have the opportunity to take advanced courses, but its aim is practical, to prepare seminarians for the pastoral ministry. Because of this difference in purpose, the seminary course will have to pay more attention to the study of canons of practical importance. However, the seminary course will, nevertheless, correspond substantially to the "*Institutiones*." The time allotted to canon law in

the average seminary curriculum will make it impossible to give the more advanced course equivalent to the "*Schola Textus*."

The Holy See has provided us with directions concerning the method of teaching canon law. We have first of all a letter of Pope Benedict XV of July 16, 1917, written as a letter of thanks in answer to a congratulatory message which Cardinal La Fontaine, the Patriarch of Venice, had sent to the Pope on the occasion of the promulgation of the Code of Canon Law. In it the Pope declares: "We decree that in the future you shall teach the study of canon law, by explaining the Code, step by step, just as it is drawn up, making this explanation consist in a verbal commentary. Nor will We give Our approval to any teacher of canon law who, by departing from this method, shows himself too inclined to follow his own method; and thereby involves his students in perplexities and difficulties after having led them away from the more simple method of study."⁵

The most important document of the Holy See bearing upon the method of teaching canon law is a decree of the Sacred Congregation of Seminaries and Universities dated August 7, 1917:

"Whereas Our Holy Father, Pope Benedict XV, has decreed that the new Code of Canon Law shall have force for the entire Latin Church beginning with the Feast of Pentecost of next year, 1918, obviously from that day the Code will be the authentic and sole source of canon law, and that, therefore, it alone shall be used not only in determining the discipline of the Church, but in judiciary matters and in ecclesiastical schools also. Everyone, therefore, can see how necessary it is, especially for clerics, that the Code be thoroughly known and clearly understood.

"Hence, this Sacred Congregation, to provide in accordance with its office, for the proper instruction of students in a matter of such moment, enjoins and commands all universities and schools of canon law, which, according to Canon 256, par. 1, are subject to

⁵ A. A. S., IX, p. 381; Cicognani-O'Hara-Brennan, *Canon Law*, p. 57.

this Sacred Congregation, that in the *schola textus*, as it has been aptly called, where a full and complete course in canon law is given, this subject shall be so taught that the students are led by the hand, as it were, to a knowledge and understanding of the Code, by having its subject-matter explained not only synthetically, but also with an accurate analysis of every canon. In other words, the teacher of canon law must diligently interpret each canon by religiously following the order of the Code itself according to its division of titles and chapters. However, the teacher before beginning the explanation of any juridic institute, should suitably set forth its origin, and what developments, changes, and vicissitudes it has undergone in the course of time, that the students may acquire a more complete knowledge of law.

"For the rest, the students will require no book other than the Code; however, if the professor of canon law deems it advisable that the students use some book, he must remember that the order of the Code is not to be adapted to the order of this book, but vice versa."⁶

In the Constitution "*Deus Scientiarum Dominus*" we have another declaration that in the canon-law course, the history, the text of the laws, the reasons for the laws, and their nexus should be explained.⁷

It is, therefore, the wish of the Holy See that the Code of Canon Law be used as a text both by the professors and the students, and that the order of titles and chapters in the Code be carefully observed. The legislation of the Code is to be presented and interpreted in the form of an exegesis of the canons, and is to be accompanied by a description of the historical evolution of the laws of the Church. These decrees, it is to be noted, refer to the "*Schola Textus*" and, therefore, are preceptive norms for the advanced graduate courses in canon law which are given at universities. Canonists agree, however, that their force in regard to

⁶ A. A. S., IX, p. 439; Cicognani-O'Hara-Brennan, *Canon Law*, pp. 57-58.

⁷ A. A. S., Vol. 23, p. 253.

seminary courses is directive.⁸ Noval, the distinguished canonist, who assisted in the work of codifying church law, outlines the following principles which may be followed with profit in the teaching of canon law in the seminary. The teachers should present the legislation of the Code synthetically; they should explain the foundations, causes, and meaning of each canon; practical applications should be made to the more frequent cases; the principal canons should be thoroughly analyzed and explained; others are to be explained briefly, observing always the order of titles, chapters, and canons of the Code; each tract should be prefaced by opportune definitions, explanations, and divisions. In this way the seminarian will be prepared for pastoral work and for further private study or graduate work. This method is both scientific and practical.⁹

The text to be used in the seminary canon-law course is the Code of Canon Law. There is a distinct advantage in using the Code as a textbook, since it is the authentic and sole source of church law. The use of the Code as a text will familiarize the students with it and will create in them the very laudable habit of solving their difficulties by consulting first the actual law rather than translations, paraphrases, or commentaries. The Holy See allows the use of other texts to supplement the Code. The use of such will prove helpful both to the teacher and the students. They will contain many items of information which are lacking in the Code, such as the texts of decrees published since the promulgation of the Code. The use of an auxiliary text will relieve the students of excessive note taking. Such notes, even though carefully taken, will not be very helpful as references in the priestly ministry, whilst commentaries will be found very useful in the rectory. There are a number of good commentaries which will serve the purpose as auxiliary texts. One may mention the "*Epitome Juris*

⁸ Beste, *Introductio in Codicem*, p. 12.

⁹ Noval, *Codificationis Iuris Canonici Recensio Historica Apologetica et Codicis Benedictini Notitia Generalis*, p. 69; Cocchi, *Commentarium in Codicem Iuris Canonici*, Vol. I, p. 138.

Canonici" of Vermeersch-Creusen, the "*Compendium Juris Canonici*" of A Coronata, and the "*Introductio in Codicem*" of Beste.

The legislation of the Church as contained in the Code has been condensed in the process of codification and hence it is not always easily understood. In view of this fact it must be developed and made clear to the seminarians. That is the purpose of the lecture. However, before treating of any juridical institution it will be necessary first of all to define terms, make the necessary divisions and preliminary explanations. These will have to be very clear and precise for many of the difficulties in the understanding of the law are the result of a failure to grasp the meaning of the technical legal terminology.

The next step will be the explanation or interpretation of the law itself. The purpose of this phase of the lecture will be to acquaint the student with the exact status of church legislation at the present time. This will be revealed by an accurate analysis of the canon in question. This is commonly called the exegetic or positive method. In interpreting the canons the teacher will remember the norms concerning doctrinal interpretation contained in Canon 18: "Ecclesiastical laws are to be understood according to the proper meaning of the words considered in the text and context; if this meaning remains doubtful and obscure, recourse must be had to parallel passages in the Code if there are any, to the purpose and circumstances of the law, and to the mind of the legislator." In the seminary course of canon law, purely speculative controversies will have to be avoided because they would take too much of the time allotted to the course. However, it will be well to indicate controversies of practical importance together with a brief summary of the arguments for the various opinions. The professor will have to inculcate into the students the importance of the principle contained in Canon 15: "*Leges, etiam irritantes et inhabilitantes, in dubio juris non urgent.*" The correct use of this principle will help decide in practice just what is to be done in spite of the controversy.

After the law of the Church has been explained the scholastic or systematic method will be used. This is termed the philosophy of canon law. It will have as its purpose to show "the internal coherence of current law, by coordinating the individual juridical institutions in accordance with the general principles of law, by indicating the motives which gave rise to these juridical institutions, and by showing in what way they conform to the purpose and essence of the Church."¹⁰ This method will aim to show that church law constitutes a coordinated and closely knit system and does not consist of isolated regulations; hence it will be necessary to indicate the legal relationship existing between the various laws. It will not suffice to consider the laws individually but as parts of a system. The students should be advised to read the Code frequently; this will help in understanding the inter-relationship of the canons. The student should furthermore be acquainted with the reasons or motives for a certain enactment. The Church is guided by the Holy Ghost in the use of its legislative power; hence it acts reasonably. The Church bases its laws on sound principles of philosophy and theology applied prudently in accordance with circumstances. In the law prior to the Code these were often contained explicitly in the law; the Code, however, limits itself to the dispositive part of the law. The motives of the Church in her legislative enactments can be often found by studying the sources of the present law. In other cases we will have to base our information concerning them upon the conjectures of canonists which will be founded particularly on a knowledge of the circumstances which existed at the time of the making of the law. Many enactments are based on the general principles of law which are common to church and civil law. These consist mainly in the so-called "*Regulae Juris*" or legal maxims which may be defined as, "juridical statements embracing and proposing briefly and compendiously either the norms of interpreting or applying laws, or prin-

¹⁰ Coronata, A, *Compendium Juris Canonici*, Vol. I, p. 6.

ciples of the natural law able to supply the gaps in positive laws.”¹¹ A correct understanding of these principles, be they authoritative or doctrinal, will not only assist in supplying the *lacunae* in church law in accordance with Canon 20, but will often furnish the reasons of existing laws. The use of the scholastic method is required to make the study of canon law a science; a science must be an organized body of truths. “Science is not a mere collection of theories about some special object, a simple juxtaposition of fragments of knowledge, an encyclopedia upon a given subject. It is strictly speaking a systematized body of knowledge . . . whose various parts hold or hang together, harmonize, and fit into one another like the cogs and the wheels of a piece of machinery.”¹² Furthermore, there is a pedagogical advantage in using the scholastic method for “the canons are thereby impressed more deeply on the minds of the students. In fact if specific reasons for any law or a modification of a law can be adduced, students will be able to rely on the intellect more than on mere memory in studying Canon Law.”¹³

In the decree on the method of teaching canon law the Congregation of Seminaries and Universities declares that in treating of any juridical institution it will be necessary to explain the origin, the development, and the changes it underwent. Although this decree refers to the “*Schola Textus*,” it will not be wise to neglect the study of the history of canon law in the seminary. The external history of law is concerned not with the laws themselves but rather with the various collections of laws made during the various epochs in the history of the Church. This course is commonly called the “*Historia Fontium*” and is given at the beginning of the canon-law course. It must include a brief study of the principal collections of the laws with particular stress to be laid on the formation of the “*Corpus Juris*

¹¹ Vermeersch-Creusen, *Epitome Juris Canonici*, Vol. I, p. 90.

¹² De Wulf-Coffey, *Scholasticism Old and New*, p. 94.

¹³ Brielmaier, “The Philosophy of Canon Law,” *N. C. E. A. Proceedings*, Vol. 26, p. 669.

Canonici." The internal history of canon law is concerned with the development of the individual juridical institutions. An historical outline of the origin and evolution of the more important of these is necessary. "For the present discipline cannot be understood well, unless the origin and the occasion, the vicissitudes and changes, the cessation and restoration of the law be kept before our eyes."¹⁴ The professor will find his sources for such an historical study in the "*Corpus Juris Canonici*," the "*Codicis Juris Canonici Fontes*," and the "Decrees and Canons of the Council of Trent," besides the general historical sources. In explaining the summary forms of procedure in the third part of the Fourth Book of the Code, it will certainly be very helpful in understanding this legislation if we trace its gradual development prior to the Code, beginning with the Decretals, continuing with the Council of Trent and the practice of the Roman Congregations, and concluding with the decree "*Maxima Cura*" where for the first time the rules governing the procedure to be followed and the causes justifying it were clearly laid down. The course in Church history will help considerably in the study of canon law by furnishing the historical background for the laws. Evidently it will be impossible to give much time to the history of canon law in the seminary course; however, we cannot afford to omit the historical element entirely.

After considering the theory of canon law it will be necessary to teach the seminarian how to apply it in practice. It is possible for a priest to be a very learned canonist and yet be unable to solve the most simple practical problems. In the seminary we are interested in preparing the students for the pastoral ministry and hence the practical method in canon law should also be adopted. Just as in moral theology so in canon law casuistry is indispensable; having given the students the instruments in the form of principles we must teach them how to use these. The student must be acquainted with ecclesiastical jurisprudence which is the

¹⁴ Wernz-Vidal, *Jus Canonicum*, Vol. I, p. 90.

"dexterity and ease which consists in the practical habit of interpreting church laws correctly and easily and applying them to particular cases occurring in practice."¹⁵ In order to acquaint the student with ecclesiastical jurisprudence it will be necessary to keep in mind the interpretations of the Code Commission, the decisions of the Roman *Rota*, the instructions and solutions of the Roman Congregations; in short all the Roman documents which have a bearing on the Code of Canon Law. The *Acta Apostolicae Sedis* will be a necessary adjunct in the seminary canon-law course. There are many practical problems in the field of canon law which demand special attention. One may mention among them the manner of applying for dispensations in the internal or external forum, the manner of handling marriage cases to be solved according to Canon 1990 and those invalid because of a defect of form, questions concerning the delegation of jurisdiction or faculties for marriages, the rules on the alienation of church property. The seminarian should likewise learn how to prepare a "*supplex libellus*" or bill of complaint asking for the declaration of nullity of a marriage. There are a large number of such problems which should be considered from a practical viewpoint. The professor will show the seminarians how these matters are to be settled and then they may be given cases to solve. In this way they will learn to help themselves by consulting commentaries and periodicals dealing with practical pastoral problems. The student should be told to consult current and back issues of *The Ecclesiastical Review* and *The Homiletic and Pastoral Review*. They should be encouraged to subscribe personally to one or the other of these periodicals. Very often after leaving the seminary, priests discontinue buying theological books and hence they are soon behind time in the field of theology. If they subscribe to a periodical while in the seminary, they will renew the subscription as a matter of habit and reading it they will keep abreast of the times and be acquainted with events of in-

¹⁵ Wernz-Vidal, *Jus Canonikum*, Vol. I, p. 91.

terest to all priests at least in the field of practical theology. These cases prepared and solved by the students may then be discussed in the class allowing for student participation in the classroom. One of the most common complaints of the diocesan chanceries is that they are overburdened with problems, many of which could be solved by the priest. Many priests habitually send cases to the chancery whenever something comes up which is just a little out of the ordinary which they do not know how to handle. A large number of these cases could be solved by the priest himself, and if it is something perhaps which demands the attention of the higher authorities it should be sent to the chancery properly prepared in order to avoid needless delay and inconvenience.

In connection with the problem of the practical method in the study of canon law we may consider the use of the case method in canon law. A very fine article on this subject was written for *The Ecclesiastical Review* of April 1935 by Father Bouscaren. This learned canonist arrives at the conclusion that the case method which is used to a wide extent in the American Universities in the study of civil law has some very interesting possibilities as applied to canon law. It is true that this method is slow, requiring a great deal of time, because in the case method the student must dig out his principles laboriously for himself, whereas the reader of a textbook finds the principles of law all cut and dried, clearly and concisely formulated for him. The advantages of this method are thoroughness and interest. Its application to the formal teaching of canon law is limited since the approved method of teaching is the analysis of the text. However, it may be applied to great advantage as a supplement to the analytic method in the seminary canon-law course. One can readily agree with and subscribe to these conclusions of Father Bouscaren.

Summing up, the method of teaching canon law in the major seminary in accordance with the directions of the Church must be exegetic, scholastic, historical, and practical, each supplementing the other. The seminarian must

be well acquainted with present-day church legislation; he must be aware of the relationship of the various enactments to each other and to the spirit of the Church; he must know something of the origin and continued evolution of the laws; he must be able to apply them to practical everyday cases. Every one of the points is necessary in order to equip the seminarian with that amount of knowledge of canon law which he will need in the priestly ministry. As a priest it will be necessary for him to place acts governed by canon law licitly and validly. Inculpable ignorance of canon law, if that be possible in a priest, will excuse him from sin but it cannot make invalid acts valid. The course in canon law in the seminary must necessarily be elementary but it must be scientific; it may not be superficial. The seminarian must be prepared to find his way in all situations; a mere memorizing of a certain number of canons will be inadequate. This program for the study of canon law may seem too extensive in scope within the narrow limits of a seminary course. We must, however, realize that it is not expected that it be applied with the same thoroughness to every single law. There are a number of parts in the Code which are almost entirely omitted in our seminary courses; for example, the part dealing with chapters of canons or the rights of patronage. Other parts of the Code are considered very briefly, such as the canons dealing with the more intricate problems of ecclesiastical procedure; it is sufficient for diocesan officials to know these and they usually have taken advanced courses in canon law. Other parts of the Code are frequently taken in moral theology, especially a number of canons on the sacraments. The seminarians should be animated with a sense of reverence for all church law; this will be made easier if they are made to see the reasons for the laws and the wisdom of the church in enacting them. The seminarians should be likewise encouraged to continue their study of canon law privately after ordination. Since the purpose of the seminary is to prepare young men for the sacred ministry, the course in canon law should aim to fulfill its portion of that objective.

THE MYSTICAL BODY—THE UNIFYING DOCTRINE IN THEOLOGY

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After months of study devoted to this very interesting subject, I feel like a man who has taken upon himself the task of investigating the unifying life of a gigantic tree. The tree stands before him, a magnificent specimen, its roots and stem, its branches and leaves presenting an inspiring spectacle of unity. As he endeavors to trace the unity of structure and function from the tiniest leaf down to the minutest root hair, he finds his subject growing with interest from day to day, yet becoming more complicated and always worthy of further investigation. He must perforce limit his study to various angles and in the beginning restrict his conclusions to general findings.

Investigating that wonderful organism of supernatural life, the mystical body, I found that even considered only doctrinally, it extends its influence in some way, not only to the great branches of Catholic dogma but also to its smaller ramifications. To demonstrate how all Catholic dogma is unified by this vivifying doctrine of the mystical body would be at present beyond my competency and the length of my treatise.

I shall, therefore, restrict myself to these two general findings:

- (a) The doctrine of the mystical body is in itself a preeminently unifying doctrine.
- (b) It has promoted unity of doctrine in the past.

Therefore, we may conclude it is admirably suited to promote unity today.

(a) THE MYSTICAL BODY—IN ITSELF PREEMINENTLY A UNIFYING DOCTRINE

The theology of our Christian economy of salvation must above all be a Christocentric system. Christ must occupy the central position. Truths that radiate ever so far from

Him, must again converge upon Him. He is the Messenger that brought them. To Him they must lead.

These truths are to be not mere theological speculations, but verities that stir to action, to a life of greater abundance. For He has come into our world that we may have life and that we may have it more abundantly.¹ He is to be our life-giving Head, and men His living members, constituting a body that receives life from its Head. As Saint Paul says: "So we being many are one body in Christ,"² and again "For in one Spirit were we all baptized into one body."³

It is not the historical Christ of the past with whom men are to be joined in living union, but the present glorified Christ in heaven.⁴ To be His member means, in the language of the synoptic gospels, to belong to His supernatural kingdom.⁵ However, membership in this kingdom is realized not by a mere moral union, by a mere unity of will as an inferior is united to his superior.⁶ It includes far more than this. In Pauline terminology it denotes that we are in Christ and that Christ is in us.⁷ And according to Saint John we are united to Christ by a real living influence that transcends the moral and the naturally physical.⁸ The union thus effected between Christ and men, His members, Catholic theology has called a "mystical" union, and the body formed by the members the "mystical" body.⁹

To form men into His mystical body, the Church, the Son

¹ John X, 10.

² Rom. XII, 5.

³ I Cor. XII, 13.

⁴ Sheen, Fulton J., *The Mystical Body of Christ*, 1935, pp. 60, 77.

⁵ Mersch, Emile, S.J., *The Whole Christ*, trans. by John R. Kelly, S.J., 1938, pp. 70-71.

⁶ Lercher, L., S.J., *Theologiae Institutiones Dogmaticae*, 1927, Vol. I, p. 393: *Christus vero relate ad Ecclesiam est principium etiam interne membra movens*. Jo. 15, 5: "*Ego sum vitis, vos palmites*."—cf. Gruden, John C., *The Mystical Christ*, 1936, pp. 37-38.

⁷ Mersch, o.c., Chap. V, pp. 103-110.

⁸ Sheen, o.c., p. 8, pp. 52-54.

⁹ Cf. Lercher, o.c., p. 388, and Van Noort, G., *Tractatus de Ecclesia Christi*, editio 5a, 1932, No. 76, pp. 88-89.

of God became man. For this very purpose He became our Head. As Saint Paul writes to the Colossians:

"Who is the image of the invisible God, the firstborn of every creature.

For in him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers; all things were created by him and in him.

And he is before all, and by him all things consist.

And he is the head of the body, the church, who is the beginning, the first born from the dead; that in all things he may hold the primacy.

Because in him, it hath well pleased the Father, that all fulness should dwell." ¹⁰

Christ is, therefore, the "Great One" in the mind of God. He is the "*Opus Summum Dei*" ¹¹ as Duns Scotus calls Him. According to the same Doctor this "*Opus Summum Dei*" even in the present order, independent of any fall, is predestined first among creatures. For "first God loves Himself; then He loves Himself in others; then He wishes to be loved by another who can love Him most perfectly with an extrinsic love; that He foresees the union of that nature which must love Him perfectly, even if nobody had fallen." ¹²

Thus Christ, as Saint Lawrence of Brindisi says "was not predestined on account of the elect, but the elect on account of Christ"; hence Christ is "the foundation of every creature, of all grace and all glory." ¹³

Among creatures the closest to Christ are men. He is to

¹⁰ Col. I, 15-18.

¹¹ *Reportata Parisiensia*, III, d. 7, q. 4, n. 4, *Opera Omnia*, ed. Vives, Vol. XXIII, p. 303.

¹² *Ibidem*, n. 5. Cf. Balic, K., O.F.M., *Les Commentaires de Jean Duns Scot*, Louvain, 1927, 321-323; de Basly, Deodat, O.F.M., *Grandes thèses catholiques, Pourquoi Jésus-Christ*, Paris-Rome, 1903; Bello, P. Leonardus M., O.F.M., *De Universali Christi Primatu atque Regalitate*, Romae ap. Collegium S. Antonii, 1933; Longpré, Ephrem, O.F.M., *Duns Scotus der Theologe des fleischgewordenen Wortes, in Wissenschaft und Weisheit (Vierteljahresschrift fuer systematische franziskanische Philosophie und Theologie der Gegenwart)*, M. Gladbach, Vol. I, 1934, pp. 243-273.

¹³ *In salut. angel. sermo 3*, in *Mariale*, 180-181.

be their foundation, their Head according to a most intimate living union. He possesses the very plenitude of grace, which according to Saint Thomas makes Him the Head of His Church, His mystical body.¹⁴ From His plenitude He will communicate the divine life of grace in different degrees to all men, who by some title pertain to His mystical body.¹⁵

There will be a transcendent union effected between men and the God-man, not indeed a substantial and a personal one as in the Incarnation, but an accidental one. It will be accomplished in man's soul and also in his body, by Christ's whole humanity conjoined to His divinity.¹⁶

If we ask who in particular are united to Christ in this transcendent, supernatural, mystical life, a number of distinctions are in order. As Saint Thomas says: "We must, therefore, consider the members of the mystical body not only as they are in act, but as they are in potentiality. Nevertheless, some are in potentiality who will never be reduced to act, and some are reduced at some time to act; and this according to the triple class, of which the first is by faith, the second by charity of this life, the third by the fruition of the life to come. Hence we must say that if we take the whole time of the world in general, Christ is the Head of all men, but diversely."¹⁷

Thus the Saints are the most perfect members of Christ's mystical body. Among the Saints theologians usually rank the Poor Souls. The faithful in the state of grace are actual members but not definitively so. The faithful in sin, having faith, are sick members. If they have lost the faith itself, but profess it externally, they are remote members. If they have given up this external profession of faith and are notorious heretics or schismatics, this remoteness is so increased that most theologians exclude them from mem-

¹⁴ *Summa theol.*, III, q. VIII, art. 1.

¹⁵ Cf. Michel, A., *Jésus-Christ*, art. in *Dict. de théol. cath.*, Vol. VIII, p. 1349.

¹⁶ Cf. *Summa theol.*, III, q. VIII, art. 2; d'Herbigny, M., S.J., *Theologica de Ecclesia*, Vol. 1, p. 166; Sheen, o.c., p. 25.

¹⁷ *Summa theol.*, I.c. art. 3.

bership.¹⁸ Pagans and infidels are all potential members. The damned alone are definitively excluded.

The unifying nature of this mystical relationship between Christ, the Head, and men, His members, can be seen very clearly in its effects. "This mystery spoken of by Saint Paul," observes Father Mersch, S.J., in his classic, *The Whole Christ*, "is before all else a prodigy of unity. God has raised to a supernatural perfection that natural unity that exists between men. Henceforth they are one, but one in Christ, one with a unity so sublime that they are as little able to attain it by their unaided efforts as they are to comprehend it by their unaided reason."

"This unity affects our being from every point of view."¹⁹ In the first place, it unites us *with Christ*. This is the principle of all the rest. To have life in the eyes of God, to have a dignity, a faith that transcends reason, a hope of eternal reward, to be capable of salutary works is always to be in Christ, our Head.

This mystery unites us secondly *with God*. Since Christ is God, in Him we are made divine, sons of God, possessing the Spirit in Him. Thirdly this mystery unites *all men together* in Christ, because all men have the same grace in virtue of their union with Christ. They have the same common bond uniting them, coming from the same common head.

Finally, the mystery unites *each man with himself*. It profoundly affects his whole interior life. It raises and

¹⁸ Cf. Mersch, o.c. p. 488; Michel, o.c. in *Dict. de theol. cath.*, l.c. 1351. Saint Thomas says: For first and principally, He is the Head of such as are united to Him by glory; secondly, of those who are actually united to Him by charity; thirdly, of those who are actually united to Him by faith; fourthly, of those who are united to Him merely in potentiality, which is not yet reduced to act, yet will be reduced to act according to divine predestination; fifthly, of those who are united to Him in potentiality, which will never be reduced to act; such as those men existing in the world, who are not predestined, who, however, on their departure from this world, wholly cease to be members of Christ, as being no longer in potentiality to be united to Christ. (ibid.)

¹⁹ Mersch, o.c. pp. 3-5. We here summarize Father Mersch's explanation of the "prodigy of unity."

elevates his aspirations and ideals. His virtues become Christian virtues, a Christian chastity, a Christian holiness, a Christian charity. For this mystery demands that our individual and social life be spent for God in Christ.

There is, then, in our economy of salvation a *unifying reality*, the MYSTICAL CHRIST. Its efficient cause is the Most Holy Trinity. As its soul may be considered the Holy Ghost,²⁰ who by pouring out His life-giving influence, charity, vitalizes this supernatural organism, not indeed by the justice by which He is holy, but by that justice by which He makes us holy.²¹ The sacraments are the visible instruments through which we ordinarily participate in this invisible life. Through them we are either structurally constituted (Baptism, Confirmation, Holy Orders), or further vitalized and developed in this supernatural living (Holy Eucharist, Penance, Extreme Unction, Holy Matrimony).²² Vital supernatural union with Christ means in this life, receiving of the fullness of Christ's grace and building up His body by good works, and in the next life it means forever sharing in, and at the same time contributing to the glory of our Head, the Word Incarnate.

II. THE DOCTRINE OF THE MYSTICAL BODY HAS PROMOTED UNITY OF DOCTRINE IN THE PAST

Let us take a glance at this doctrine in the history of Christian thought, remembering that Christian thought is also reflected in Christian practice. Did our doctrine have a unifying influence? Our answer must be in the affirmative; for in various ways it promoted unity both of doctrine and practice.

In the second and third part of his work Father Mersch, S.J., has definitely established that in the *patristic age* our doctrine was a frequent promoter of unity.²³

Of the Apostolic Fathers, those zealous pastors, watchful

²⁰ Cf. Lercher, o.c. 400-404; Gruden, o.c. Chap. VII, 163-200.

²¹ Council of Trent, Sess. VI, cap. 7 (decree on Justification).

²² Cf. Gruden, o.c. Chapters IX-X, pp. 212-266.

²³ o.c. Part II—The Greek Fathers, pp. 209-264; Part III—The Latin Fathers, pp. 367-440.

for the uniformity of Christian authority and Christian truth and Christian morality, he says, they "apparently speak only of avoiding schisms and think only of peace and obedience. . . . But before all else, it is a unity of life, a mysterious unity, a supernatural and divine unity as was Christ Himself. It must be a unity that is within, as the yeast must be within the dough that it leavens."²⁴

Saint Irenaeus has left us the earliest general exposition of the mystical body in his refutation of heresies. The Word Incarnate has recapitulated all things in Himself.²⁵ Christ is, therefore, in communion with man, giving him a new birth, thus uniting him to God in sonship.²⁶ Hence the teaching of heresy is false, since it is not in communion with Christ.²⁷ Heretics who sneer at the Incarnation rob man of his ascent to God.²⁸ In particular the Ebionites are wrong, because they "do not receive in their souls by faith the union of God and man, but persevere in the old leaven of the Law."²⁹ And in vain do the Valentinians claim that salvation does not include the flesh.³⁰

In the Arian controversy, Athanasius, the champion of orthodoxy, often appeals to our own divinization through Christ, or to our own adoption as sons of God, as a telling argument. Thus he reasons: "Since then all they that are called sons and gods by grace whether on earth or in heaven, have received adoption and divinization through the Word, and since the Word is the Son, it is evident that all receive of Him, that He is Son before all others, nay that He alone is true Son, He alone true God of true God."³¹

The argument of Athanasius is but an example of a rather common type of proof employed by Greek thought. From what we are, we may conclude to what Christ must

²⁴ O.C. p. 222.

²⁵ *Adv. Haer.* I, 10, 1, P.G. Vol. 7, 550-552.

²⁶ *Adv. Haer.* III, 19, 1 and 3, P.F. Vol. 7, 938-941.

²⁷ *Adv. Haer.* V, 1, 1-3; P.F. Vol. 7., 1121 ff.

²⁸ *Ibidem.*

²⁹ *Ibidem.*

³⁰ *Ibidem.*

³¹ *Contra Arianos I*, 39, P.G., Vol. 26, 93.

be. We are united to Christ by more than a moral union, therefore, Saint Hilary concludes, the heretics are wrong when they say there is only a moral union between the Father and the Son.³² We are a human nature that needed salvation in its every department, the mind not excepted. "But whatever needed salvation," says Saint Gregory of Nazianz "was assumed by (Christ). Therefore the mind was assumed" and Apollinaris is wrong.³³

Saint Cyril of Alexandria, the Doctor of the Incarnation, vigorously upheld that most intimate union of our human nature with the Word. "Thus He who is God by nature," he explains, "is become in truth a heavenly man, not a 'God-bearer' only . . . but He is God and man in one and the same (person)." ³⁴

This human nature united to the Word, he teaches, became a principle for all of us. It became the head of all that have divine life. It was united to Life Itself and thus gave us life.³⁵ He who possessed this human nature "bears us all in Himself"—"our nature is in Him"—"Christ unites us to God in Himself." Through Christ, the Word, abides in us. In Him the only begotten Son we become sons of adoption.³⁶ What an admirable synthesis of Greek thought on the mystical body Cyril has left us.

In Saint John Chrysostom the Greek Church had an orator who incessantly inculcated our doctrine in its practical conclusions. His golden stream of eloquence inflamed his hearers with many an exhortation such as the following:

"Keep, then, a refuge for Christ. Say, 'this is Christ's room, this house is reserved for Him.' No matter how humble it be, He will not despise it; for He goes about naked and a stranger and has not even a roof. Don't be cruel and inhuman; you who are so careful of your temporal goods, be not so cold toward spiritual things. Entrust this task to your most faith-

³² *De Trinitate*, 8, 17; P.L., 249.

³³ *Epist. ad Cledonium*, P.G., Vol. 37, 188.

³⁴ *In Joannem*, 11: 11, P.G., Vol. 74, p. 557.

³⁵ *In Joannem*, 4, P.G., Vol. 73, p. 601.

³⁶ Cf. Mersch, o.c. pp. 337 and ff.

ful servant; have him bring in the lame, the beggars, and the homeless. This I say to move you to shame. Such a guest ought to be lodged upstairs in the best apartment. If you will not do this, at least receive him downstairs, even though it be in the servants' quarters or in the stable. You are indignant, perhaps? But what if you do not even this much?" ³⁷

To the Western Fathers Tertullian and Saint Cyprian, union with the Church meant union with Christ.³⁸

Saint Augustine developed this idea in his struggle with the Donatists. The Church is the body of Christ, the prolongation of Christ throughout the world.³⁹ The unity of this body is universal and vivifying. Separation from this unity can be only death; for he who is not in unity is not in the life-giving Christ. When the Donatists insist on their own goodness, is it not because they have been separated from the goodness of Christ? And when they attack the validity of the sacraments administered by bad Catholics are they not denying Christ's efficacious action through His instrument and His minister? ⁴⁰

The Pelagians attacked the doctrine of the Church from a different angle. They centered their opposition not on the visible ministers and the powers of Christ's Church, but on the invisible life of grace in the Church. In reply Saint Augustine formulated that classic exposition of the nature and effects of our incorporation into Christ, which has won for him universal esteem as the "Doctor Gratiae."

In explaining the supernatural life of grace to the people the bishop of Hippo frequently describes it as a life of divine love—God loving us and we loving Him in return. Thus in the thought of Augustine the doctrine of the mystical body

³⁷ *In Act. hom.*, 45, P.G., Vol. 60, 318-319.

³⁸ Tertullian: When two Christians are united, there is the Church; and the Church is Christ. *De Paenitentia*, 10, P.L. Vol. I, Col. 1245. Saint Cyprian: How can two or three be assembled in Christ's name, who it is evident are separated from Christ and from His Gospel. *De Unitate Ecclesiae*, 12 also 13, Ante-Nicene Fathers (Roberts and Donaldson, editors), Vol. V, p. 425.

³⁹ *In Ps. 90, sermo 2*, P.L., Vol. 37, 1159.

⁴⁰ Mersch, o.c. 395-396.

becomes a doctrine of the love of God—God's love uniting all things to Him in Christ His beloved Son. Here is a passage taken from one of his commentaries, *In Joannis Evangelium*:

"Incomprehensible and immutable is the love wherewith God loves. He did not begin to love us only on the day we were reconciled to Him by the blood of His Son; He loved us before the world was made, that we too might become His sons together with His Only-begotten Son, long before we had any existence. . . .

"Thus the love wherewith the Father loves the Son is also in us. It is in us, because we are the members of the Son; we are loved in Him, because the Son is loved wholly, Head and Body."⁴¹

The doctrine of Christ the head, influencing His members by a divine vitality was bequeathed to us in the deposit of faith, not however in its systematic explanation. The recognizing and demonstrating of conclusions implied in the doctrine, the detecting of unifying relations existing between this and other truths of the faith, the coordinating of these results into one organized body of doctrine was a matter for centuries of study, indeed, under the watchful guidance of the Holy Spirit. The way it happened was in itself a wonderful unifying process.

We may say that the Fathers had left structural material in great abundance. With the scholastics in certain respects the process of systematization was begun. Alexander of Hales first applied the term "mystical" body to the Church.⁴² In the 13th distinction of his III Book of Sentences, Peter Lombard gave us a little treatise on the "grace of headship." Saint Bonaventure and Saint Albert the Great, and the scholastics in general, continued this treatise in their commentaries. Especially in his *Summa*, Saint Thomas lucidly explained this grace of Christ the Head,⁴³ clarified the degrees of membership,⁴⁴ and stressed

⁴¹ *In Joan.*, 110, 111, P.L., Vol. 35, 1923, 1929.

⁴² Gruden, o.c. p. 57-58.

⁴³ *Summa theol.*, III, q. VIII, art. 1-6.

⁴⁴ *Ibid.* art. 3.

the humanity of Christ as the instrument of our salvation.⁴⁵ Duns Scotus attributed a more extensive influence to Christ the Head, by proposing the absolute predestination of Christ in the order of grace and glory.⁴⁶

Thus terms were inaugurated which became technical; obscure meanings were made more precise; the wide extent of certain truths was emphasized; and viewpoints of great importance were disclosed. Yet, there was no complete unified doctrinal synthesis.

In Christian life, however, the truths concerning the mystical body produced a marvellous phenomenon of unity. How else explain the unified Christendom of the time, with its common supernatural goal for all men, with its high regard for supernatural values, with its charity and personal perfection for the sake of Christ, with its submission to the visible Vicar of Christ, in a word, with its love for Christ and everything that pertains to Christ.

The sixteenth-century scholastics carried on the valuable work of precision and amplification of their thirteenth-century forerunners. The positive theologians, the Oratorian and Sulpician schools of theology and spirituality⁴⁷ gave the needed impetus to the systematizing of our doctrine.

The nineteenth century and our own have taken up the work of unification and we have reason to hope that it will be carried to perfection and completion.

SUPERNATURAL UNITY IN CHRIST

From our study we see that the doctrine of the mystical body is the doctrine of *supernatural unity in Christ*.

Is not this doctrine the one our world needs today?

Naturalism has been attempting to banish the supernatural from the mind and heart of man. First it sneered at a supernatural world and its mysteries. Then it proudly

⁴⁵ *Ibid.* art 2; q. XIII, art. 2.

⁴⁶ Cf. Note 12; cf. also *Opus Oxoniense*, III, d. 7, q. 3, n. 3, *Vives* Edition Vol. 14, 354 ss; *ibidem*, d. 19, n. 6, Vol. 14, 714.

⁴⁷ Cf. Mersch, o.c. Chap. X, 531 ff.

boasted to have destroyed all that which is spiritual. Materialism became its creed. Spiritual ideals, religion, morality—why bother about them! Even God must leave the world He made.

Unity, so often promoted today, does not make for union but for disunion. Unity of race is extolled so as to disrupt humanity. Methods of communication that should unite peoples are manipulated to incite to mutual annihilation. Communism of goods is advocated and enforced to enrich a few men's coffers and despoil the multitude. Even world unions of Religious are encouraged to keep alive dissident factions of believers.

For *Christ has been taken out of His universe*. Him the one central, unifying, life-giving Head of all, man has been ignoring. For in the Reformation man attacked His mystical body—its visible head, its ministers, its vital influence through the grace of justification.

Back to Christ, our Head, theological teaching must point more and more. Recapitulate all things in Christ; i.e., bring back all things to Christ, the Head, and life-giving unity will flow into men, His members.

TRAINING FOR YOUTH WORK IN THE MAJOR SEMINARY

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The training of seminarians for work with the young is not to be regarded as a phenomenon of recent origin in our Major Seminaries, although its growth is of fairly recent date. It has always been recognized that the priest must of necessity devote much of his time to the younger members of the Church, if only to teach them the truths necessary for salvation, and to train them to become members of the Christian society into which they are born. If we recall the names of Saint John Bosco, Saint Philip Neri, Saint Vincent de Paul, and others, and note how the training of the young was understood by them as a necessary accompaniment of the ordinary work of the priesthood, we can hardly feel that this is a concern that is exclusive and proper to our own times. The seminaries have not been blind to this need, and if the training in the past in this regard has not been as explicit and as adequate as we hope to give it now, it is significant, I think, of our growth in meeting the need rather than in awareness of the need itself.

There is one phenomenon of our day which has undoubtedly given us reason to place added emphasis on this aspect of the priest's work, and consequently upon the priest's preparation for it in his seminary years. That is the admitted weakening of the bonds which made the family and its influence and parental authority equally with the Church the paramount factors in the training of young people in times past. We are faced with a condition in which the salutary influence of the home does not play its former part, and we recognize the duty incumbent upon the Church to fill what would otherwise be a void in the moral and

social background of its members. Particularly in our urban centers the growth in the amount of leisure time available for young people presents a problem which with the best will in the world will often be beyond the ingenuity of the parents to solve.

This responsibility is, I take it, something other than the duty which the Church has always had by reason of its divine mission to teach its members. It has its rise in the changing conditions which create a vacuum where there was once a wholesome social life amid a relative dearth of leisure time. This responsibility exists today even in relation to those young people who have the benefits of a proper home environment, by reason of the increasing expectance on the part of the community that the Church as an organization will interest itself in every affair that concerns the good of society, even though the religious aspect be not primary nor indeed at times immediately evident.

The responsibility is there, and it is a responsibility which we would not wish to avoid, for it would be assumed by some other organization far less fitted to discharge it. It can be discharged best by the Church through the activity of her priests. This is not to belittle the necessarily great place that the activities of the non-clerical religious bodies and of the laity must have in any integrated scheme of Catholic-Youth work; but first and foremost we recognize that the leadership must come from the priest, and as teachers in seminaries, we are concerned at the moment with what we can do in the way of proximate or remote preparation of our students for this important work.

I think that we will all agree that in any considerations of this nature we must put first things first, so that the seminarian will always have clearly in mind the notion that his greatest influence with young people is to come from him specifically in his priestly character—so that, in other words, the student will recognize that his contacts with youth, of whatever nature, are important for him and for the young people primarily for the opportunity which they will afford of bringing home the lessons of the

supernatural order, either by positive teaching or by such manner of indirection as the circumstances will indicate. It is important, therefore, in this connection that the seminarian be impressed with the fact that the great work is with souls, and that every individual young person is a soul, which can be brought closer to God by association with the priest in the manifold interests which will be common to both in work with Catholic youth. If we speak of "Youth Work," as something in its way technical, it is so only in relation to the activities of mind or body which, while they afford a worthy use of leisure time, make possible likewise an unobtrusive and continuing apostolate to the young according to the best traditions of the priesthood. It is this stress upon the end, rather than upon the means to the end, which should be insisted upon, since it is this which differentiates the direction of our work with youth from that conducted along purely humanistic lines.

I have mentioned Catholic youth, rather than Catholic boys or girls, because the interest of the priest must, of course, extend to both. It has been well said that the group in any parish whom the priest is most apt to neglect is that of young girls of high-school age. There is, of course, every reason in the world for circumspection in the priest's attitude toward this group, but there is none whatever for neglect. Here, of course, the reliance upon lay assistance and leadership will be much greater than in the case of boys, but the priest cannot escape the primary responsibility of organizing this leadership. The training which it will be possible to give in the seminary for this work with girls will not perhaps be as complete as that which can be given for boys, but in surprising measure it will run along lines very closely parallel.

At the risk of being considered too general and vague, it must be said that if the Seminary can inculcate zeal, interest, and prudence in its candidates, it will have done most of what is necessary to make them effective workers with youth. There is no magic formula for winning the respect or affection of the young other than the age-old one

of "*cor ad cor loquitur*." Zeal for the work with the young is not, unfortunately, inborn into all candidates for the priesthood, as experience has shown. They must have repeated insistently for them the truth that the child is father to the man, and that while one may dismiss today an unimportant youngster, in a score of years or less, one cannot dismiss a mature individual who may never have forgotten such neglect in his childhood. Great good and conversely considerable harm can be done to the child through the influence of the priest. It would be better almost for the child to have no contacts with priests than to sense a lack of that interest in the child's problems which derives from true zeal.

It is true that the child's or the youth's problems are very often little ones, but they are his, and to him they are not little but real and personal. For example, the seriousness to the youth of the recreational activities in which he is engaged while it may seem unduly emphasized to his elders in part of the unfolding under God's providential care, of the abilities of the young body, and serves, therefore, a high purpose which should command our sympathy. Men and women and boys and girls are not saved in the mass but as individuals, nor are they brought to closer ties with the Church in a body but individually, and very often by the recognition on the part of each one that the Church's ministers have an interest in him as a personality.

So much for the general notions with which a paper of this nature must inevitably be prefaced. As to the specific ways in which the Major Seminary can be adapted to the increasing demands for skilled leadership of the young by our priests, it is my opinion that no course is possible which will be equally available to all seminaries. Nor is this to be regretted overmuch, because we are concerned most of all with creating an attitude rather than with merely imparting information. Certain approaches to this subject in the Boston Seminary may be of interest although they are not proposed as being in anything like a definitive stage.

(a) From the very beginning of the seminary course an

interest is encouraged in athletics with the thought in mind that many of our candidates for the priesthood will come to the seminary without very much previous interest in or experience in athletics. This is mentioned first, not as being the most important, but as that which can be best inaugurated at the very beginning of the seminary course. Our current practice is to hold classes for the proficient and the non-proficient alike in which the rules and the methods of play of such sports as basketball, volley-ball, soccer, squash, hockey, etc. are carefully explained. It has proved extremely enlightening to find how many students have here for the first time taken active part in competitive sports other than football and baseball.

(b) A library of books on youth guidance has been carefully selected and made as available as possible to all students. We have had the very helpful aid of the Catholic Youth Organization in establishing our library, and it has been our experience that most of the students will purchase not one but several of the books which they have come to know in this way. The books of Fathers Furfey and McCarthy, and those of Father Hull, "Formation of Character" and "Collapses in Adult Life," have been found to be of particular interest and value. A reading list of such books has been prepared by the director of Diocesan Youth Activities and distributed among all the students.

(c) For the rest it has been found advisable to limit formal instruction in preparation for youth activities to the students in their last two years of theology. They are then closer to the period when they will need to make immediate and practical use of their knowledge, and they form a smaller and more easily handled discussion and study group than would the community as a whole. However, it is brought home to the students in their other courses that their are notions, particularly in their psychology and moral theology and homiletics which will be found highly necessary in their work with youth.

(d) In the third and more particularly in the fourth years of theology the students have several courses which

are designed to assist them in carrying out their mission to youth.

(1) The Director of the Diocesan Catholic Youth Organization conducts a seminar or informal conference every two weeks for the members of the upper classes in theology, instructing them in the mechanics of youth work, which as at present organized is divided into the four fields of spiritual, cultural, recreational, and social activities. The manner of arranging schedules, for example, of engaging officials for contests, of enrollment of members, of discovering and channelizing the lay leadership in the parish, the ways of enlisting the interest of parents, the opportunities provided by the city or state or other agencies for gathering together of Catholic youngsters are discussed. Particular attention is given to the problem of enlisting lay leadership, and copies of all the literature used in relation to the annual lay leadership-training course of the Catholic Youth Organization are distributed to the students. As may be seen, the emphasis here is in good measure on the side of recreation. The meetings have been very productive of a helpful interchange of opinions as well as of positive instruction.

(2) The Diocesan Superintendent of Schools gives a bi-weekly conference on the psychology of the child and the adolescent to the members of the class of fourth theology. Here the emphasis is upon the spiritual, or to use a broader term, the non-athletic side of the youth program. The manner of preparation of sermons and instructions to young people, the answers to their inevitable emotional difficulties, and the methodology of joining the recreational and cultural to the spiritual, as means to an end are discussed in this class, as likewise the manner of integrating the athletic with the scholastic activities within the bounds of the same youth organization. This professor, being likewise the Diocesan Director of the Catholic Boy Scouts of America, has been accustomed to give a series of talks each year on the activity and possibilities of usefulness of this organization.

(3) Every fortnight a former director of the Diocesan Charities gives a conference to the members of the deacon class on the methods of dealing with abnormal situations among young people; v. g., extreme poverty or unusual home conditions, juvenile delinquency and crime, etc. Here practical suggestions relative to cooperation with the work of the juvenile courts of the districts, as well as with the probation officers and the attendance officers of the schools are discussed. It is a phase of instruction which was adopted seven years ago, and has already proved in practice to have been of great value to the young priests. It gives them in terms of local experience an acquaintance with agencies which are anxious to work in mutual helpfulness with the Church and gives the young priests a sympathetic attitude toward them and their work. It will be the fact that in any group of youngsters there will be some who will break the law and will find themselves in difficulties with the civil authorities. There are certain procedures for dealing with such cases which make it easier for the priest to go bail, so to speak, for the wayward youngster than it would be for the child's own parents to do so. The court authorities have found that where a weekly report to the priest in charge of youth work is made a condition of parole for a young Catholic delinquent, it has proved very effective indeed in keeping the problem youth away from future encounters with the law. Such legal procedures, and the work of all other civil, social, and Catholic religious agencies dealing with the young are within the scope of this course.

(4) In the course of pastoral theology, one day a week during the school year is devoted to the organization and the evaluation of the effectiveness of young people's organizations. Not only the Boy Scouts, as mentioned above, and the Boys' Brigade and the Columbian Squires, but the organization of bands and drum corps, of debating and literary societies, of collectors and hobby clubs, and above all the junior Holy Name Societies and the Young People's Sodalities are discussed, with the practical idea always in

mind that what is suitable in one set of circumstances will not prove so in another. A great amount of flexibility will be found necessary in the application of any rules, and it is necessary to stress this because each parish will have its own particular and practical obstacles to the carrying out in its fullness any rigid detailed program.

We have to bear in mind, of course, the very practical difficulties which will lie in the way of devoting any considerable time during the school year to the activities pertaining to the Youth Movement. The exigencies of our seminary curricula in this country are such that it is difficult to see wherein much can be added in terms of increased class time without diminishing returns in the amount of equally necessary study time. For this reason our attention may well turn to the possibilities of the summer-vacation period. Again to draw upon the limitations of personal experience, it has been found that much can be accomplished during this time of which our students spend seven and one-half weeks at the seminary villa. During these villa weeks the practice in outdoor life and camping, in amateur theatricals and concerts, in swimming and hiking, and in the natural and simple pleasures which will appeal to the boy of any age, are a very useful preparation for the many students who later on in the priesthood will be intrusted with the supervision of vacation camps and similar recreational projects. Equally pertinent to the subject of this paper is the practice followed in common with many other dioceses of permitting the seminarians to act as counselors at Catholic Boys' Camps where even before ordination valuable lessons may be learned and theories may be purified in practice. It is peculiarly the province and part of the young priest to have care for the youth in his parish, and in this field the highest degree of preparation at the end of the seminary course is desirable because if the priest were to rely on practical experience alone for his preparation, he would inevitably with his growth and experience grow in years and in sympathies further away from the subjects of his ministry.

The attendance of some students from each seminary at the summer schools for Catholic Action conducted by the Jesuits of the Queen's Work organization seems quite desirable where possible. Here new methods of reaching the young are constantly being evolved, and those who attend can report their findings back to their fellow students. In the same way the participation of seminarians as instructors in vacation schools of Christian Doctrine is an admirable practice. One or other of these summer-time activities can do much to supplement the work done during the school term.

To sum up, our seminaries are faced with the problem not only of imparting certain definite notions, but likewise certain techniques or methods of applying them in relation to the younger members of the Church. We have seen that even what we have been accustomed to regard as the traditional type of seminary training has implicit in it much that is helpful in this regard. We shall in the spiritual field need to summon upon the courses in theology, ascetic, apologetic, dogmatic, and moral, and to apply to them and their matter the particular methodology by which religious and moral truths can be systematically, clearly, and interestingly taught to young people. In this connection we must teach the methods of joining the spiritual to every activity of recreational and cultural nature.

In the recreational field a certain knowledge will be requisite of the rules of competitive sports and of the manner of instructing youth in the art of playing them. Coupled with this there will be necessary at least a brief acquaintance with child and adolescent psychology. To apply this knowledge for optimum results, the method must be learned of developing lay leaders in all of these activities. A method of supervision of these activities to promote sportsmanship and all the other natural virtues as well as the supernatural must likewise be learned, and this would be in connection with what we have called the mechanics of youth work.

On the cultural and social side certain abilities are most

desirable in a young priest; for example, ability to direct a play, to organize and coach debating teams, to direct literary and discussion clubs, etc. It is not, of course, to be hoped for that all these abilities and those others which demand even more specialized training will be found in every candidate for ordination. But some of these can be cultivated either in college years, in the seminary, or during seminary-vacation time. All that can be done in this way will prove to be of extreme usefulness. We must, however, guard against a tendency to formalize and make abstract a great many aspects of this work which depend to such a large extent not upon knowledge so much as upon personal zeal and devotion. It is that which it should be our chief purpose to arouse or inculcate in the Major Seminary, and if we succeed in this we have done much toward making more real and vital the link between the Church of Christ and His little ones whom He loved so much.

THE PRINCIPLES OF CATHOLIC ACTION IN THE SEMINARY

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Catholic Action! A term to conjure with if taken in the connotation given it by its proclaiming Pope; but a term to be disgusted with if understood in the varying senses put upon it by the artists of Catholic ballyhoo. Yet even the papal meaning of the term started in prophetic intimations rather than in definition based upon emperical analyses. For the latter clearness of the term growing into distinctness the Catholic world had to wait for the stirrings of the Holy Spirit in the most unexpected of quarters.

True the late Holy Father realized when he wrote his first encyclical that the restoration of all things in Christ had to come through the peace of Christ in the Kingdom of Christ. Equally well did he realize that the desired peace from above could descend upon a troubled world only if the phalanxes of Christ, like their Divine Master, would ride forth conquering. Pope Pius XI in the very beginning of his pontificate visualized a new Crusade; but a Crusade whose warriors were to wear only the cross of confirmation and wield but the sword of the Spirit. In announcement the idea was vague as all foretellings are. But that warrior Pope hadn't the least misgiving about the kind of war that was to be waged for God: nor about those who would do the fighting nor about those who would be the supreme and the subordinate commanders of the mustering host. In that first encyclical our Catholic-Action Pope declares that in a dominant or characteristic sense the individual has apostatized from God, the family also, and as a consequence the state; that this three-fold apostasy has happened and is happening in spite of

the Constitutional activity of Pope and Hierarchy plus the activities of religious men and women and of lay confraternities. The Pope thought there was wanting the contemporary touch of a new activity, of a new activity that was to be organized and a select lay activity everywhere seeking first the Kingdom of God and His justice and securing thereby for individual man and social man the all things else. These lay cohorts were to share in the very apostolate transmitted by the Church's Divine Founder to the Pope and the bishops, were to share that apostolate, though, not in a private and unofficial way but in a new and needed way publicly and officially.

But why did God's stout warrior, Pius XI, call this new and needed apostolate Catholic Action? Because the name and by implication the thing too were already known in his beloved Italy. His predecessor once removed when patriarch of Venice had referred to the lay groups who had given desultory defense to the papacy and the Church for over fifty years as Catholic Action and the term had that accepted meaning. The same Cardinal Sarto had neatly and eloquently pointed out the large field of right and duty belonging to Catholic Action under the public law of the Church. So what the Catholic laity of Italy had been doing in face of civil encroachment in this or that field of activity—and parenthetically we can say also in France, Germany, Poland, England, Ireland, America, North and South—under the authoritative direction of Christ's Vicar on earth, the Holy Father wanted done in every field of human activity whether individual or social, private or public; because man is enrolled in the supernatural order with all his conscious energy, has no free activity that must not needs be supernaturalized, in Thomistic language, man is to *use* earth so as not to *lose* heaven.

The strenuous Pius XI not only sounded the clarion call to Catholic Action in that first universal utterance of his on December 23 in the first year of his pontificate but he kept repeating the call each year, some years several times. Only two numbers of the *Acta Apostolicae Sedis*

between the years 1922 and 1939 are without a reference to Catholic Action—these are the numbers for 1935 and 1938. Any and all occasions were taken by the Pope to stress the importance of Catholic Action. Such iterations in the beginning must have caused American publicists and prelates to feel that the Holy Father was only saving by indirection: “let us have the commendable parish, diocesan and inter-diocesan activity of the Church in America duplicated everywhere.” This feeling must have been only confirmed by the early manifestations of Catholic Action in European countries. The programs looked formidable; but the achievements appeared feeble in promise no less than in act. For if Pope Leo XIII in the nineties of last century could complain of the working classes having been lost to the Church, Pius XI could not rejoice in the twenties of this century over the return of those same working classes.

Yet we in America had no reason to believe that we had found the secret which the sweating Pope was still in search of; because in spite of our feverish organized activity we weren’t reaching with anything like saving adequacy a good half of our children of grade-school age and not nearly as many of our youth of high-school age. Instead of bringing in the outsider we weren’t even saving our own. We had unconsciously built up a lock-step system of piety and were pronouncing an anathema upon all not fortunate enough to come within the charmed circle of its not altogether vitalizing influence.

Then in the thirties came the Pope’s justification. An obscure Belgian priest had anticipated the Holy Father’s work. This priest right after the World War had found a problem at hand and he had applied to its solution the same saving principle afterwards pointed out in that first encyclical, *Ubi arcano Dei*, the Savior’s *primum et ultimum philosophicum*, seek first the Kingdom of God and His justice and all things else will be added unto you. How baffling the problem the Belgian priest was called upon to solve! Boys and girls in the industrial districts of Bel-

gium were giving up the practice of their faith within six months after going to work to the extent of 90 per cent. Yet that priest had the faith to realize that what had enabled the Christian boys and girls of the first century to remain without fear and without stain in the midst of a pagan world would be equal to the protection of their successors in the twentieth century in an equally bad post-Christian world. So with two factory boys of Brussels he started in search of ways and means of seeking the Kingdom of God and His justice for boys and girls in a Belgian industrial environment. These ways and means were quickly found; they were simplicity itself. Like God's ways always they were right at hand. As these youth were working together they were urged to pray together (in groups or squads not larger than eight) going to Mass and Communion daily on their way to work; to play together; to solve their problems together, and to help their companions on the same bench in the same shop solve their problems. By 1920 there were 200 of these Jocists. By 1925 six hundred of their delegates met in Congress at Brussels. In 1930 six thousand delegates were at Namur. In 1937 at the astounding Congress of the Youth Catholic Workers in Paris there were 80,000 young men and young women delegates representing the Young Catholic Workers of twenty-four countries.

The Jocists have given rise to a new movement, a movement for married Christian workers whose unit is the family praying together, attending Mass and going to Holy Communion together, recreating together and exercising an apostolate on their neighbors, unbelieving families. This League of Christian Workers began in France within the last ten years and during its first eighteen months its units in the Communistic environs of Paris counted four families converted per unit. These two groups being imitated by other specialized groups, especially the agricultural workers and students of Belgium, are a demonstration of what the insistent Pius XI contended could be effected through his beloved Catholic Action. No wonder

the aging pontiff a few years before his death said in a letter to the Father of Jocism, Canon Cardijn, that the Jocists were Catholic Actionists after his own heart. These once Catholic pariahs have really brought Catholic Action from its infancy into its adolescence, if not into its early adult age. They have shown how by apostles from within an entire class can be thoroughly formed in Catholic principles and Catholic practices and made militant, conquering Christians. They quite likely inspired the declaration in *Quadragesimo Anno* that the apostle to the workingman must be the workingman, the apostle to the employer must be the employer. The Jocist movement makes clear, too, the definition of Catholic Action given by Civardi in his *Manual of Catholic Action*: the universal and the official apostolate of the laity. Universal both horizontally and vertically taken. For there is no group that it should not touch; and in each group there is no phase of activity that its unction of sanctity and zeal should not penetrate and render supernaturally pliant.

Now what are we going to say of the principles of Catholic Action in reference to the Seminary? The definition just cited of Civardi no less than that of Pope Pius himself (participation of the laity in the apostolate of the hierarchy) makes plain the subject-matter of Catholic Action. That subject-matter has to be by the very nature of things directly spiritual, like the entire power of the Church herself. As the Church's authority extends only indirectly to temporals, embraces them inasmuch as those temporals take on spiritual relations; so Catholic Action has to do with temporals only inasmuch as those temporals pertain to faith or morals. An athletic association of Catholics, a dancing or an entertainment club of Catholics, a labor union or a cooperative enterprise of Catholics would not any of them constitute Catholic Action, although Catholic Actionists might find occasion or inspiration in Catholic Action to take up one or more of these purely temporal activities. Economic social, political betterment are all going to come by reason of Catholic Action; yes, but not directly. For Catholic Actionists as

such cannot carry on any one of these most important temporal activities. But Catholic Actionists by seeking first the Kingdom of God and His justice may either themselves catch the inspiration to labor for this or that kind of genuine earthly progress or give that inspiration to others. For earthly prosperity is one of the *adjicienda* to be gotten by fallen human nature as an incident to the pursuit of eternal well-being.

As to methods of Catholic Action. While it is true to say that Pope Pius XI did not prescribe any given method of organizing Catholic Action, yet he did put forth in his instruction to the Bishops of Brazil on the feast of Christ the King in the year 1935 certain controlling principles of organization. To begin with the Pope wants no mass production in Catholic Action. He wants the principle of selection to prevail throughout. Modest beginnings are to be the lead off. The leaders are to be carefully trained, solidly grounded in Christian truth and Christian practices, made aware of the problems of their group, and taught the ethical limits within which a solution must be found by persistent quest. For the most part the organization of Catholic Action should be graded from parochial to diocesan units and on up to national executive bodies. To insure efficiency in all ranks there should be visiting committees of priests and laymen. Existing church societies can continue to function alongside the graded and federated organization of Catholic Action. In place of Catholic Action competing or laboring to destroy these previous societies, it will help to promote them. They by their nature are auxiliaries of Catholic Action both in the sense that they furnish select recruits to its phalanxes and lend help in carrying out the official lay apostolate entrusted to Catholic Action. Even high schools and colleges can have groups of Catholic Action composed of pupils chosen on the score of selection. Seminarians are to be acquainted with the apostolate of Catholic Action and young priests rendered expert in its workings. A few of the latter should be sent to countries where Catholic Action flourishes to study its successes.

Here is where the amateur arises to suggest that our seminaries put in a course of Catholic Action. But the amateur in making the suggestion unwittingly forgets that the seminary at one and the same time cannot be an undergraduate school of divinity and a graduate school of divinity plus a half dozen schools of social skills. The seminary can be a good undergraduate school of divinity. If it attempt more, it fails in the one thing the Church expects of it, to turn out yearly recruits to the priesthood who are first men of tried virtue, then passably grounded in the sacred sciences, above all the science of dogmatic theology, able and willing to be reliable practioners in dispensing the mysteries of God. Much must be left to formal or informal study that should be carried on during the five-year period of canonical examinations; still more to the spiritual internship spent under judicious and zealous pastors. The post-seminary course is the one thing needed, I am inclined to think after thirty-one years' teaching in a major seminary, the one thing needed for the integral training of our priests, who are good but might be made indefinitely better.

I am fully cognizant with the fact that Pope Pius XI expressed the mind of the Church when he said seminarians are to get acquainted with Catholic Action. But this can be brought about without any new course. For Catholic Action comes in as an incident of dogmatic theology, canon law, spiritual formation, pastoral instruction. It becomes an inspiration to the seminarian when he reads about it in the Catholic press or hears about it from a lecturer possessing first-hand acquaintance with Catholic Action. But a living, throbbing actuality of the seminarian it will not become until Catholic Action begins growing and developing in the country. That it cannot help doing; for the Church wills that the laity in these latter days share her apostolate as the turning effort of restoring all things in Christ and thus witnessing the peace of Christ in the Kingdom of Christ and thereby realizing the present Holy Father's visioned consummation, *Opus Justitiae Pax*.

THE CULTIVATING OF READING HABITS AMONG SEMINARIANS

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In the early eighties of the last century a seminarian at St. Francis Seminary, Milwaukee, acquired a few modest volumes like many another fellow student. He was an ardent though discriminating reader. Unlike many another priest, however, he steadily enlarged his library in the years following ordination. He used his books assiduously, moreover, and began writing both in prose and in verse. When in the course of years he was appointed to a pastorate, he had to charter a box-car to be able to transport his library. He continued to add to his collection of books, spending virtually all his means, except what was given in charity (and that was not a mere pittance either) in buying books wisely and economically. Reading and writing whenever free from parochial duties became second nature to him. His study was verily a library, a monument to his habit of reading. When at last, in 1936, after fifty-two years in the priesthood, the Book of Life was unfolded before him, twenty thousand volumes here below mourned the passing of their possessor and friend. Such was—perhaps you have divined it—Monsignor John Rothensteiner, Pastor of Holy Ghost Church, St. Louis, an outstanding example in our day of a seminarian who had cultivated a reading habit with consummate skill and distinction.

The discovery that this topic has never been formally treated in the thirty-six annual meetings of the Seminary Section may well occasion some surprise. Was it considered of little importance? Was it taken for granted that every seminary handled the matter expertly enough? Was it a topic that nobody cared to tackle?

Yet writers on things clerical are accustomed to set

great store by a priest's reading habits. From the time of Saint Paul's admonition to Timothy, "Attend unto reading . . ." (I Tim. 4:13) down to our own day when Father Arthur Barry O'Neill, C.S.C., in *Priestly Practice*, and Father Edmund J. Goebel in "*Pax Christi*" strongly emphasize the point, there is a constant tradition to the effect that a priest's reading is an all-important element in his life.

We may take it as axiomatic that if proper reading habits have not been formed in the seminary a priest will scarcely ever develop them during his years in the ministry. It becomes vitally important, then, to cultivate sound reading habits during seminary days. Clearly it is a case of "now or never." Father Albert O'Brien, O.F.M., in a paper read before this Section in 1926, entitled "The Seminary Library," forcibly expressed the idea when he said: "The habits of his (the seminarian's) life are forming in the seminary. We teach him to meditate, to pray; we teach him how to act in the pulpit and in the confessional and in all his sacred offices. Are we teaching him what to do with his spare moments? Are we introducing him to a circle of friends with which he can surround himself with profit to his own soul and the souls of all that shall hear him? Such friends are books, and if he surrounds himself with them his priestly life will not be dissipated among dangerous or forbidden pleasures and friends." (p. 564.)¹ Father O'Neill speaks even more trenchantly: "Let it be said that the young ecclesiastic who has arrived at the epoch of his ordination without having acquired a taste for good reading is very sincerely to be pitied; and the absence of such a taste denotes something radically wrong either in himself or in the collegiate training to which he has been subjected." (p. 76.)²

¹ O'Brien, Albert, O.F.M. "The Seminary Library." *N. C. E. A. Proceedings*, Vol. XXIII, pp. 555-64 (1926).

² O'Neill, Arthur Barry, C.S.C. *Priestly Practice*, Chap. VI, "A Cleric's Reading," pp. 74-85. Notre Dame, Ind.: University Press (1914).

The seminary, then, in accepting responsibility for the training of priests must hold itself accountable for forming the proper reading habits of its students. It would appear that the two essential requisites for achieving such an objective are the following:

- (1) A properly equipped and administered library.
- (2) A definite, though flexible, guidance program.

The seminary library has been treated in two thought-provoking papers under this very title in 1926 and 1937 by Father Albert O'Brien, O.F.M., and Father Charles B. Murphy, respectively, papers printed in the *Proceedings and Addresses* for those years.³ Complementing each other in many respects, these papers set forth in considerable detail what the seminary library should be. Reference should also be made here to the paper of Father Laurence Piatrkowski, O.S.B., "Library Service in Our Minor Seminaries," in the *Proceedings* for 1930.⁴

Administrative officers of seminaries have probably not pondered the ideas embodied in these papers sufficiently, though they are responsible in most cases for the condition of the libraries in their institutions quite as much as they are accountable for conditions in chapel, classroom, and refectory. In general it is no exaggeration to say that administrative officers in Catholic schools are as a class (there are, of course, many notable exceptions) more unaware of what the modern library should be, and consequently promote its welfare less intelligently than any other phase of their activity. This is a severe criticism, but facts seem to support the statement. The pioneer years of the Catholic Library Association (it is scarcely yet of age) furnish ample proof. It has been impossible to interest more than a fraction, and a small fraction at that, of our Catholic educators in so vital a movement for better libraries. It is submitted that perhaps one of the

³ Murphy, Charles B. "The Seminary Library." *N. C. E. A. Proceedings*, Vol. XXXIII, pp. 480-92 (1937).

⁴ Piatrkowski, Laurence, O.S.B. "Library Service in Our Minor Seminaries." *N. C. E. A. Proceedings*, Vol. XXVII, pp. 646-52 (1930).

principal reasons why secularism in the world of print is so rampant today, whereas at one time the Church's influence in that sphere was very prominent if not paramount, is the neglect of libraries on the part of those whose duty it is to be custodians of Catholic literature and culture.

In most instances it is futile to expect any lasting improvement in the library situation until administrative officers realize the importance of making proper provision for a trained librarian with sufficient time and energy to administer the library, for definite and sufficient financial appropriations for development and service, as well as for suitable housing of the library. Book selection for reference and reading, for both faculty and students, classification and cataloging, acquisition of necessary and suitable journals and pamphlets, as well as their care both currently and in bound form, development of adequate services in the use of the library for faculty and students, instruction in the use of books, all these matters involve technical knowledge which cannot be expected in any random professor or administrative officer, no matter how well qualified he may be in some special field. Only technical training will provide a librarian equipped to do satisfactory work. The larger the seminary, the more important it becomes to maintain a thoroughly modern library. Unless the book stock is adequately built up, both in the matter of titles and in the number of copies of individual titles, and, moreover, unless the service is such that titles are available when wanted, no guidance program has any chance of being successful.

While the properly equipped and administered library is a "*conditio sine qua non*," it is only the necessary foundation for the work of cultivating reading habits among seminarians. The main emphasis must be on a guidance program. Above all this program should be characterized by positive and constructive direction. Negative precepts and destructive criticism applied to books and reading have a subordinate part to play, it is true, but constructive ad-

vice is of infinitely more value. It is far more palatable. We all tire of "Don'ts." Please observe the difference in tone and emphasis in the following passages aimed at the avoidance of reading ephemeral literature:

POSITIVE

"If you look through the daily papers to see how little you need to know rather than how much you can read, you will save much time for better things." (Keating, p. 73.)⁵

NEGATIVE

"It is undesirable that he (the seminarian) should fritter away his energies in the perusal of bookish novelties, current periodicals and newspapers, which are usually concerned with issues that are ephemeral and slight." (Mahoney, p. 134.)⁶

In developing a guidance program for reading we should at the outset realize clearly the varying backgrounds of our seminarians. No two are apt to be quite alike in preparation, capacity, or taste for reading. To attempt moulding all in one pattern is not only to essay the impossible, but would most certainly defeat our purpose. Mass-production can find no place here. We have to recognize individuality and respect personality, being content to aid as far as possible the development of the individual person. To be successful, our guidance program must be flexible, adaptable to individuals and even to varying moods and situations of the same individual. Here if anywhere we may safely invoke the much-abused principle of interest value. We have to rely on enlisting a spontaneous co-operation if we hope for sustained effort, and without such sustained effort no worth-while and lasting habit can result. It is imperative, then, that our guidance program elicit enthusiasm, for without enthusiasm our seminarians

⁵ Keating, Canon James. *The Priest, His Character and Work*, Chap. V, "Study. A Taste for Reading," pp. 66-82. New York: Benziger Bros. (1903).

⁶ Mahoney, E. J. *The Secular Priesthood*, Chap. VII, "The Seminary," pp. 122-43. New York: Benziger Bros. (1930).

will not persevere in their reading as they must if they are to become lovers of reading in the best sense.

Some students come to the seminary with perhaps more even than a rudimentary habit of reading: they like to read. Others have developed a habit of reading voraciously: they read too much, and not wisely, either quantitatively or qualitatively. Still others have possibly never read a book, unless it was a textbook or a book assigned for scholastic purposes. Some few (*rari animi*) may have discovered a challenging stimulus in the writings of Saint Thomas Aquinas or Saint Augustine, while many perhaps respond most readily to the plebeian level of the "funnies" and the literature, so-called, of the "sport page." To ridicule or castigate the inferior taste of the latter will usually prove to be as tactical a blunder as to extol too highly the superior aspirations of the former. The young man who has never been able apparently to feel at ease in a cultural atmosphere can by gradual steps be brought to enjoy the more rarified realm of thought and emotion. A youthful paragon of wit, with a slightly inflated ego, must for his own good be deftly led to see that he has many a backlog to scan before he can qualify as a cultured and well-read man.

While recognizing individual differences, it would seem possible and even profitable to arrange a few lectures or conferences for groups; e. g., for incoming freshmen. Instructions in the use of the library might well constitute a point of departure for such a brief course of lectures. It would also appear feasible to have one or more group conferences each year to keep pace with the seminarians' growth in the things of the mind and heart. Methods of reading no less than reading content might profitably be treated. Reading with a purpose, rapid reading, slow and attentive reading, silent reading, meditative and reflective reading, reading as an aid in studies, reading for relaxation, reading to perfect oneself along some special line of work or interest, these and similar aspects of reading will furnish excellent material for most profitable discussion.

Many a student's aimless efforts would be directed to a definite goal and prove a valuable means of character training instead of degenerating into a form of intellectual and moral dissipation. Father J. F. X. O'Connor's "Reading and the Mind,"⁷ and Brother Azarias' "Books and Reading,"⁸ develop many helpful thoughts on these subjects.

To whom shall the management of the reading-guidance program be entrusted? The librarian alone would scarcely be equal to carrying out so many-sided and exacting a project. Even if the day envisaged by Father Paul J. Foik, C.S.C., in 1919,⁹ when "a professor for books and reading" would find an honored place on our educational faculties ever arrives, this same professor will probably need assistants to share the burden of directing and counselling so many individual readers. The Spiritual Director of the seminarians, Prefect of Spirituals, Spiritual Father (whatever his title) will be in a strategic position to advance a reading-guidance program in collaboration with the librarian. Bishop Peterson's paper, "Spiritual Reading and Spiritual Conferences in the Seminary," in the 1917 Proceedings¹⁰ offers some pertinent suggestions. "The Seminarian's Reading List: a Required Reading List of Books on Personal Ascetics for Students of a Major Seminary,"¹¹ a project of the Catholic Library Association, is an invaluable help in a field that the Spiritual Father certainly must develop. Father Matthew Britt's "Bibliography of Books for Meditation and Spiritual Reading in Preparatory Sem-

⁷ O'Connor, J. F. X., S.J. *Reading and the Mind, With Something to Read*. New York: Benziger Bros., 5th ed. (1893).

⁸ Azarias, Brother (Patrick Francis Mullany). *Books and Reading*. New York: Cathedral Library Association (1896).

⁹ Foik, Paul J., C.S.C. "The College Library in Relation to College Work." *N. C. E. A. Proceedings*, Vol. XVI, pp. 175-83 (1919).

¹⁰ Peterson, Right Rev. John A. "Spiritual Reading and Spiritual Conferences in the Seminary." *N. C. E. A. Proceedings*, Vol. XIV, pp. 480-7 (1917).

¹¹ "The Seminarian's Reading List: A Required Reading List of Books on Personal Ascetics for Students of a Major Seminary." St. Meinrad, Ind.: *Historical Essays*, Nov. 1937. Reprinted in a 24-page pamphlet. (A similar list is available for the Minor Seminary.)

inaries,"¹² while suggestive to those well versed in ascetical literature, may prove less helpful to others on account of a lack of annotations or explanations.

There is no cogent reason to confine the Spiritual Father's share in the guidance program to the field of asceticism. He as well as many, if not all, the professors will welcome participation in the work of fostering reading habits among the seminarians. Why should seminarians not be encouraged to choose a guide for their reading much as they are advised to select a confessor and spiritual guide? The educational adviser in schools everywhere renders a distinctly useful service to the adolescent scholar. Would a system modelled somewhat on that pattern be too alien to a reading-guidance program in a seminary? Many interests are represented in the faculty of the average seminary. Besides the special field each member has as his province of learning one or more personal interests—religious, semi-religious, or secular. It may be literature or language, history, science, art, education, music, economics and social problems, missions (home or foreign), the liturgical movement, charities and correction, Catholic journalism, rural-life problems, Confraternity of Christian Doctrine, Catholic Evidence Guilds, youth movement, Catholic Worker groups, Legion of Mary activities, sodality organization, Holy Name Society, St. Vincent de Paul Conference, K. C. and other fraternal orders, Catholic theatre movement, Legion of Decency, parish libraries, or perhaps still other fields of endeavor where priestly zeal finds an outlet. Canon Keating gives the following advice: "Has he (the seminarian) any favorite subject? Let him work at it. . . . To one who does not claim to have any special bent I would say, take up history and literature for your general reading." (p. 75). Father Richard B. Sherlock's paper on "Recreational Read-

¹² Britt, Matthew, O.S.B. "A Bibliography of Books for Meditation and Spiritual Reading in Preparatory Seminaries." *N. C. E. A. Proceedings*, Vol. XXVI, pp. 782-97 (1929).

ing in the Seminary," in the 1933 Proceedings,¹³ discusses some of the aspects of a perennial problem.

We may never lose sight of the fact that we have at any given moment the leaders of subsequent generations of the priesthood and hierarchy in our seminaries. Ours is the responsibility for the formation, not only of a zealous clergy, but, also of an intelligently alert body of priests with wide sympathies and informed views, spiritual men who will naturally rise above petty local concerns and see their problems in the setting of the Church Catholic. Thoughtful reading, habitually pursued, will make a most substantial contribution to the formation of such an elite priesthood.

We hear much about devoting every possible moment to study, coupled usually with a warning about dissipating time and energy in side-issues. Is it not to be feared that at times such generalizations are but a cloak to hide an unwillingness to discriminate prudently, perhaps only after much careful thought, between side-issues and what may possibly be the first stirrings of a worth-while spiritual enterprise? Preferring to err on the safe side may prove a convenient attitude, but is it not far more honest to face an issue courageously and settle it on its merits? Do we realize that we may be crushing initiative, extinguishing the smoking flax, crippling a future good work, all in the

¹³ Sherlock, Richard B., C.M. "Recreational Reading in the Seminary." *N. C. E. A. Proceedings*, Vol. XXX, pp. 637-45 (1933).

Hedley, Bishop John Cuthbert. *Lex Levitarum, or Preparation for the Cure of Souls*. London: Burns, Oates & Washbourne, 3rd ed. (1917).—This commentary on Saint Gregory's "*Regula Pastoralis*" is superb reading, especially Chapters 5-9, which deal with the seminary and studies.

Goebel, Edmund J. *Pax Christi: Letters to a Young Seminarist*, Chap. XI, "Mute Companions," pp. 105-13. Milwaukee: The Bruce Publishing Co. (1929).

Smith, John Talbot. *The Training of a Priest*. New York: (1896). Suggestions on reading are scattered through several chapters.

de Bury, Richard (Richard Aungerville). *The Love of Books* being the "*Philobiblon*" of Richard de Bury, Bishop of Durham, translated by E. C. Thomas. St. Louis: B. Herder Book Co.—This short classic of bookdom with its quaint style is always captivating and intriguing reading.

sanctimonious name of prudence? Let us not fear to encourage initiative. If we are in touch with realities we can always apply the curb. But who will revive a killed ambition? We may spur on the lethargic gently yet firmly, discourage understandingly but effectively, even correct sternly though paternally. We shall find much inspiration and not a little reward in observing the manifestations of growth and maturity in the seminarians whose reading programs we may be privileged to guide.

We need priests who are expert in educational theory and practice. Some of our seminarians feel drawn to the educational field as a life work. Words of encouragement and guidance in the maze of educational literature may aid in developing a future superintendent of schools. We need priests who like Don Bosco will save youth, or who like the late Monsignor Baker, of Lackawanna, N. Y., create a miniature world for the underprivileged. Any seminarian who senses an appeal in that form of apostolate and shows an inclination to familiarize himself with its spirit and its methods has a right to find encouragement and guidance at our hands. We need writers, many more than we have, to sow the good seed in literary fields. Should we not second the aspirations of seminarians who have talent and who prove they can wield the pen effectively? We need missionaries both at home and abroad, convert-makers also, experts in music even, leaders in the social sciences, not to mention the more obvious fields in which all seminarians are specifically trained at least as far as general training is concerned.

What a different picture our American Catholic scene would present today, had such a guidance program been systematically fostered in our seminaries during the past fifty years! Instead of a dozen outstanding Italian parishes in the land we would have more than a hundred, with thousands of families saved to the Faith instead of augmenting the ranks of religious indifferentists. In place of practically stationary 300,000 Negro Catholics we might have three millions or more. For scores of dying urban

parishes hundreds of flourishing rural parishes would grace the countryside, a credit to Church and State alike. We might witness the effective influence of Catholic labor leaders, supported by a staunch body of workers grounded in the application of Catholic ethical principles to problems of capital and labor, in promoting social and industrial betterment and security, whereas it has taken two Popes and a national crisis to awaken us to Catholic Action. We could have a Catholic press, even a daily press, that would combat the deadly secularism that like a vampire sucks the lifeblood of our Catholicism, nourished with such care and superhuman sacrifices in our schools, had our predecessors only cultivated and fostered in their seminarians greater familiarity with the Catholic spirit as it should manifest itself in contemporary affairs. We may ask likewise why Catholic influence was not more potent for good in politics, the theatre, the movies, the use of strong drink. Why is it that Catholic influence is so little commensurate with our numbers? The Mexican situation during a quarter-century, the late war in Spain, our perennial Indian problem, our struggle for educational opportunities, all bear witness to our lack of effective influence in spheres where sheer numbers under capable leadership could hardly do aught but carry weight.

Must our inability to be effective in so many vital relations not be attributed in large measure to a want of vision, occasioned by parochialism, fostered in turn by an absence of reading habits that must have dispelled ignorance and stimulated to action?

A PRACTICAL AND PROFITABLE METHOD OF APOLOGETICS

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CEPTION SEMINARY, OCONOMOWOC, WIS.

The title assigned to this paper—*A Practical and Profitable Method of Apologetics*—may, perhaps, prove misleading. Lest any one be deceived, let it be stated in the very beginning that no attempt will be made to lay down a definite and complete program of apologetic procedure. Any such attempt would be ambitious to say the least, if not entirely presumptuous. Rather, our purpose is to point out some of the deficiencies in the present-day textbook approach to the apologetic problem, as well as call attention to modern difficulties and problems and current needs. Underlying all this is the hope that, from the discussion following the reading of this paper, some ideas may be gleaned and plans evolved that will aid us in making the apologetic course in our seminaries practical and profitable—practical especially from the standpoint of the professor who must teach, and profitable from the standpoint of the student who must apply himself to this discipline.

No laborer in Christ's vineyard, no one who is actively engaged in the work of promoting and propagating Christ's saving mission to the souls redeemed by Him, whether proximately as in parish work or on the mission band, or remotely as in the teaching apostolate, will deny or can deny the importance of apologetics today or the need of a sound apologetic training for our priests. Living as we are in an age of godlessness and indifferentism, of naturalism and rationalism, of neo-paganism and age-old epicureanism, in an age rife with false philosophies of life and conduct, in an age in which all religion is suspect, and the Church, our Church, considered obsolete and out of step with modern ideas of scientific progress, there is greater

need than ever before that our priests be properly equipped so that they can state the cause of religion clearly and the mission of Christianity and the Catholic Church (wherein is found the only true Christianity) accurately, appealingly, and convincingly. At the same time the fact can scarcely be questioned that our time-honored build-up and presentation of the apologetic argument, as exemplified in most theological manuals, leaves much to be desired. Particularly does it seem insufficient and inadequate in meeting the issues of the day. By this we do not mean to say that the classical proofs so long employed in defense of the Christian religion and the Church have lost their import, or that they have been invalidated by the findings of modern science. Any such assumption, in view of the Sanction given them by the Vatican Council in the constitution *De Fide Catholica* (Cap. III), may justly be disregarded. The traditional arguments, built upon historic fact and unchanging principles, still constitute the unshaken and irrefutable defense of our Christian-Catholic position; yet we must recognize the fact that times have changed—and issues with them—since Luther raised the standard of revolt against the Church. Our quarrel today is not, as was the case in this country for so many years, with Protestantism, at least not with Protestantism as such; though we do stand forever opposed to certain tenets that are fundamentally Protestant in origin: for example, that our Saviour, Jesus Christ never founded a visible Church on earth, a Church so necessary that he who is not affiliated with it, at least by implicit desire, can never attain salvation.

The old fundamental Protestantism is more or less of a dead issue today, except in certain isolated localities. Though nominally it may yet count many millions among its adherents, still it has lost its hold especially upon the younger generations, so many of whom prefer to think of themselves as emancipated from all religious servitude. With them civilization, if anything, has gone backward as far as religious belief and the proper appreciation of

one's dependence upon and obligations to a Supreme Being are concerned. Our quarrel today, if it may rightly be regarded as a quarrel at all, is rather with the forces that are subversive and destructive of all religion than with any determined sect. It is ours to break down this opposition and reconstruct anew. In this our attitude should not be purely defensive, as it has been for so long past. Our duty, it is true, is to preserve the faith, to guard our Catholic people from the irreligious influences of the world, and, like the Divine Master before us, to seek out and save those of the flock who have gone astray. But, as with Christ Himself, our saving mission must not end there. Ours is the true religion and the true Church; and the light of that truth must not be hid under a bushel, but made to shed its rays before the world. Catholic Christianity must be brought to the attention of those not of our Faith. It must be placed within the range of their intellectual vision where they may see it, where they may examine its firm foundations that can never crumble, its walls that can never be laid low, its fortifications that are proof against the onslaughts of enemies and the ravages of time, its structural beauty that never ceases to appeal, inspire, and satisfy, its productive machinery, its efficient agencies for good, and its efficacious results as revealed in the holiness of its members here on earth and the glory of its saints in heaven. Our mission, therefore, today is not only to defend the cause of the Catholic religion, but to make that cause better known and loved, to place that religion before others, to lead greater and greater numbers into her earthly fold and to her heavenly goal, and thus to continue the work of Christ Himself.

The task is nowhere near as difficult as it seems. For, despite the unbelief, the false philosophies, the materialism and scepticism, the naturalism and rationalism of the age, as well as the general apathy, if not real opposition, to religion, we find, if we examine closely, that men and women of today are far from satisfied with their lot. Though they scarcely realize it, they are instinctively

searching for something more, something higher, something that will satisfy their nobler desires and aspirations. Many are blindly groping after the unknown God, though they would hate to admit it even to themselves. Many, too, disturbed by the inroads of so-called new ideas upon the religious beliefs of their childhood—ideas which are only old errors under new labels—are longing for a religion that will harmonize life and faith under the Christian dispensation. The Church, therefore, is in a favorable position to-day, despite all the evils we have mentioned, for she stands unique among the religious institutions of the world in this that she still commands the respect of those who do not believe in her, and even of those most opposed to her. In proof of this, no better example need be cited than that of just a little more than a year ago when one Pope died and a new Vicar of Christ was elected, while all the world looked on in awe and wonder.

To accomplish this task before us, however, one fact especially must be remembered: that to serve the Church in the fulfillment of her mission from on High, to labor for the Salvation of souls, not every priest is going to be called upon to do great and glorious things. Very few are called to be a Saint Augustine, a Saint Boniface, a Saint Patrick, or a Saint Paul. The work of the normal priest is on a more simple scale. But in every phase of that work—whether in the parish school with the children of today who will be the men and women of tomorrow, or in the parish church with the faithful, or in the parish rectory with the prospective convert who is brought to him or who comes of his or her own accord, in his parish work in which he comes in contact with all classes of people, rich and poor, learned and unlearned, Catholic and non-Catholic alike, on the mission band in the homeland, or in the mission fields afar—in all this work he needs, along with his other attainments, a thorough grounding in the science of apologetics. The priest today must be the crusader of his faith. At home and abroad, as the representative of Christ, he must be prepared to defend that faith, to vindi-

cate its claims to Divine Authority, to explain its teaching in matters of faith and moral conduct. The priest today must not only be the teacher but the defender and zealous propagator of the truth in his every field of endeavor. He must be an apologist in the fullest meaning of the term if he would be an apostle. To help equip him for that office is the aim of the apologetic course in our seminaries.

The Apologetic course merits an important place in the seminary curriculum. As that part of fundamental theology which aims at a systematic presentation, under the light of reason directed by faith, of the credentials of Christianity and of the Catholic Church, thereby preparing the way for the tracts on the mysteries of faith and means of grace, it is not to be considered an altogether distinct and isolated science, but should pervade the seminary studies. As Father Gardeil, O.P., so well reminds us in his celebrated work, *La Crédibilité et l'Apologetique*, "just as metaphysics has its epistemology (criteriology) whereby the objective character of knowledge is established, so theology has its supernatural epistemology; i. e., apologetics, demonstrating the truth of Divine Revelation"—and, we might add, of the Catholic Church as the divinely instituted means of teaching, preserving, and propagating that Revelation until the end of time. In its relation to the other sciences, apologetics presupposes the truths of metaphysics, natural theology, psychology, and cosmology; the truth also of the history and exegesis of Sacred Scripture, not, of course, as the divinely inspired document that it really is, but as a work truly historical, having the same or even greater claim to credence than any other work of history because of the care exercised down through the ages to preserve the Sacred Books inviolate.

As a prerequisite to a practical and profitable apologetic course we recommend a thorough-going knowledge of the history of philosophy. The reason for this is at once manifest when we consider that most modern errors that in any way strike at the claims of Christianity and the Catholic Church, and most modern religious tendencies and fads are

of a philosophic nature, having their origin in one or other of the false philosophies of a bygone age. They are, as we said before, but the old errors under new labels: the ancient philosophies of the Epicureans and the Manicheans, of the Platonists and the Orientalists, as well as the later philosophies of Pantheistic Evolution, of Agnosticism and Rationalism, decked out in modern dress. Only a thorough grasp of these errors of the past, and the false assumptions on which they are based, will render the student capable of understanding the errors of the present, and thus enable him to make the proper applications of facts and principles in his efforts to refute them. Only thus will he be able, later on, to show them up for what they are, and vindicate the claims of the Catholic Religion to which they stand professedly or otherwise opposed.

The course in apologetics is likewise aided by a study of the history of dogmas. Since this latter branch presupposes some knowledge of the dogmatic truths themselves, we find herein a justification for the policy in vogue in certain seminaries of treating apologetics, not in its logical place in the first year of theology—i. e., as the connecting link between rational philosophy and the truths or mysteries of faith—but, rather, later on when a knowledge of the truths themselves and their historical development (speaking, of course, in the Catholic sense of subjective development) has been attained. It seems, however, that it would not be too great a loss to delay the study of this branch (the history of dogmas) for a time, and thus treat apologetics in its proper place.

It may be the practice, too, in some places, to begin the first apologetic treatise with several preliminary chapters on the existence of God and the spirituality and immortality of the soul. If these have not been expressly dealt with elsewhere, now is the time to do so; for they are prerequisites to any effectual apologetics. The proper place for them in the seminary curriculum, however, seems to be in the philosophy course. Here they may be presupposed—though oftentimes in the actual practice of later life; for

example, in information classes or in convert instructions, the priest must begin with these very questions.

Coming down, at last, to an actual apologetic method, that commonly accepted in the schools today admits (although it is not conceded by all) of a three-fold division: Natural apologetics, Christian apologetics, and Catholic apologetics. Natural apologetics (*De Religione in Genere*) abstracts from any definite and given religion and demonstrates the necessity of religion in general; both from the standpoint of God to Whom, as Creator and Supreme Lord and Greatest Benefactor, it is surely due, and of man whose very nature, whether he be considered as an individual, a domestic or a social being, needs and demands it. The second section, Christian apologetics (*De Religione Revelata seu Christiana*) is usually subdivided into a theoretical and a practical part. The theoretical part concerns itself with the notion and possibility of Revelation, its necessity, the obligation of seeking it on the part of those concerned, and its knowability from certain signs or notes or criteria which are examined and their value carefully noted. In the second part of this same section application is made of the various notes or criteria thus laid down. Relying upon the testimony and character of Christ, the prophecies which foretold His coming, the miracles He performed, the prophecies which He Himself spoke and were fulfilled accurately and in every detail exactly as He foretold them—relying especially upon the clinching prophecy and miracle of them all, the Resurrection, the apologist proves that Christ came on earth a Divine Person, or at least a legate of God, with a Divine Mission to save the souls of men; and that in consequence the religion which He founded for just that purpose is and must be divine. The conclusion, then, is further strengthened and confirmed by calling attention to the rapid spread of Christianity despite its numerous obstacles, the renovation and restoration of moral life which it effected, the heroic fortitude of its martyrs in the face of persecutions and torment, the sublimity of its doctrine and worship of God, and last of all by the fact of

its fulfillment of all the desires and aspirations of man. A comparison of Christianity with other forms of religion, for example with Buddhism and Mohammedanism, serves to enhance its beauty and transcendent excellence. The third section, Catholic apologetics (*De Ecclesia Catholica*) seeks to identify the Christian religion with the religion of the Catholic Church: showing that Christ while here on earth, in order to carry on His saving mission in behalf of redeemed mankind, instituted a society hierarchically and monarchically organized, endowed with certain definite properties and the distinguishing notes of Unity, Sanctity, Catholicity, and Apostolicity—a society of such a kind as can only be verified of the Catholic Church. To this section, finally, there is often added a part not properly apologetic, but rather dogmatic, bearing upon the inner and intimate constitution of the Church, its powers and prerogatives (e. g., infallibility), its members, and its relationship with the civil society.

This is, in general, the outline of the traditional method of apologetic procedure (so-called more in opposition to the controversial method or to the Immanence method of Blondel and Laberthonnière than for any other reason). Oftentimes, however, the second and third sections, bearing upon the Christian religion and the Catholic Church, are treated as one. Garrigou-Lagrange among others is an exponent of this method and uses it very effectively and successfully in the classical treatise, *De Revelatione Per Ecclesiam Catholicam Propositam*. Some authors, too, combine the first and second sections, Natural and Christian Religion (*De Vera Religione*). Others, like Garrigou-Apologetics, under the general heading of *The True Lagrange*, omit this first section altogether, contending that it belongs rather to the realm of natural theology and ethics. While theoretically we cannot but agree with the learned Dominican, justly regarded as one of the brightest luminaries of the Church today, that the logical place for such a tract is to be found in natural theology and ethics; still we believe that in practice—and we are here concerned with a practical and profitable method of apologetics—this

tract should be retained, and even emphasized more than ever now in view of the irreligious attitude of the world at large. And we, moreover, believe that the chapters of this tract on the notion and the necessity of religion should be preceded by at least two others: one, a chapter dealing with the vital *Epistemological Problem*—i.e., with the capability of the human mind to arrive at truth or certainty; the other, a chapter on *Primary Notions* (Being, Essence, Existence, Unity, Truth, Goodness, Substance, Causality, etc.), and *First Principles* (Principle of Contradiction, Identity, Substance, Reason of Being, Efficient and Final Causality, Change, etc.) from the standpoint of their objective or ontological and transcendental value. The apologist, if he is to be a success, must never lose sight of the frame of mind of those with whom he works; and it is an actual fact, confirmed by the practical experience of many priests, that a great percentage of prospective converts coming to us today from secular schools and universities, are so affected by modern scepticism on the one hand, or idealism on the other, that they refuse to grant such fundamental truths as that we can be certain of anything, or that the ideas of one's mind have objective reality, or even that the same thing cannot be and not be at the same time. No matter in what language these fundamental notions and principles be clothed—whether in technical terms or in words most simple and clear—they, nevertheless, oftentimes must be explained before the would-be convert maker can hope to get anywhere at all. They must be expounded and made clear before he can even begin to talk of religion and its incumbent obligations.

Likewise to be recommended in this first tract (*De Religione in Genere*) would be a third chapter briefly and concisely exposing the fundamental errors that still color modern philosophic thought and religious attitudes: such as Pantheistic Evolution in the various empirical and idealistic forms that had their origin with Spinoza and Kant, and have since found expression in the writings of Haeckel, Fichte, Shelling, Hegel, and also of Karl Marx; the Agnosticism—empirical or idealistic—also, of Hume,

Mill, Spencer, Huxley, and William James; the Creative Evolution of Bergson; and the various phases of Rationalism which influenced the Liberal Protestantism of Harnack, and the Modernism of Loisy, and even left its mark on such authors as Félicité, de Lammenais, and others of the Traditionalist school.¹ Such a chapter, affording as it would a rapid review of what was already learned from the history of philosophy, would have this advantage, that it would help effectually to expose the insufficiency of any naturalistic explanation of things, and thereby lend additional strength to the proofs to be adduced in favor of the possibility and probability of a supernatural revelation from on high.

Especially to be emphasized in the section on the Christian Religion—whether considered with or distinct from the tract on the Church—is the obligation on the part of those concerned to seek out and, if convinced, to embrace the true supernatural revelation. This thesis is directly opposed to modern Indifferentism, as well as to the present-day Dogmatic Tolerance that finds such smug satisfaction in the theory that one religion is as good as another, and that it matters not to what creed a man belongs as long as he remains a good and useful member of society. Hence it has an importance that is not to be minimized.

The various notes or criteria of revelation are likewise strongly to be stressed in this particular tract, and their importance, both in themselves and in relation to those whom they are intended to influence, carefully noted. Here we must call attention to the fact that while objectively considered the external-extrinsic or historical criteria known as miracles and prophecy, are, perhaps, the most convincing, men today are very often led to join the Christian religion by the intrinsic and internal signs; namely, by the sublimity and harmony they see in its teaching, its wonderful influence on moral life and conduct, and the

¹ For an example of what we have recommended here, we would refer those who are interested to the work, *The Principles of Catholic Apologetics* (Sect. I), by T. J. Walsh, London, Sands & Co., 1926.

complete satisfaction it affords, here and hereafter, to all the legitimate desires and aspirations of the human heart. More than one great convert of recent years owes his or her conversion to one or other of these motives. The Jesuit Father, C. C. Martindale, Joannes Jörgenson, E. E. Everst, and Sheila Kaye-Smith are just a few whom we could mention.

It is in the treatise on the Catholic Church, however, that an especial advance must be made if we are going to keep abreast of the times. Most apologetic manuals of today still confine themselves to a controversial defense against fundamental Protestantism. The Church is defined in terms something like this: "The Congregation of the faithful who, professing the same faith in Christ, partaking of the same sacraments, and assisting in the same worship, are governed by the same lawful pastors, under one visible Head, the Pope." And then, in a series of theses, the Apologist develops the external hierarchical and monarchical foundation and organization of the Church, together with the external, visible marks of Unity, Sanctity, Catholicity, and Apostolicity that distinguish her from every and all the multiple non-Catholic sects. All this is good in itself. In fact, it must still be retained, for as priests we must be able to show what Christ did and how our Church may be discerned and distinguished from other claimants. But it is not enough for the times. It represents no advance from the days of the great Cardinal Bellarmine; in Bellarmine's time, when Protestantism was at its height—as well as for many decades afterwards—these were the important issues, and the Cardinal's famous controversies on these and kindred questions are classical. But today there is something else needed. In these, our times, the inner supernatural phase of the Church must be developed and emphasized. The inspired teaching of Saint Paul that the Church is really the Mystical Body of Christ must be accentuated more and more; that it is only by incorporation into this Church as into Christ's Body, living Her Life which is the Life of Christ Himself, partaking of Her saving sacraments that build up, strengthen, nourish, and sustain that life, that we

can hope to attain "to the unity of that Faith and the full knowledge of the Son of God, to the perfect race and the full measure of the stature of Christ," and thereby make ourselves worthy, one day, to possess the Divine Inheritance that God has disposed for us through Jesus Christ, His Only Son. Only by showing forth the Church in all the glory and splendor of Her inner supernatural life can we hope to make Her attractive and appealing to thinking people of the present day. Only thus can we widen the sphere of her activity and extend her saving mission to all mankind. To minimize that inner, spiritual, supernatural phase is to deprive the Church of life, to make her a cold cheerless thing, a sort of universal meeting-house framed within four bare and cheerless walls. It is also to restrict our apologetics of the Church to a question of controversy with and defense against a heresy that has become, or at least is fast becoming, a dead issue.

These, then, are our humble recommendations toward a practical and profitable apologetic course. With such a method, we may not perhaps be able to send forth priests of the encyclopedia type equipped with a life-time supply of ready answers for each and every question or difficulty or problem that might be proposed to them throughout a long and laborious career; but we do feel that, if we as Lectors strive to realize the possibilities of such a course as we have outlined, if we strive to train our students according to this method, teaching them to apply the changeless principles and historical facts to the issues before them, we can develop students and priests who are truly apologetically minded. We can train students and priests not merely capable of presenting, but really enflamed with zeal to present thoroughly and well the cause of their religion, and make it better known and loved: apostles capable, ready and willing to carry on Christ's own divine work, other Christs and Saviours of immortal souls. Using this method, which is but the old traditional method adapted to the needs of our times, we can give our future priests a practical foundation that will stand them in good stead, that will profit them all the days of their life.

MINOR-SEMINARY SECTION

PROCEEDINGS

FIRST SESSION

WEDNESDAY, March 27, 1940, 2:30 P. M.

The meeting was called to order by the Very Reverend Stephen Thuis, O.S.B., St. Meinrad's Seminary, who led the opening prayers. Father Stephen welcomed the delegates and called upon the Reverend Edward M. Lyons to act as secretary in the absence of the Very Reverend Joseph A. Behles, C.S.S.R., whose absence was due to the installation of his new Archbishop.

Father Lyons read the minutes of the preceding meeting in Washington and the minutes were accepted and adopted as read.

The appointment of the Committee on Resolutions and Nominations was postponed until later.

The first paper, "The Teaching of Latin in the Minor Seminary," was read by the Reverend Clarus Graves, O.S.B., of Saint John's University, Collegeville, Minn.

Father Clarus pointed out the confusion that must of necessity fill the mind of the seminarian knowing only English, when he is first subjected to the various inflections of the Latin. He stressed the absolute need of constant drilling and repetition and pointed out how little of these allowed by our system in comparison with the European systems, especially the German. With an outline he proved how inadequate are many of our textbooks in this matter of repetition. Father Clarus, by use of demonstration cards, called "flash cards," noted the possibility of great success to be obtained by constant drilling. Open discussion followed the paper.

"History in the Minor Seminary" was the title of the paper read by the Reverend Vincent Gottbrath, O.M.C.,

Mount St. Francis Pro-Seminary, Mount St. Francis, Ind. Father Vincent stressed the importance of history in the minor seminary and showed how it might be correlated to the other subjects in the seminary. He also suggested the use of one classroom equipped with maps, globes, charts, books, etc. as the regular place for the conducting of classes in history. The use of the notebook as a means to an end; presentation of historical movies; assignment of topics to students for their own research and discussion were some of the practical suggestions of Father Vincent.

SECOND SESSION

THURSDAY, March 28, 1940, 9:30 A. M.

The session was opened with prayer and the Committee on Resolutions and Nominations was appointed. The following delegates formed this Committee: Rev. Vincent Gottbrath, O.M.C., Mount St. Francis, Ind.; Rev. Thomas A. McCauley, C.S.S. R., North East, Pa.; and Rev. Michael J. Burke, C.M., Kansas City, Mo.

The Reverend Gerald J. Ellard, S.J., Ph.D., St. Mary's College, St. Mary's, Kans., read the first paper of today's session on "The Principles of Corporate Worship: Should They Be Taught in the Minor Seminary?"

Father Ellard proposed the teaching of Corporate Worship in the Minor Seminary as something necessary for the time being, until this distinctive branch of theology is organized and can be presumed as already known by those entering the seminary. When such a day arrives stress may not be so needed in the Minor Seminary. Father Ellard showed how Corporate Worship, with all its social implications, is not only of greatest practical importance, but is contained in the proposed legislation of the Vatican Council. Discussion followed the reading of the paper.

"Meditation in the Minor Seminary" was the topic of the paper read by the Very Reverend Thomas McCauley, C.S.S.R., Rector, Saint Mary's College, North East, Pa.

Father McCauley recalls that the Council of Trent recog-

nized the Minor Seminary as an integral part of seminary training and, therefore, meditation as well as other accepted parts of seminary training must be given consideration for the minor seminarian.

Discussion as to methods of meditation, authors used, etc. followed.

THIRD SESSION

THURSDAY, March 28, 1940, 2:30 P. M.

In the afternoon the two sections of the Seminary Department met for a reading and discussion of the paper, "The Cultivating of Reading Habits Among Seminarians." The paper was read by the Reverend Henry H. Regnet, S.J., Librarian, St. Mary's College, St. Mary's, Kans.

Discussion was led by the Very Reverend Dennis M. Burke, O. Praem., S.T.D., J.C.D., Prior, St. Norbert Seminary, West De Pere, Wis., and the Very Reverend Edward M. Lyons, A.M., Rector, St. Andrew's Seminary, Rochester, N. Y.

Lively discussion followed the reading of Father Regnet's paper, not only on questions proposed by the reader of the paper, but, also, in regard to censoring of the reading matter of the seminarians, excluding certain matter from the seminary library, etc.

FOURTH SESSION

FRIDAY, March 29, 1940, 9:30 A. M.

The Procedure of Accrediting Minor Seminaries was taken up and the discussion led by Rev. William F. Cunningham, C.S.C., Ph.D., University of Notre Dame, Notre Dame, Ind. Much valuable information was given by Father Cunningham on this point. Father Cunningham expressed the conviction that comprehensive examinations would be the test for entrance to higher studies, rather than the present system of transcripts showing the number of hours of subject-matter taken by students.

Rev. Joseph James F. Cecka, S.T.L., Nazareth Hall, St.

Paul, Minn., read a paper on "Habits of Study in the Minor Seminary." He stressed the necessity of teaching the seminarians how to study that they might become lovers of study, and insisted on the value of budgeting the study time, clearly stating the object of the course, explaining the make-up of the text, and indicating to the students the process of note taking.

Discussion followed this very important paper.

The Resolutions Committee expressed thanks to Bishop O'Hara for the invitation and warm welcome accorded the delegates; suggested congratulations be extended to Bishop William O. Brady, S.T.D., on his consecration to the episcopacy; and thanks, also, to the Very Reverend Joseph A. Behles, C.S.S.R., Kirkwood, Mo., the retiring secretary, for the very fine work he accomplished while in that office.

The resolutions were accepted as read.

The following nominations were offered by the Committee:

Chairman: Very Reverend Stephen Thuis, O.S.B., St. Meinrad, Ind.

Vice-Chairman: Very Rev. John J. Cullinan, A.M., St. Paul, Minn.

Secretary: Very Rev. Edward M. Lyons, A.M., Rochester, N. Y.

The above were then elected to office for the year 1940-41.

The meeting was adjourned.

EDWARD M. LYONS,
Secretary.

PAPERS

THE TEACHING OF LATIN IN THE MINOR SEMINARY

REV. CLARUS GRAVES, O.S.B., ST. JOHN'S UNIVERSITY,
COLLEGEVILLE, MINN.

REPETITIO

Proficiency in language rests to a very great extent upon the ready response of the mind to resilient linguistic habits. What is a habit? Any habit is the resultant of a repetition of the same act. How many times must any unit of language be met by a pupil, young or old, before this unit has been assimilated? This naturally differs widely according to previous background acquaintance with accidence of language, I Q rating, and native aptitude for the decipherment of foreign linguistics.

Our mother tongue, English, is so barren of inflection that the first-year pupil of Latin finds the very fact of inflection a monumental difficulty. In my opinion, this has to a great extent been either entirely neglected, or at most it has been recognized with no ensuing remedial action. To study Latin, therefore, for an *American* pupil, is a much more difficult problem than for a Spaniard, an Italian, a Frenchman, a German, a Russian, a Pole, a Bohemian, or *any other nationality*.

Research into the origin of American Latin texts reveals a continental *European* source. But the mother tongue of that European source is a *highly inflected* language, judged from the English viewpoint.

Has the *modus agendi* of presenting our material met satisfactorily the basic difficulties of the American pupil graduate of the eighth grade of an elementary school? The fact that "*table*" in the sentence "I see the *table*" undergoes a *change* in the Roman tongue is something so foreign to the American pupil that it is fairly astounding. When

we add the fact that it is *feminine* in gender, that its qualifying attributes become likewise feminine with like modification of case ending—a change again, if it is plural—the bewilderment grows. Thus is unfolded before his unexercised mind, linguistically speaking, such a complex organization of varied manipulations, that Latin grammar becomes a labyrinthine snarl of “musts,” “don’ts,” and “remembers.” From the American pupil’s standards of self-expression, for instance, there could be listed 37 distinct units of difficulty in the present indicative active of the first and second conjugation verbs. If the young mind, or *old* mind, for that matter, is to become at *home* with each of these linguistic oddities, this mind must *meet* each of them, and not too many at a time, *repeatedly*, until it has become accustomed *habitually* to the functions each performs. Since, as in Latin, these units are by nature *contingently structural*, clarity of comprehension and recognition will only result, when there is a high *repetition*. And this is *drill*. The material we have had to force the pupils to handle in the past is *woefully deficient* in giving this necessary repetition, whether viewed as vocabulary or as grammar. Expecting these methods to fill efficiently the role demanded by a thorough assimilation of the highly inflected Latin, with such a sparsity of drill and repetition is expecting the impossible.

This becomes the more patently unrealizable, when we consider how *wide* the *scope* of *material* these methods present *within the number of class hours* to be digested. The German gymnasium in its first four years of Latin, on a par with our high school, prior to the Nazi regime, with the much more highly inflected German language as a background, required eight 50-minute periods a week for first and second Latin, and six 50-minute periods a week for third and fourth Latin. Many of our American schools with texts of a ridiculously low count of repetition and drill aim to accomplish these same ends in (a) five periods a week. By way of count, the German system in first Latin calls for a total of 288 class hours; the American system, a

total of 180, or 108 class hours less. If we carry the German system through for its four years, we see that the German boy and girl at the end of four years has taken 1,008 class hours of Latin, to the American 720—a difference of 288 class hours. The Germans, we must admit, recognize more sensibly the *inflectional* difficulties of Latin, and the *time* needed to digest them—and all this with their highly inflected mother tongue as a basis upon which to build. Comparative data using French, Spanish, or Italian, themselves in origin based on Latin to a great extent, would be even more impressive in showing *how much* our American methods expect to do with *so little*.

Have I exaggerated the paucity of repetition and drill as embodied in current popular texts? I have tabulated chapter excerpts, selected at random, from the six most popular texts of our country. Here is the tabulation of repetition as found in each.

EXAMPLES OF REPETITION

- (a) The chapters here represented were selected *at random* from current first Latin texts.
- (b) The numeral records the number of times the unit being taught occurs in the chapter in question.

TEXT "A"

Lesson XXVI, pp. 104, 105, 106.

MATTER TAUGHT: *Future Active—III Conjugation.*

(a) In Drill:

	Lat.	Eng.
—am	1	0
—es	0	0
—et	0	1
—emus	0	1
—etis	0	0
—ent	3	0

(b) In Reading:

	Lat.	Total
—am	1	1
—es	0	0
—et	2	3
—emus	1	1
—etis	0	0
—ent	0	3

REPETITION of VOCABULARY:

(a) In Drill:

	Lat.	Eng.
commodus	0	1
fugio	1	1
otium	1	0

(b) In Reading:

	Lat.	Total
commodus	1	2
fugio	1	3
otium	1	2

studium	1	0	0	1
valeo	2	0	0	2
varius	1	0	0	1

(The next page introduces the next lesson, No. XXVII, teaching the *Formation of the Adverb.*)

TEXT "B"

Lesson XXXV, pp. 129, 130, 131, 132.

MATTER TAUGHT: *Relative Pronoun.*

(a) In Drill:

	Masc. (<i>qui</i>)		Fem. (<i>quae</i>)		Neut. (<i>quod</i>)	
	Lat.	Eng.	Lat.	Eng.	Lat.	Eng.
Nom.	1	2	1	0	1	0
Gen.	1	0	0	0	0	0
Dat.	1	0	0	0	0	0
Acc.	1	1	0	0	0	0
Abl.	1	0	0	0	0	0

PLURAL

	Masc. (<i>qui</i>)		Fem. (<i>quae</i>)		Neut. (<i>quae</i>)	
	Lat.	Eng.	Lat.	Eng.	Lat.	Eng.
Nom.	0	1	0	0	0	0
Gen.	0	0	0	0	0	0
Dat.	1	0	0	0	0	0
Acc.	1	0	0	0	0	0
Abl.	1	0	0	0	0	0

(b) In Reading: "*Qui*" and "*quod*" occur once in the *Nom. Sing.*, the *only* instances of the *Relative Pronoun*.

REPETITION of VOCABULARY:

	In Drill:		In Reading:
	Lat.	Eng.	None of the words occur in the reading selection.
adduco	1	1	
induco	1	1	
perduco	1	0	
produco	1	1	
dimitto	2	0	
intermitto	2	0	
permitto	1	1	
qui, quae, quod	(Listed above)		
discedo	1	1	
excedo	1	1	
aut	1	0	
aut...aut	1	0	

(Next Lesson—XXXVI—*Demonstratives "is" and "idem."*)

TEXT "C"

Lesson 44, pp. 226-233 (8 pages—Drill and Reading)

MATTER TAUGHT: Declensions of *hic* and *ille*.

	Lat.	Eng.		Lat.	Eng.		Lat.	Eng.
hic	2	1	haec	2	0	hoc	2	0
huius	1	1	huius	1	0	huius	0	0
huic	2	0	huic	0	0	huic	0	0
hunc	2	0	hanc	0	0	hoc	0	1
hoc	1	0	hac	1	0	hoc	1	0
hi	3	1	hae	0	0	haec	0	0
horum	1	0	harum	1	0	horum	0	0
his	0	1	his	0	0	his	0	0
hos	0	0	has	0	0	haec	0	0
his	1	0	his	0	0	his	0	0
ille	4	1	illa	0	0	illud	0	0
illius	2	1	illius	1	0	illius	0	0
illi	1	0	illi	0	0	illi	0	0
illum	2	0	illam	0	0	illud	0	0
illo	1	0	illa	0	0	illo	0	0
illi	3	0	illae	0	0	illa	0	0
illorum	0	0	illarum	0	0	illorum	0	0
illis	0	1	illis	0	0	illis	0	0
illos	0	0	illas	0	0	illa	0	0
illis	0	1	illis	0	0	illis	0	0

REPETITION of Voc.

Voc. in DRILL Voc. in READING

mereo	0	2
jumentum	0	2
sic	0	1
vito	0	1
impedimentum	0	1
hic, haec, hoc	(Listed above)	(Listed above)
idoneus	0	1
frumentum	2	3
fossa	1	3
vallum	2	2
praesidium	0	1
praetorium	0	3
lorica	0	1
paludamentum	0	1
ille, illa, illud	(Listed above)	(Listed above)
interrogo	0	1
sarcina	0	5
facile	0	1
nec..nec (neque..neque)	0	1

(Next Grammar: Intensive and Reflexive Pronouns)

TEXT "D"

Pages 141, 142, 143

MATTER TAUGHT: *Imperfect Active—I and II Conjugations.**I Conjugation*

	Lat.	Eng.
—abam	0	1
—abas	0	0
—abat	5	3
—abamus	1	1
—abatis	0	0
—abant	6	5

II Conjugation

	Lat.	Eng.
—ebam	0	0
—ebas	0	0
—ebat	2	2
—ebamus	2	0
—ebatis	2	0
—ebant	1	4

(Next Lesson: *Interrogative Pronoun*)

TEXT "E"

Lesson XXI, pp. 60, 61

MATTER TAUGHT: *Future Active—I Conjugation.*

	Lat.	Eng.
—abo	0	0
—abis	0	0
—abit	1	0
—abimus	0	1
—abitis	0	1
—abunt	2	1

(Next Lesson: *Present, Past, and Future—II Conjugation*)

TEXT "F"

Lesson V, pp. 10, 11

MATTER TAUGHT: *Present Active—I Conjugation.*

	Lat.	Eng.
—o	2	0
—as	1	1
—at	2	2
—amus	5	1
—atis	2	0
—ant	2	2

(Next Lesson: *Second Declension*)

OBSERVATION: The texts listed above are the most widely adopted in the United States. They are of the modern type, and with the exception of Text "F," try to realize the recommendations of the Committee of Classical Investigation on the subject of teaching Latin. The "old-school" type of text, still in use, has also been tabulated, and the showing for these is still less repetition than for the six listed above. The tabulation of second-year texts is lower than for the first.

The question may be asked, "Why this deficiency of drill in these texts?" My answer would be that the recommendations of the Classical Language Investigation Committee some years ago were followed by a tendency of authors of Latin texts to go to the extreme, beyond all reasonable bounds, in the matter of realia, Roman history, and culture, and English helps from Latin. So much so, that today the foundation classes for learning Latin have been burdened with teaching ancient history, natural ethics, and English. If such is the case, how have time to teach Latin, a highly inflected tongue? Such an attitude towards teaching Latin, far from attracting the student to delve further into the language, in its ultimate analysis, imparts but a thin layer of acquisition of Latin, quickly melts and evaporates, defeating its own purpose. Let not such objectives fool themselves—the most potent motive for further development in any branch of knowledge comes from the satisfaction and enthusiasm of having mentally *mastered* a unit of that knowledge. Such a mastery opens new vistas of future possibilities. The urge is on to step higher in Latin, to rise to the realms of the classic authors. And let us not fool ourselves—the American boy and girl are no exception. Moreover, is not the *future* for Latin indeed dark, when we remember that the *few*, who are later to become *themselves teachers of Latin*, have had *such a sandy foundation*?

To pass on to the second phase of this subject. Is it possible to have *high repetition* and *extensive drill*, *copious selections* of interesting *reading material*, well graded, realizing the *main* objectives of the Classical Investigation Committee, but always subsidiary to *learning Latin*? Answer: "Yes."

VOCABULARY. If the item of vocabulary were cancelled, surely hypothetical in the extreme, I admit, the *amount of drill* that could be taken in 20 minutes would be surprising. Nay, if it were taken *orally*, some 50 or 100 units of not more than two or three mental operations could be accomplished in 5 minutes! To make this clearer, imagine

the units of Latin Grammar being drilled in *English vocabulary*! Could this not attain a satisfactory speed?

How about a drill of 100 forms with objective to get additional repetition of *vocabulary* in short sentences or phrases, realizing at the same time a repetition of *grammar* recently learned? How long will it take to shoot through this list of 100 units, if *vocabulary* is MASTERED? Then the mind is 100 per cent, or as near to that 100 per cent as possible, focused on the *grammatical endings*.

If vocabulary is always MASTERED, teaching becomes smooth and easy, and pupils become enthusiastic about Latin. Furthermore, I claim that the measure of wealth for any one in any language, English included, is the extent of the vocabulary any one *owns* in that language, and that we cease to LEARN that language, when we no longer *add* to our *fund of words or idioms*.

If mastery of vocabulary is a "*condicio sine qua non*" of rapid progress in thorough assimilation, what can be done to aid the pupil in *learning words*? It is true that learning words from *word lists* is not the most effective way, but under our present schedule of limited hours of contact with our pupils, learning words from word lists is a great help towards other means. What can be done as vocabulary aids?

- (1) New words should be introduced in class, on the blackboard, pupils writing and pronouncing, using paper and pencil. This constitutes first hold on the words.
- (2) Vocabulary drill should find its place daily in class.
- (3) Rapid drills for vocabulary repetition should find a place throughout the Latin course, year after year, even while studying the classics, in which classes *idioms* play a prominent role.
- (4) The use of vocabulary flash cards cannot be over-emphasized.
- (5) Frequent short vocabulary tests, with periodic longer tests covering hundreds of words, should find place throughout the year.

- (6) Words must be known from English to Latin, if security of retention and aptitude of rapid recall are to be expected.

DRILLS.

- (1) They should be *copious*. A linguistic unit does not become a part of operative ability through simply a *clear understanding*, as a result of a lucid explanation, nor by meeting it *two* or *three* times, before a *new unit* goes through the *same process*. As a minimum it should be met 20 to 60 times.
- (2) Although a great portion of drills may be oral, a certain percentage embracing all the operations touching upon this unit, must be WRITTEN DAILY, if the linguistic habit is to become permanent, with a reasonable aptitude of recall. Pupils must use all *four-language motors*—*eye, ear, tongue, hand*.
- (3) Homework assignments of written drills should be corrected, as a rule, *in class*, and by the *pupil himself*, who writes the drill. More good is accomplished by the one who made an error in correcting the error himself, as soon as possible after making it, before building new material on erroneously grasped previous material. While picturing to ourselves the pupil correcting his homework, let it be borne in mind that DRILLS are not TESTS.
- (4) A good percentage of the oral drill may be CHORAL, all pupils responding together. A pupil cannot use his eye, ear, and tongue in drill, and at the same time be but a passive auditor to his neighbor's recitation. A dissonant voice can quite readily be detected by the teacher in such responses. The response should be now *choral*, now *individual*.

ECONOMY IN CLASS-HOUR TIME.

- (1) Vocabulary Flash Cards.
- (2) Lesson Charts.

- (3) Multicopy vocabulary tests, followed by 3 or 4 very brief English to Latin units containing the grammar material of the last class hours.
- (4) Check-up sheets.

TEACHING LATIN WORD ORDER.

A pupil may have garnered a copious store of Latin vocabulary, and be well versed in Latin syntax, and yet translate the Latin context with only painful, *analytic* labor, attended by a process of reading, and *rereading* the succession of words again and again. Even though the fundamentals are well grounded in the pupil's mind, with a quick recognition of syntactical functions, and even though there be a sufficiently rapid solution of the meaning of individual words, nevertheless, if the pupil is to progress by gradual steps from the simple Latin to the more complex, he must be taught the rudiments of *Latin* RHETORIC. In short, the teaching of Latin should embrace three component parts, all essential; namely, *Vocabulary*, *Syntax*, and *Rhetoric*. A tabulation from all types of Latin, classic, ecclesiastical, and liturgical, has given me the high frequency occurring rhetorical constructions, those effecting UNITY, COHERENCE, and EMPHASIS. These must be introduced gradually, beginning with first-year Latin.

As a foundation for teaching *abnormal* word order, the pupil should adhere in the beginning to the *normal* word order of a Latin sentence; namely, Nominative (*Subject*), Dative (*Indirect Object*), Accusative (*Direct Object*), and Verb, permitting the pupil an option for placing Ablative phrases, and adverbs, but letting the dependent Genitive fall into its English usage after the noun. Thus having a *Normal Word Order* as a foundation, it becomes easier to teach the functions of *Abnormal Word Order*.

As soon as the pupil meets the past participle in first Latin, he is taught the first, the highest frequency occurring

of these rhetorical constructions, that which I have called the SPLIT CONSTRUCTION. He is shown how the Roman secured UNITY, by splitting the *noun* or *pronoun* and its *participial modifier*, and placing in between the two *all dependent phrases and words*.

Example: "*urbs magna a militibus nuper capta*"
 "the city (noun) captured (past participle)"

The second year opens with this construction, adding the use of the *present* participle, to that of the past.

Example: "*liberi cum servis prope litus ludentes*"
 "the children (noun) playing (present participle)"

These constructions, of which *six* are taught and drilled, Latin to English, and English to Latin, during the second year, bring astounding results, both in the pupil's writing Latin that is *Latin-Latin*, and not *English-Latin*, but especially in the speed with which the Latin reading selections are handled.

Additional constructions are taught in the third year, and still more, those peculiar to Cicero and Vergil, and to the emotional ecclesiastical Latin the fourth year.

The first six of these rhetorical constructions:

I—SPLIT CONSTRUCTION (UNITY)

"*urbs magna a militibus nuper capta.*"

II—HINGE WORDS (COHERENCE—CLEARNESS)

Relative Pronouns, Demonstrative Pronouns, Adverbs of place, time, motion, etc. any one of which refers to the preceding sentence. The Relative Pronoun or Demonstrative is translated by the *personal* pronoun "he," "she," "it," "they." This is necessary in the Latin tongue, since very frequently the *subject* is contained in the *verb*, which is far removed from the subject, pointing to a word in the preceding sentence.

- III—The PRECEDING GENITIVE (EMPHASIS and CLEARNESS)
“*fratris poculum, quod sumpsi . . .*” There are many other uses of the preceding genitive, but these two suffice for the second-year stage of Latin.
- IV—MODIFIED NOUN with PRECEDING GENITIVE (UNITY)
“*parva agricolae casa.*”
- V—PREPOSITION followed by PRECEDING GENITIVE (UNITY)
“*sine copiarum subsidio.*”
- VI—REVERSAL of position of SUBJECT or VERB (EMPHASIS)
“*Deinde cum comitibus in hortum cucurrit Marcus.*”

HISTORY IN THE MINOR SEMINARY

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We might well begin this discussion by observing, without great originality, that when the history teacher in the minor seminary looks over his class he sees a group of lads who are human beings, American, and candidates for the dignities and responsibilities of the priesthood. Upon the basis of that consideration, he understands that the information, attitudes, and ideals he is to impart are all to serve very definite ends.

As human beings, his students are to be shaped into the true Christian, "the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ." This is the charge placed upon all teachers in the words of the late Pope Pius XI. To the shaping of such character the events of history and the principles of government have much to contribute.

As Americans, the students are to be considered as products of the American scene destined to seek their material happiness and eternal salvation in the democratic atmosphere of our American way of life.

As students for the priesthood, these young men must be trained, not merely for understanding of historical and civic problems, not merely for personal contribution to the good of the community, but, in a special way for active leadership in government. Not that priests are to be considered as political leaders; but their understanding and teaching of the moral problems involved in government should give political leaders intellectual and moral guidance. This last factor serves as the element of difference between the history course in the minor seminary and that in other

schools. In practice it is reflected in the stress given to the place of God in governments—past, present, and future.

The Church has ever been solicitous to form the good citizen. A democracy supposes universal citizenship and consequently universal education. Every citizen must be educated to function as a citizen. The Church has always labored to give the citizen the enlightenment that would qualify him for higher responsibilities. Since the Church looks with such concern upon the education of her members, how much greater is her solicitude for the individuals who are to become her leaders. If the Catholic must be a good citizen, so much the more reason for the priests to be good citizens.

History is a story of man. History teaches the virtue and sins of nations and individuals. History teaches that the glory of the world passes away, that truth and justice will prevail, that nations and individuals must judge the past, live prudently in the present, and plan wisely for the future. History teaches that every state and every ruler are instruments in the hands of the Lord for carrying out the plans of the creation of the world.

The purpose of history studies, then, is to create an impression that will influence us in developing proper social attitudes and dispositions. The acquiring of historical information is not the primary purpose in studying the subject, the information being merely a means in producing the desired impression. What the student remembers is not so important as the ideals and attitudes he develops to motivate his thinking and acting.

Since the aim of history is to develop social mindedness, the aim of civics should be to make that social mindedness active. The study of civics should furnish our students useful information about government and create in them an abiding interest in the welfare of the republic. Information should be stressed more in the teaching of civics than in the teaching of history, because intelligent and honest citizenship demands first of all knowledge of government, then

love for government, and finally service of the government.

The social sciences deserve a place in the curriculum of the minor seminary next to English and Latin, because they treat of activity and association common to all men. They supply that necessary element of instruction which plays a prominent part in attaining the two-fold object of education; namely, social efficiency and individual development.

History and civics belong to that ever-increasing group of studies known as the social sciences, each of which is primarily concerned with some phase of man's activity in society. History is more than a chronicle of facts and events; it is a scientific record of man's activity and a commentary of all the important happenings that concern a community or a nation.

A great many of our educators recommend a three and one-half year course in history. It seems that this method of the division of the history course could be improved and should include the entire fourth year for the teaching of American Government and problems of democracy. A year is not too much for such study, because the ways and means of government cannot be mastered by merely reading as may be done in studying history. A more detailed and extensive study is necessary since the student is dealing with problems which here and now confront him as well as the nation.

In 1908 the Committee of Five, of the American Political Science Association stated: "Where the study of government extends through the whole year, there are many opportunities for concrete illustrations, and even learning by observation, which are not allowed in a shorter time; elections are held; municipal problems arise and are discussed in the newspapers; important appointments to office are announced; the usual Presidential message appears." These advantages will induce many teachers to prefer an entire year for the teaching of government.

In the four years course of study, the teaching of general history is recommended in the first two years, American

history in the third year, and American Government in the fourth year. General history can easily be covered in two years. It should begin with ancient times and proceed with diminishing velocity to the present time. A sensible arrangement would seem to place, in the first year, ancient history to the time of Charlemagne; in the second year, modern European history, touching later medieval life and the beginnings of the modern age. The purpose of general history is to realize the setting from which modern civilization developed. The study of the past should help in understanding the present. For a better understanding of present social and political conditions, it is necessary to familiarize ourselves with the great changes of the past centuries. The difference in the minor-seminary course lies in the emphasis placed upon the religious factors. While general history is not Church history in itself, it is a very important background of Church history and the stressing of certain periods of general history will prepare the mind of the student for the later study of Church history and will help him to recognize some of the prejudices he finds in consulting general encyclopedias.

With this background the student is ready for the study of American history. In this study, stress should be laid upon the economic, social, industrial, and commercial aspect of American life.

From the knowledge of man and the development of human society learned in the above courses of history, the student is able to approach the study of American Government and the study of problems in democracy.

The present age is noticeable for its dynamic and restless character. The material conditions of life have changed and are changing, with amazing rapidity. Demands for "reforms" of one type or another are unusually insistent and widespread. There are some indications that we are on the verge, or in the first stages, of a number of far-reaching institutional readjustments. Under such conditions, it is very important that our students become aware

of the vital issues of the day by devoting sufficient time to the study of our Government and her problems.

Pope Pius XI in the encyclical quoted above states: "Teachers should be thoroughly prepared and well grounded in the matter they have to teach." This advice of the Holy Father has fortunately been applied to the history teacher, and the idea that any one can teach history no longer exists in our seminaries. The history teacher must not only be well prepared academically but must, also, have a sympathetic imagination and a pleasing personality, founded on a social disposition, a descriptive vocabulary, and a sense of humor.

Much has been said and written about the methods of teaching history, but the method will depend upon the teacher and upon the class to be taught. Here again Pope Pius XI says: "Perfect schools are the result not so much of good methods as of good teachers."

The history teacher faces greater difficulties than are commonly imagined. There is a certain definiteness to the teaching of science and mathematics, which the materials of history lack. Consequently, a good history teacher will be on the alert to "sell" the students history, because the undeveloped minds of adolescent pupils are generally more interested in other more concrete subjects, such as sciences and languages. Every teacher must build his own method, and in so doing, make use of the professional training he has received. He must devise ways and means of keeping the subject alive.

One of the best means to do this is to correlate history with the other subjects in the curriculum. Ideal conditions will prevail when the history teacher is able to take wise advantage of what their pupils are doing in the other subjects. Ancient history may be made more interesting by associating the classical authors with a definite period in Roman and Greek history. Caesar will become for the student, not the author of difficult ablative absolutes and indirect discourses, but, the military genius, responsible for

the spread of Roman art and culture over a great portion of western Europe.

The correlation of history with English will offer little difficulty, if the teacher will make some arrangement with the English Department to have an English teacher grade the English in all written work. The history teacher should cooperate with the English teacher in developing in his pupils the habit of correct speech.

Literature may be correlated with history by means of historical novels and plays. Many textbooks in history have historical novels listed at the end of each chapter. The student will, by reading, promote many interesting discussions in the classroom and will, with guidance, learn to segregate the facts from the fiction. Where a movie projector is available the history teacher should by all means make use of it, by showing some of the splendid biographies and historical plays which have been produced in recent years.

Mathematics and physics can be traced to the ancients; even though they did not teach physics in their schools. Our present school geometry is indebted to the Alexandrian Mathematician and we graciously acknowledge the debt we owe to the ancient scientist.

Enough has been said to demonstrate that it is possible to correlate history with the other subjects of the curriculum. Of course, it is necessary to have the cooperation of the teacher of other subjects in order to obtain the full benefits from correlation.

The notebook is a very valuable aid in the study of history. There are several disadvantages, which are directed against the use of the notebook, but these disadvantages are outweighed by the advantages, gained under the direction of a competent teacher. The notebook is not an end but a means to an end. The notebook should contain new words, key-words, outlines, graphs, maps, drawn by the pupil, reports and papers returned by the teacher. Written summaries should not be encouraged as they are usually copied verbatim

from some encyclopedia. The student should be able to give oral summaries, developed from the key-words entered in the notebook. There is a great danger of the notebook being replaced in the history class by the new styled workbook. This would, indeed, be a calamity. While the value of the workbook is recognized in other subjects, it makes history a dead thing and destroys the initiative of the student.

A vitalizing influence in classroom procedure is the participation of the class in the daily lessons. At the beginning of the class period, a few of the students should be called upon to recite and the other members of the class should be free to discuss the topic at hand. A review of the previous lesson by the students and its relation to the new matter discussed. The teacher should make constant use of maps, charts, and other accessories of visual education. Specific instructions should be given for the study of the new lesson; collateral reading should be suggested and assigned.

The ideal situation in the teaching of history would seem to require a history laboratory for the history teacher. Each history teacher should have a room of his own and a sufficient school appropriation to supply him with charts, maps, pictures, globes, and a bulletin board. The bulletin board will soon be filled with pictures and clippings of current events and items of political, archeological, economic, geographic, and literary interest. The clippings and pictures may be filed for future reference. Sample ballots for elections may be obtained from the local voting places and used for the American-Government class. Such a laboratory will have the same influence on the history student as the library has upon a more mature mind. If the history teacher is changed, the laboratory remains and is an incentive to the new teacher to keep up traditions.

History must be kept alive by making the great men and the great thoughts of the past live. These individuals and thoughts are the causes of the events of history and are the foundation of history. Even though these men be dead the memories of them are immortal; the events of history are

past, the past is immortal. By studying these men and their deeds, one trains himself for citizenship, which in turn is but a preparation for eternal citizenship in the Kingdom of Christ.

MEDITATION IN THE MINOR SEMINARY

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In the literature on the priestly state, no point receives greater stress than the absolute necessity of mental prayer if the priest is to lead a life of union with God and to attain the perfection to which he is undoubtedly called. This capital truth should be impressed on aspirants to the priesthood from the very earliest years of their ecclesiastical training.

The primary aim of the minor seminary, to which all other aims must be wholly tributary, is to train its youthful candidates for the priesthood to a truly spiritual and supernatural life. Those entrusted with this sacred responsibility are correct in placing an acute accent on mental prayer as a major subject in the spiritual curriculum of the minor seminary. With the hope that a free expression of opinion and an exchange of experience will be of profit to us all, I offer some reflections on this important subject.

Do boys in the preparatory seminary possess an aptitude for meditation? If to meditate means to think and pray, the answer is an emphatic yes. Any one who has observed boys at prayer or who has dealt with them intimately on the problems of their spiritual life, can have no doubt on this point. Father Bede Jarrett, in the foreword of a book of meditations which he wrote for boys, said that to his mind it was a startling fact that in modern life the contemplative most frequently to be met is a boy. If by meditation is meant the exercise of discursive prayer, in which the mind, applying itself vigorously to some mystery of the faith, analyzes it in all its aspects with a view to extracting from it motives for the practice of virtue, it is safe to say that, in this sense, boys generally speaking cannot meditate. It is against reason to expect that beginners in the spiritual life should be capable of such precise and ceremonious procedure. The failure to take this elementary fact into consideration is at the bottom of much of the dissatisfaction

we find with books of meditations written for boys. Our own personal experience commends the good sense of making the design of mental prayer for boys as simple as possible, and of eliminating the technical apparatus that gives it the appearance of an occult science. After many years in the priesthood, some of us are distressingly conscious of the very indifferent success with which we discharge this obligation of our priestly office.

Early in the school year, the spiritual director of the seminary should give a series of instructions on the nature of mental prayer, indicating its aims, stressing its present and future importance, and very imperative—outlining a method. If the students are not provided with a simple and practical recipe for mental prayer, it is inevitable that during the time of meditation their minds will fall into a vacuum or trail off into vagabondage. And here, as in so many things, a bit of example is worth a bale of theory. If I were a boy again in the minor seminary, I should like nothing better than to have the spiritual director show me how to make a meditation. I should like to see him select a subject—say Holy Mass or Holy Communion—and masticate it for me, vocalizing his intellectual and volitional processes as he went along. After he had done this several times on a variety of topics, I think I would have a fairly good idea what to do during the time of meditation.

If I may refer to conditions with which I am most familiar, in the seminary with which I am associated the time allotted to mental prayer is about 15 minutes. Boys have a very limited capacity for concentration. It seems to me that not much longer than a quarter of an hour can they be expected to maintain themselves in the dispositions requisite for mental prayer. The reading of the single point occupies about four or five minutes. Mass is then started and the meditation continues as far as the *Sanctus*. Some may object to this arrangement on the ground that it is apt to divert attention from the Holy Sacrifice. It need not, however, necessarily do so. The Mass could be made the focal

point of attention and the boys could be instructed to release into it those affective acts of the will which it is the object of mental prayer to produce.

I am not so quixotic as to believe that the matter of mental prayer in the minor seminary does not present specific difficulties. One of them arises from the different age levels of the students. In a group comprising six academic classes the ages of the boys may range from 14 to 21. It is not easy to discover common denominators for such a group. It is stating the obvious to say that a boy of 14 has no bent for introversion and very little talent for nice speculation on a given subject. As far as a choice must be made, I judge it better to keep the meditation at the mental level of the students in the higher classes. If they exhibit the proper norm of conduct, the younger boys will be drawn into the field of force of their influence. "A good thought for the day" could be proposed to the boys as the minimum fruit to be derived from their meditation. If a boy leaves the chapel with a formula which helps him to impose a spiritual design on the crowded activities of the day, mental prayer is beginning to be a transitive force in his spiritual life.

I am convinced that with a little devoted planning, with a little patience and discernment, by occasional personal counsel, we can succeed in teaching our young charges the rudiments of mental prayer. If we succeed in doing this, we shall have rendered them a precious service. How often do we hear priests lament the fact that in the course of their preparation for the priesthood, no very serious systematic effort was made to furnish them with a design for mental prayer. We work with the very best material. Boys have an enormous capacity for inspiration. The model held up to our boys in the little seminary is the Boy Christ, the little Scholar, and the little Priest. The youthful candidate for the priesthood meets the youthful Christ on the threshold of the seminary. The junior seminarist must recognize in Him a kindred spirit whose aims and aspirations are identical

with his own. The Christ Child is an attractive figure. Through Him our boys can receive easy orientation in the spiritual life. In Him they find the specifications of the priestly character which, in the measure adapted to their years, they are expected to exhibit in themselves. Capitalizing on the healthy idealism of a boy, we can canalize it and give it permanent anchorage in the wonderful Boy of Nazareth. The Boy Christ lived in an atmosphere of prayer. He meditated deeply on divine things. He moved in a spiritual world. It rests with us to help our boys to do the same. It remains with us to show them that there is no limit to the degree in which they can approximate to the perfection of His character. We must show them that they too can "advance in wisdom and age, and grace with God and men."

The value of spiritual reading as an aid to mental prayer should not be overlooked. If the meditation is held in the morning, a quarter of an hour of spiritual reading in the evening would be an excellent complementary exercise. Meditation is largely the enunciation of the principles of sanctity. Spiritual reading shows the practical application of the principles. It is the reduction of the science of holiness to an art, as seen in the lives of our Lord, our Lady, and the saints.

It is axiomatic that a priest must be a man of prayer. It is a thesis upheld by all the masters of the spiritual life that an incurable spirit of prayer is the only adequate counterforce to the undertow of the world. The minor seminary is an integral part of the plan of ecclesiastical training. One of its essential functions is to drill its young aspirants to the priesthood in the institutes of mental prayer. It is mandatory on those who are in charge of their spiritual training to do that. If we are penetrated by an abiding awareness of the sacredness of the vocations which are placed in our hands, our priestly zeal and our paternal interest in the boys committed to our care will suggest to us effective ways and means of doing it. The one thing we must not do is, leave this important matter to haphazard.

In their plastic years we must habituate our students to a practice that will become a permanent fixture in their later priestly life. It is our privilege to shepherd their thoughts and aspirations into the sanctuary through the gateway of mental prayer. It is our hope that they will stay within that holy enclosure. From the first day of his preparation for the priesthood let the junior seminarist know that a thought out of the sanctuary is a thought out of bounds.

HABITS OF STUDY IN THE MINOR SEMINARY

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The topic Habits of Study in the Minor Seminary is worth our serious consideration. It is true that there are many ways of interpreting this topic, but this paper will treat of the development of proper habits of study in the minor seminary, which the writer believes is the most important phase of the topic. We hear so much about the theories and plans of teaching the subjects, but so little about the methods of studying the subjects, even though the latter is equally as important as the former. We would not think of introducing an individual to a job by offering him the tools, etc. and then saying "go to it," and yet we often give a student a course of studies and then act as if there were nothing else to be done for him.

Teachers and educators in general, from their observations and experiences with students, admit the fact that students do not know how to study, but the blame for this defect is pushed around. The college professors blame the high-school teachers and the high-school teachers blame the grade-school teachers, but no one seems to take the initiative to do anything about it. Probably many think that it is such an easy task that the student will eventually grasp it by himself. The simplicity of tasks is too often exaggerated by school people, with the result that much fundamental work is thereby neglected.

Now the minor seminary cannot neglect to do something about this important work. The minor seminary is a type of institution, whose purpose is to prepare a select group of young men for a definite type of work. We all realize that the first responsibility of the minor seminary must be to prepare students in the moral and spiritual qualifications necessary for entering the major seminary. Surely the next responsibility should be to instill into the students a love of learning and the necessary intellectual abilities for

their work in the major seminary. The function of the minor seminary is fundamentally preparatory; i. e., to supply the tools and materials of the arts and sciences needed for the higher studies in the major seminary. The minor seminary is not a school in itself, but it must serve in the most efficient manner the major seminary. It must erect the foundation upon which the major-seminary work can be built. Therefore, the minor seminary cannot be satisfied with merely teaching the subject-matter, but it must inculcate into the students proper attitudes toward study, it must establish the habits of profitable study, it must develop the skills necessary for future study, it must stimulate an interest in study; in a word, it must aim at thoroughness of work. For since so many years are spent in study in preparation for the priesthood, it would be a shame if we did not attempt to introduce the student from his earliest years in the minor seminary to the right methods, so that little by little it would help him to appreciate his work better and make study a real joy. The writer believes that the statement of R. Hutchins about a university can be applied to a seminary—"a community of scholars." If the seminary is to be a group of scholars, then the students must be properly trained in the minor seminary, for unless the students have really learned to like study, because they know how to study, they will find it difficult to carry on their work on their own responsibility in the seminary, where there is little supervision of study.

What is study? Is it the acquiring of facts for examinations? No. It is a form of learning, which stimulated by a felt need, difficulty, or problem, seeks to acquire new facts, to establish new habit tendencies, or to develop new skills in a fashion which promises to prove most useful to the learners. To study means to know how to think, to observe, to concentrate, to organize and analyze, and to be mentally efficient. It is the task or art that is necessary in the assimilation of ideas. It is the art of thinking.

The highest aim of education should be to train students

to think. However, the tendency of the times seems to be a craze for mere facts and not for real solid thinking. Just look at the announcements of books, in which one can learn all about the leading characters in world history and astound one's friends for only one dollar. Theatres are promoting "Standard Knowledge nights." There are thousands of outline books of facts. The radio programs are clustered with quizzes and mental battles of questions ranging from the graduation ages of the vice-presidents to the technical name for the sunflower. This interest in factual knowledge may be good, but the overemphasis is not logical. It shows an interest in unrelated facts and a knowledge of facts without understanding.

Now is there much difference between this type of information and the factual knowledge that is stressed so often in schools? Students are literally stuffed with the knowledge of names and dates, with the knowledge of formulae, and with the knowledge of thousands of definitions. And to what purpose? Are we training students to think by such methods? Is an educated man judged by the fact that he can recite most glibly the longest array of encycopaedic facts? Is there not the danger that too much use of the method of memory by rote creates a martyr-like or overworked feeling in the student? He gets the impression that learning is synonymous with reciting obligatory definitions or with enumerating glibly names, etc. This overemphasized memory system also looks like an attempt to regiment that study process into a narrow pedagogical routine. Is it any wonder that the student loses any love for learning; in fact, that he begins to hate to study. Is it any wonder that the transition between the secondary level and the higher studies is so difficult. In the higher studies the student is expected to analyze whole units of related material, while he has been accustomed to do patchquilt memorizing in his secondary work.

Hence we should always have a good reason for demanding memory work. This reason should be made clear to

the student. The facts memorized should always be correlated together as a unit and not left dangling in the mind. It is true that certain subjects require much memorizing in order to master them; yet comprehension should always precede memory. Memory work should not be used for the formal discipline it affords, especially when it is a questionable asset to the student. Saint Augustine states that mere factual knowledge is not profitable, because it often creates a supercilious pride in the students. That is another consideration to be kept in mind. Saint Thomas implies that knowledge is useless when it has no direct bearing on the needs of the individual and when it takes up time that should be devoted to the learning of necessary things. Therefore, when memory work is used, the student should be taught, not only to know the facts, but, also, how to use the facts at his disposal.

Another way to make the student hate study is the improper use of the examination. If the examination leads to frantic cramming of a lot of facts, it is destructive of real learning, for it has been found by tests that one of the best ways to guarantee quick forgetting of matter is to acquire material by the cramming method. Examinations should be an incentive to study and they will be if they are given for the purpose of seeing how the student has organized his work. They should always be well constructed to demand clear thinking and, above all, they should never strive to confuse the student. Evaluation of the questions asked is also important, for an examination can give the student wrong values if the same credit is given to answers requiring four pages as to answers requiring only one line. Examinations should never be so overemphasized as to give the student an examination mentality. Much of the real value in learning will be lost if the student studies to pass the examination rather than because he appreciates the subject-matter. Probably one of the ways to avoid cramming on the part of the students would be to give frequent impromptu tests instead of scheduled examinations.

Now we are ready to consider some of the positive methods of making the student like to study. First of all, it seems no more than practical that at the beginning of every school year there should be given an orientation course in the methods of study, at least to the new students. This should be done by a member of the faculty, who can make the methods simple and yet impress upon the students the necessity of developing proper attitudes toward study. In this connection every student should be obliged to make out a study-budget plan, which should be analyzed now and then by the director of the study hours, for unless the student learns at the beginning how to budget his study time well, he will begin to idle his time away with the result that the work piles up and cramming follows.

Next, each subject should be introduced with an instruction of its definite purpose and aims, for the sooner the student builds up a definite appreciation of his subjects the quicker will he recognize the reward of good work and the consequence of poor work. Each professor should select textbooks which fulfill all the requirements of helping the student reach the objectives desired in the course. Detailed textbooks are always better than outline textbooks. The professors should teach the students how to use the textbooks. Why should any teacher just start on page one at the beginning of the year and go to the last page by the end of the year, without referring to the factors that make a book a textbook? He should explain to the students the purpose and use of each part of the book; e. g., the contents, the index, the illustrations, etc. Thus the students will really profit from the use of the text and will at the same time be taught how to use their books.

Then the professors should teach the students how to take or make notes, which are so necessary in classwork. Note-taking and notemaking can be very burdensome if they are confused with mere copying. The story is told by McMurry of Columbia of a certain student who had been unsuccessful in his work during the year and so in order to prepare him-

self he took a course of Stenography during the summer. But still he was unsuccessful, because he said he could not write fast enough to take down all that was said. An intelligent notebook, which does not treat all the facts as equal in worth or deserving the same emphasis, will prove very valuable and helpful for reviews and tests. I believe that college students should be taught to use index cards and an index file. Information so filed will be more valuable than the notebook notes. It also is the best preparation for reading in the seminary and the sermon work and other work in the priesthood.

The students must also be taught how to recite. They should learn how to group facts into units or points and thus show reflection and not mere reproduction or the performance of a recall-reciting process. Thoroughness should be qualitative rather than quantitative, for then scholarliness will result.

The professors should at all times suggest opportunities for the application of knowledge to use. This can be done by assigning a problem either to the group or to an individual, and suggesting questions to be answered and books to be examined. This impresses the student with the idea that the topics studied are not aimless. In this regard debates, discussions, booklets, etc. are marvelous means to motivate the students and bring out their abilities. It is surprising to see what the students can do if they are only inspired a little. The use of such activities also brings into play many motives, which are deciding factors in the lives of students. Young people are naturally ambitious and this characteristic is satisfied in a project or problem. They also wish to win the respect of others and have a natural craving for competition and these two qualities are met by the activities program. They like novelty and excitement and find both in this type of procedure rather than in a cut and dry method. Activities of this kind are not a waste of time, provided that they always center on a definite point or unit being studied; in fact, they help the students master

the subject-matter, by making them producers as well as collectors of data. The writer does not mean that the minor seminary should carry on a type of activities program suggested by some progressive educators. For we should never use these activities as an end in themselves, but rather as a means to increase student initiative and participation in the school work. Some criticize the activities program on the grounds that it is so simple. The answer is that we must always remember we are dealing with adolescent minds, which are just starting to learn, and, therefore, we must so to speak not only lead them to the fount of knowledge, but also induce them to drink of it.

Such supplementary work lends itself well in helping students of greater ability. The special talents of such students should always be used; otherwise they are wasted or tend to other channels. Too little work may even wreck a good career.

In the class work, how much use should we make of rewards and punishments? There is a great difference of opinion on these points. Some contend that an honor roll and other types of reward are valuable, while others claim that they bring in the wrong motives for real study; however, the use of punishment is discouraged by most educators, because it is one of the ways to stifle a student's love of a subject and besides it is a waste of valuable time, since it takes away from the serious study of the subject-matter. The use of ridicule, sarcasm, and public condemnation of a student's lack of knowledge is also discouraged.

Now in all of this work, the professors should try to have some degree of uniformity. It is difficult and confusing for the student taking four or five subjects from as many different professors to be asked to follow different methods of procedure, and especially if the methods contradict one another; e. g., it is hard if the student knows that in one class he is free to ask questions, while in another class he is never to interrupt the professor, or again if he must recite

verbatim from the text in one class, while in another he must put the answer in his own words.

All of the above proves that much of the learning process will actually take place in the classroom under the direction and guidance of the professor. It is true that all of these instructions will mean a lot of extra work on the part of the professor and a lot of time in the classroom, but the results will show that both are worth the effort.

Then we come to a consideration of the study hall in a minor seminary. What should the study hall be like? It certainly should not be a disciplinary corral, which is used to take care of the students when they are not in classes, nor at recreation. This is the defect emphasized by many educators. There has, therefore, been much written on the ideal study hall, which should prove of some advantage to us. Should it be a large study hall or a number of small study rooms? The advantage of the latter are numerous. They are free from the distractions and noises of a large room, they can be utilized better for supervised study and individual attention, they can be controlled better by the honor system. The small study rooms lend themselves better to the workroom idea and prevent the waste of time, which sometimes takes place in a large room. However, a large study hall, if it is used to its best purposes, also has its advantages. It can have equipment. Now by this is not meant the desks, but dictionaries, reference books, books on special topics being studied in the classes, and other sorts of study aids. A small office could be placed at one corner of the large room, where the one in charge could both supervise the discipline and the work. For this supervision of study cannot be done in the same room without disturbing the other students.

The study periods should not be too long, since fatigue decreases study efficiency. Even the use of short rests, as five minutes every hour, relieves the strain and makes it possible to do as high as three times as much work. The most important point in this regard is the formation of a

study habit at a certain time and a certain place, which helps to create a favorable attitude for getting down to work. It might even be said that it establishes a mood for study.

In the minor seminary even the leisure-time program should try to instill into the young students an interest in certain skills and arts. Of course, the sports and physical activities should be given their rightful place in the lives of the adolescent students, so as to build up and develop healthy bodies, which are necessary to do good mental work. But besides the physical activities there are many other ways to use leisure time. In this connection, let us consider free-time reading, which can be classified both as a recreation and as a study. If the student is to acquire a taste for good reading that will carry over into future life, he must be taught to practice free-time reading in his school days. To do this, he needs to have access to the library during his unoccupied moments. If the student associates the library exclusively with his class assignments, he will never develop a personal and genuine interest in books. The library should be open during some of the free time, so that the student could go into it and begin to look upon books as his friends. Even browsing among the books in itself is a stimulation to study. This necessitates again instruction in the use of books and the value of good reading, for it is foolish to expect the young student to acquire this sense of values without some instruction. The books mentioned in the classrooms could be looked over and thus new interest in the subject-matter would be aroused. This free-time reading would do much to improve the reading ability of many students, who have never learned to read and thereby waste a lot of time. The periodical literature referred to in the classes could be introduced to the student in their free time. The minor seminary should teach the students to read and appreciate the better books, for too much careless reading of the poorer type of books is injurious to the habits of good study.

Another good leisure-time activity is creative writing. This can be sponsored through the publication of a school paper or magazine, not for the attainment of high journalistic honors, but, as a stimulation for organized thinking and as a remote preparation for the courses in sermon-writing in the seminary.

All other extra-curricular activities that will stimulate student initiative, interest, and participation should be encouraged. Discussion and study clubs, orchestras, choral groups, drawing, and others are real aids to study, if they are given a definite plan and aim; hence, they should be promoted and placed under the supervision of a faculty member, who might guide the youthful minds toward the desired aims.

The whole program of the minor seminary can and should work toward the development of profitable habits of study as a preparation for the major seminary. And with such a program of supervised study, it is hard to see how the student could help but develop the right attitudes toward study and a love of learning. Study would become a habit; yes a trait in each student.

INDEX

	PAGE
Activities Into the English Program, Introducing, Rev. Paul E. Campbell, A.M., Litt.D., LL.D.....	582
Addresses—	
Catholic Education—An Apostolate for Social Order, Right Rev. Michael J. Ready.....	52
Education of an American, The, Clarence Manion, J.D.....	71
Intelligence and Character, Rev. William J. McGucken, S.J.	59
Welcome, Address of, Rev. Julius W. Haun, Ph.D., D.D., President of College and University Department.....	101
Adult Deaf, Missions for the, Rev. Joseph O'Brien.....	665
Advantages of a Catholic Residential School for the Deaf, Rev. George W. Pausch.....	635
American, The Education of an, Clarence Manion, J.D.....	71
Amongst or For the Catholic Deaf, Working, Rev. Daniel D. Higgins, C.S.S.R.....	654
Apologetics, A Practical and Profitable Method of, Rev. Mark McInerney, C.S.S.R., S.T.D.....	760
Baltimore Catechism, The Forthcoming Revision of the, Rev. Francis J. Connell, C.S.S.R., S.T.D.....	546
Baumeister, Rev. Edmund J., S.M., Ph.D., An Experimental Two-Year Latin Course Based on the Sunday Missal.....	410
Biology, A Survey of Textbooks of College, Rev. Paul L. Carroll, S.J., A.M., Ph.D.....	221
Biology Texts Used in Catholic Colleges, Very Rev. Anselm M. Keefe, O.Praem., Ph.D.....	219
Blind Children, An Interview With a Teacher of, Sister M. Alma, O.P.....	688
Blind-Education Section, Catholic—	
Proceedings.....	673
Blind Student, The Vocational Value of the Ediphone to the, Sister M. Eymard, C.S.J.....	676
Blind, The Economic Status of Our Educated, Sister M. Dolorosa, C.S.J.....	682
Bonner, Right Rev. John J., D.D., LL.D., Enrollment Problems in the Elementary School.....	605
Brother Alexis, S.C., A.M., Motivation in English.....	452
Brother Eugene A. Paulin, S.M., Ph.D., Chairman, Report of the Committee on Regional Units, Secondary-School Department..	366
Brother Eugene A. Paulin, S.M., Ph.D., President of the Department, Report of the Committee on Parent-Teacher Cooperation, Secondary-School Department.....	366
Brother Oswald, C.F.X., A.M., The Need of Industrial Arts in Catholic Secondary Schools.....	463
Brother Philip, F.S.C., A.M., The Teaching of Religion and the Formation of Character.....	400

	PAGE
Building, The Planning of a Catholic Elementary-School, Rev. Henry M. Hald, Ph.D., LL.D.....	614
Bunn, Very Rev. Edward B., S.J., Student Guidance in the Catholic College	338
Burns, Rev. Joseph J., O.S.A., A.M., The Contribution of a Chicago Catholic High School to Vocational Education.....	469
By-Laws of the College and University Department, Revision of.....	95
Campbell, Very Rev. James M., Ph.D., Experiences With the College Senior Comprehensive Examination.....	320
Campbell, Rev. Paul E., A.M., Litt.D., LL.D., Introducing Activities Into the English Program.....	582
Canon Law in the Major Seminary, The Method of Teaching, Rev. C. A. Ropella, S.T.D., J.C.D.....	708
Carroll, Rev. Paul L., S.J., A.M., Ph.D., A Survey of Textbooks of College Biology.....	221
Catechetizing the Deaf, Mission Helper of the Sacred Heart....	660
Catechism, The Forthcoming Revision of the Baltimore, Rev. Francis J. Connell, C.S.S.R., S.T.D.....	546
Catholic Action, Catholic Youth and, Most Rev. Frank A. Thill, D.D., Ph.D.....	370
Catholic Action in the Catholic College and University, College and University Department, Report of the Special Committee on, Rev. William Ferree, S.M., A.M., Chairman.....	200
Catholic Action in the Seminary, The Principles of, Very Rev. Joseph P. Donovan, C.M., J.C.D.....	742
Catholic College and University, College and University Department, Report of the Special Committee on Catholic Action in the, Rev. William Ferree, S.M., A.M., Chairman.....	200
Catholic College Foster a True Sense of Freedom and Democracy? Does the, Roy J. Deferrari, Ph.D.....	266
Catholic College Program of Religious Education, Report on the, Rev. William F. Cunningham, C.S.C., Ph.D., Committee on Educational Problems and Research, College and University Department.....	187
Catholic College, Student Guidance in the, Very Rev. Edward B. Bunn, S.J.....	338
Catholic Colleges, Biology Texts Used in, Very Rev. Anselm M. Keefe, O.Praem., Ph.D.....	219
Catholic Deaf Child in a Public Residential School, The Problems of a, Rev. William A. Doherty, C.S.S.R.....	643
Catholic Deaf Child's Problems in a Public Day School, The, Miss Florence A. Waters.....	649
Catholic Deaf, Working Amongst or For the, Rev. Daniel D. Higgins, C.S.S.R.....	654
Catholic Education—An Apostolate for Social Order, Right Rev. Michael J. Ready.....	52
Catholic Education? Shall the Child With Impaired Hearing or Sight Be Deprived of a, Miss Florence A. Waters.....	596
Catholic Elementary-School Building, The Planning of a, Rev. Henry M. Hald, Ph.D., LL.D.....	614

	PAGE
Catholic Elementary-School Library, The, Rev. Quintin J. Malone.....	538
Catholic Elementary Schools to the Public, Interpreting the Cultural Outcomes of, Rev. Hubert Newell, A.M.....	624
Catholic High School to Vocational Education, The Contribution of a Chicago, Rev. Joseph J. Burns, O.S.A., A.M.....	469
Catholic Liberal Arts College, The Personnel Program in the, Sister Teresa Gertrude, O.S.B., Ph.D.....	277
Catholic Residential School for the Deaf, Advantages of a, Rev. George W. Pausch.....	635
Catholic Secondary School, How to Set Up a Guidance Program in a, Sister Teresa Gertrude, O.S.B., Ph.D.....	376
Catholic Secondary Schools, A Suggested Social-Studies Program for the, Robert H. Connery, Ph.D.....	485
Catholic Secondary Schools, The Need of Industrial Arts in, Brother Oswald, C.F.X., A.M.....	463
Catholic Teaching of Poetry, the Wondercraft, The, Sister Mary St. Virginia, B.V.M.....	444
Catholic Youth and Catholic Action, Most Rev. Frank A. Thill, D.D., Ph.D.....	370
Cecka, Rev. James F., S.T.L., Habits of Study in the Minor Seminary.....	801
Character Formation—The Outcome of Effective Home and School Cooperation, Right Rev. Richard J. Quinlan, S.T.L., LL.D.....	513
Character, Intelligence and, Rev. William J. McGucken, S.J....	59
Character, The Teaching of Religion and the Formation of, Brother Philip, F.S.C., A.M.....	400
Chicago Catholic High School to Vocational Education, The Contribution of a, Rev. Joseph J. Burns, O.S.A., A.M.....	469
Child in a Public Residential School, The Problems of a Catholic Deaf, Rev. William A. Doherty, C.S.S.R.....	643
Child With Impaired Hearing or Sight Be Deprived of a Catholic Education? Shall the, Miss Florence A. Waters.....	596
Child's Problems in a Public Day School, The Catholic Deaf, Miss Florence A. Waters.....	649
Children, An Interview With a Teacher of Blind, Sister M. Alma, O.P.....	688
Civic Education in the Elementary School, Most Rev. James E. Kearney, D.D.....	571
Classics, Education Through the, Robert J. Henle, S.J.....	418
Closed Retreats for the Deaf, Rev. Stephen J. Landherr, C.S.S.R., Ph.L.....	669
College and University, College and University Department, Report of the Special Committee on Catholic Action in the Catholic, Rev. William Ferree, S.M., A.M., Chairman.....	200
College and University Department—	
Meetings of Department Executive Committee.....	88
Proceedings.....	81

	PAGE
Revision of By-Laws.....	95
College Biology, A Survey of Textbooks of, Rev. Paul L. Carroll, S.J., A.M., Ph.D.....	221
College Foster a True Sense of Freedom and Democracy? Does the Catholic, Roy J. Deferrari, Ph.D.....	266
College Freshman to Science, Introducing the, Rev. William C. Doyle, S.J.....	259
College Program of Religious Education, Report on the Catholic, Rev. William F. Cunningham, C.S.C., Ph.D., Committee on Educational Problems and Research, College and University Department	187
College Senior Comprehensive Examination, Experiences With the, Very Rev. James M. Campbell, Ph.D.....	320
College, Student Guidance in the Catholic, Very Rev. Edward B. Bunn, S.J.....	338
College Teaching of Religion, Report on, Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Chairman, Committee on Educational Problems and Research, College and University Department..	123
College, The Personnel Program in the Catholic Liberal Arts, Sister Teresa Gertrude, O.S.B., Ph.D.....	277
Colleges, Biology Texts Used in Catholic, Very Rev. Anselm M. Keefe, O.Praem, Ph.D.....	219
Committee Reports—	
Catholic Action in the Catholic College and University, College and University Department, Rev. William Ferree, S.M., A.M., Chairman.....	200
Educational Problems and Research, College and University Department:	
Catholic College Program of Religious Education, The, Rev. William F. Cunningham, C.S.C., Ph.D.....	187
College Teaching of Religion, Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Chairman.....	123
Finance, College and University Department, Rev. Francis L. Meade, C.M., Ph.D., Chairman.....	218
Graduate Study, College and University Department, Rev. Thurber Smith, S.J., LL.B., Ph.D., Chairman.....	122
Libraries and Library Holdings, College and University Department, Rev. Samuel K. Wilson, S.J., Ph.D., Chairman..	214
Membership, College and University Department, Rev. W. C. Gianera, S.J., Chairman.....	216
Parent-Teacher Cooperation, Secondary-School Department, Brother Eugene A. Paulin, S.M., Ph.D., President of the Department.....	369
Policies, Secondary-School Department, Rev. Julian L. Maline, S.J., Chairman.....	361
Public Relations, College and University Department, Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Chairman....	198
Regional Units, Secondary-School Department, Brother Eugene A. Paulin, S.M., Ph.D., Chairman.....	366

	PAGE
Secondary-School Libraries, Secondary-School Department, Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Chairman.	364
Comprehensive Examination, Experiences With the College Senior, Very Rev. James M. Campbell, Ph.D.....	320
Connell, Rev. Francis J., C.S.S.R., S.T.D., The Forthcoming Re- vision of the Baltimore Catechism.....	546
Connery, Robert H., Ph.D., A Suggested Social-Studies Program for the Catholic Secondary Schools.....	485
Constitution	11
Contents	3
Contribution of a Chicago Catholic High School to Vocational Education, The, Rev. Joseph J. Burns, O.S.A., A.M.....	469
Contribution to the Religious Program of the Elementary School, The Priest's, Rev. Cleophas J. Ivis, A.M.....	522
Cooperation, Character Formation—The Outcome of Effective Home and School, Right Rev. Richard J. Quinlan, S.T.L., LL.D.	513
Cooperation, Secondary-School Department, Report of the Com- mittee on Parent-Teacher, Brother Eugene A. Paulin, S.M., Ph.D., President of the Department.....	366
Course Based on the Sunday Missal, An Experimental Two-Year Latin, Rev. Edmund J. Baumeister, S.M., Ph.D.....	410
Cultivating of Reading Habits Among Seminarians, The, Rev. Henry H. Regnet, S.J.....	749
Cultural Outcomes of Catholic Elementary Schools to the Public, Interpreting the, Rev. Hubert Newell, A.M.....	624
Cunningham, Rev. William F., C.S.C., Ph.D., Committee on Edu- cational Problems and Research, College and University Department, Report on the Catholic College Program of Religious Education.....	187
Curriculum, Problems of Philosophy to Be Stressed in the Under- graduate, Rev. John J. O'Brien, S.J.....	300
Day School, The Catholic Deaf Child's Problems in a Public, Miss Florence A. Waters.....	649
Deaf, Advantages of a Catholic Residential School for the, Rev. George W. Pausch.....	635
Deaf, Catechetizing the, Mission Helper of the Sacred Heart...	660
Deaf Child in a Public Residential School, The Problems of a Catholic, Rev. William A. Doherty, C.S.S.R.....	643
Deaf Child's Problems in a Public Day School, The Catholic, Miss Florence A. Waters.....	649
Deaf, Closed Retreats for the, Rev. Stephen J. Landherr, C.S.S.R., Ph.L.....	669
Deaf-Education Section, Catholic— Proceedings.....	631
Deaf, Missions for the Adult, Rev. Joseph O'Brien.....	665
Deaf, St. Francis de Sales Guild to Assist the, Rev. Everett W. McPhillips.....	657
Deaf, Working Amongst or For the Catholic, Rev. Daniel D. Higgins, C.S.S.R.....	654

	PAGE
Deferrari, Roy J., Ph.D., Does the Catholic College Foster a True Sense of Freedom and Democracy?.....	266
Democracy? Does the Catholic College Foster a True Sense of Freedom and, Roy J. Deferrari, Ph.D.....	266
Dillon, Right Rev. William T., J.D., LL.D., Chairman, Report of the Eastern Regional Unit, College and University Department.....	106
Dillon, Right Rev. William T., J.D., LL.D., Trends in Education.....	314
Doctrine in Theology, The Mystical Body—The Unifying, Rev. Pancratius Freuding, O.F.M.....	720
Doherty, Rev. William A., C.S.S.R., The Problems of a Catholic Deaf Child in a Public Residential School.....	643
Donovan, Very Rev. Joseph P., C.M., J.C.D., The Principles of Catholic Action in the Seminary.....	742
Doyle, Rev. William C., S.J., Introducing the College Freshman to Science.....	259
Eastern Regional Unit, College and University Department, Report of the, Right Rev. William T. Dillon, J.D., LL.D., Chairman.....	106
Economic Status of Our Educated Blind, The, Sister M. Dolorosa, C.S.J.....	682
Ediphone to the Blind Student, The Vocational Value of the, Sister M. Eymard, C.S.J.....	676
Educated Blind, The Economic Status of Our, Sister M. Dolorosa, C.S.J.....	682
Education—An Apostolate for Social Order, Catholic, Right Rev. Michael J. Ready.....	52
Education in the Elementary School, Civic, Most Rev. James E. Kearney, D.D.....	571
Education of an American, The, Clarence Manion, J.D.....	71
Education, Progressive, Rev. George Johnson, Ph.D.....	561
Education, Radio in, Rev. Joseph H. Ostdiek, A.B., A.M.....	591
Education, Report on the Catholic College Program of Religious, Rev. William F. Cunningham, C.S.C., Ph.D., Committee on Educational Problems and Research, College and University Department.....	187
Education? Shall the Child With Impaired Hearing or Sight Be Deprived of a Catholic, Miss Florence A. Waters.....	596
Education, The Contribution of a Chicago Catholic High School to Vocational, Rev. Joseph J. Burns, O.S.A., A.M.....	469
Education Through the Classics, Robert J. Henle, S.J.....	418
Education, Trends in, Right Rev. William T. Dillon, J.D., LL.D.....	314
Education, Work Experience in, Laurence Parker.....	479
Effective Home and School Cooperation, Character Formation—The Outcome of, Right Rev. Richard J. Quinlan, S.T.L., LL.D.....	513
Elementary-School Building, The Planning of a Catholic, Rev. Henry M. Hald, Ph.D., LL.D.....	614
Elementary School, Civic Education in the, Most Rev. James E. Kearney, D.D.....	571

	PAGE
Elementary School, Enrollment Problems in the, Right Rev. John J. Bonner, D.D., LL.D.....	605
Elementary-School Library, The, Catholic, Rev. Quintin J. Malone.....	538
Elementary School, The Priest's Contribution to the Religious Program of the, Rev. Cleophas J. Ivis, A.M.....	522
Elementary Schools to the Public, Interpreting the Cultural Outcomes of Catholic, Rev. Hubert Newell, A.M.....	624
English, Motivation in, Brother Alexis, S.C., A.M.....	452
English Program, Introducing Activities Into the, Rev. Paul E. Campbell, A.M., Litt.D., LL.D.....	582
English, The Pearl of Great Price—Good, Rev. Arthur J. Evans, S.J., A.M.....	435
Enrollment Problems in the Elementary School, Right Rev. John J. Bonner, D.D., LL.D.....	605
Evans, Rev. Arthur J., S.J., A.M., The Pearl of Great Price—Good English.....	435
Examination, Experiences With the College Senior Comprehensive, Very Rev. James M. Campbell, Ph.D.....	320
Executive Board, Meetings of the.....	17
Executive Committee Meetings—	
College and University Department.....	88
Secondary-School Department.....	353
Experience in Education, Work, Laurence Parker.....	479
Experiences With the College Senior Comprehensive Examination, Very Rev. James M. Campbell, Ph.D.....	320
Experimental Two-Year Latin Course Based on the Sunday Missal, An, Rev. Edmund J. Baumeister, S.M., Ph.D.....	410
Ferree, Rev. William, S.M., A.M., Chairman, Report of the Special Committee on Catholic Action in the Catholic College and University, College and University Department.....	200
Finance, College and University Department, Report of the Committee on, Rev. Francis L. Meade, C.M., Ph.D., Chairman....	218
Financial Report.....	21
Fitzpatrick, Edward A., Ph.D., Litt.D., LL.D., Chairman, Committee on Educational Problems and Research, College and University Department, Report on College Teaching of Religion.....	123
For the Catholic Deaf, Working Amongst or, Rev. Daniel D. Higgins, C.S.S.R.....	654
Formation of Character, The Teaching of Religion and the, Brother Philip, F.S.C., A.M.....	400
Freedom and Democracy? Does the Catholic College Foster a True Sense of, Roy J. Deferrari, Ph.D.....	266
Freshman to Science, Introducing the College, Rev. William C. Doyle, S.J.....	259
Freudinger, Rev. Pancratius, O.F.M., The Mystical Body—The Unifying Doctrine in Theology.....	720
General Meetings—	
Proceedings.....	43

	PAGE
Gianera, Rev. W. C., S.J., Chairman, Report of the Committee on Membership, College and University Department.....	216
Good English, The Pearl of Great Price—, Rev. Arthur J. Evans, S.J., A.M.....	435
Gottbrath, Rev. Vincent, O.M.C., History in the Minor Seminary.....	788
Graduate Study, College and University Department, Report of the Committee on, Rev. Thurber M. Smith, S.J., LL.B., Ph.D., Chairman	122
Graves, Rev. Clarus, O.S.B., Repetition in the Learning Process.....	427
Graves, Rev. Clarus, O.S.B., The Teaching of Latin in the Minor Seminary.....	776
Guidance in the Catholic College, Student, Very Rev. Edward B. Bunn, S.J.....	338
Guidance Program in a Catholic Secondary School, How to Set Up a, Sister Teresa Gertrude, O.S.B., Ph.D.....	376
Guild to Assist the Deaf, St. Francis de Sales, Rev. Everett W. McPhillips.....	657
Habits of Study in the Minor Seminary, Rev. James F. Cecka, S.T.L.....	801
Hald, Rev. Henry M., Ph.D., LL.D., The Planning of a Catholic Elementary-School Building.....	614
Haun, Rev. Julius W., Ph.D., D.D., President of College and University Department, Address of Welcome.....	101
Hearing or Sight Be Deprived of a Catholic Education? Shall the Child With Impaired, Miss Florence A. Waters.....	596
Henle, Robert J., S.J., Education Through the Classics.....	418
Higgins, Rev. Daniel D., C.S.S.R., Working Amongst or For the Catholic Deaf.....	654
High School to Vocational Education, The Contribution of a Chicago Catholic, Rev. Joseph J. Burns, O.S.A., A.M.....	469
History in the Minor Seminary, Rev. Vincent Gottbrath, O.M.C.....	788
Home and School Cooperation, Character Formation—The Outcome of Effective, Right Rev. Richard J. Quinlan, S.T.L., LL.D.....	513
Impaired Hearing or Sight Be Deprived of a Catholic Education? Shall the Child With, Miss Florence A. Waters.....	596
Index.....	811
Industrial Arts in Catholic Secondary Schools, The Need of, Brother Oswald, C.F.X., A.M.....	463
Intelligence and Character, Rev. William J. McGucken, S.J.....	59
Interpreting the Cultural Outcomes of Catholic Elementary Schools to the Public, Rev. Hubert Newell, A.M.....	624
Interview With a Teacher of Blind Children, An, Sister M. Alma, O.P.....	688
Introducing Activities Into the English Program, Rev. Paul E. Campbell, A.M., Litt.D., LL.D.....	582
Introducing the College Freshman to Science, Rev. William C. Doyle, S.J.....	259
Introduction.....	16
Ivis, Rev. Cleophas J., A.M., The Priest's Contribution to the Religious Program of the Elementary School.....	522

	PAGE
Johnson, Rev. George, Ph.D., Progressive Education.....	561
Kearney, Most Rev. James E., D.D., Civic Education in the Elementary School	571
Keefe, Very Rev. Anselm M., O.Praem., Ph.D., Biology Texts Used in Catholic Colleges.....	219
Landherr, Rev. Stephen J., C.S.S.R., Ph.L., Closed Retreats for the Deaf.....	669
Latin Course Based on the Sunday Missal, An Experimental Two-Year, Rev. Edmund J. Baumeister, S.M., Ph.D.....	410
Latin in the Minor Seminary, The Teaching of, Rev. Clarus Graves, O.S.B.....	776
Learning Process, Repetition in the, Rev. Clarus Graves, O.S.B..	427
Lessons in Liberty, Clarence Manion, J.D.....	495
Liberal Arts College, The Personnel Program in the Catholic, Sister Teresa Gertrude, O.S.B., Ph.D.....	277
Liberty, Lessons in, Clarence Manion, J.D.....	495
Libraries and Library Holdings, College and University Department, Report of the Committee on, Rev. Samuel K. Wilson, S.J., Ph.D., Chairman.....	214
Libraries, Secondary-School Department, Report of the Committee on Secondary-School, Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Chairman.....	364
Library Holdings, College and University Department, Report of the Committee on Libraries and, Rev. Samuel K. Wilson, S.J., Ph.D., Chairman.....	214
Library, The Catholic Elementary-School, Rev. Quintin J. Malone.....	538
McCauley, Very Rev. Thomas A., C.S.S.R., Meditation in the Minor Seminary.....	796
McGucken, Rev. William J., S.J., Intelligence and Character...	59
McInerney, Rev. Mark, C.S.S.R., S.T.D., A Practical and Profitable Method of Apologetics.....	760
McPhillips, Rev. Everett W., St. Francis de Sales Guild to Assist the Deaf.....	657
Major Seminary, The Method of Teaching Canon Law in the, Rev. C. A. Ropella, S.T.D., J.C.D.....	708
Major Seminary, Training for Youth Work in the, Right Rev. Edward G. Murray, D.D.....	732
Maline, Rev. Julian L., S.J., Ph.D., Chairman, Report of the Committee on Policies, Secondary-School Department.....	361
Malone, Rev. Quintin J., The Catholic Elementary-School Library	538
Manion, Clarence, J.D., Lessons in Liberty.....	495
Manion, Clarence, J.D., The Education of an American.....	71
Meade, Rev. Francis L., C.M., Ph.D., Chairman, Report of the Committee on Finance, College and University Department...	218
Meditation in the Minor Seminary, Very Rev. Thomas A. McCauley, C.S.S.R.....	796

	PAGE
Meetings—	
Executive Board.....	17
Executive Committee, College and University Department..	88
Executive Committee, Secondary-School Department.....	353
General	43
Membership, College and University Department, Report of the Committee on, Rev. W. C. Gianera, S.J., Chairman.....	216
Method of Apologetics, A Practical and Profitable, Rev. Mark McInerney, C.S.S.R., S.T.D.....	760
Method of Teaching Canon Law in the Major Seminary, The, Rev. C. A. Ropella, S.T.D., J.C.D.....	708
Minor Seminary, Habits of Study in the, Rev. James F. Cecka, S.T.L.....	801
Minor Seminary, History in the, Rev. Vincent Gottbrath, O.M.C.	788
Minor Seminary, Meditation in the, Very Rev. Thomas A. Mc- Cauley, C.S.S.R.....	796
Minor-Seminary Section—	
Proceedings.....	772
Minor Seminary, The Teaching of Latin in the, Rev. Clarus Graves, O.S.B.....	776
Missal, An Experimental Two-Year Latin Course Based on the Sunday, Rev. Edmund J. Baumeister, S.M., Ph.D.....	410
Mission Helper of the Sacred Heart, Catechetizing the Deaf....	660
Missions for the Adult Deaf, Rev. Joseph O'Brien.....	665
Motivation in English, Brother Alexis, S.C., A.M.....	452
Murphy, Rev. William J., S.J., Chairman, Report of the New England Regional Unit, College and University Department..	103
Murray, Right Rev. Edward G., D.D., Training for Youth Work in the Major Seminary.....	732
Myers, Rev. Bernardine B., O.P., A.M., S.T.Lr., Chairman, Re- port of the Committee on Secondary-School Libraries, Sec- ondary-School Department.....	364
Mystical Body—The Unifying Doctrine in Theology, The, Rev. Pancratius Freuding, O.F.M.....	720
Need of Industrial Arts in Catholic Secondary Schools, The, Brother Oswald, C.F.X., A.M.....	463
New England Regional Unit, College and University Depart- ment, Report of the, Rev. William J. Murphy, S.J., Chairman.	103
Newell, Rev. Hubert, A.M., Interpreting the Cultural Outcomes of Catholic Elementary Schools to the Public.....	624
O'Brien, Rev. John J., S.J., Problems of Philosophy to Be Stressed in the Undergraduate Curriculum.....	300
O'Brien, Rev. Joseph, Missions for the Adult Deaf.....	665
Officers.....	7
Ostdiek, Rev. Joseph H., A.B., A.M., Radio in Education.....	591
Parent-Teacher Cooperation, Secondary-School Department, Re- port of the Committee on, Brother Eugene A. Paulin, S.M., Ph.D., President of the Department.....	369

	PAGE
Parish-School Department—	
Proceedings.....	508
Parker, Laurence, Work Experience in Education.....	479
Pausch, Rev. George W., Advantages of a Catholic Residential School for the Deaf.....	635
Personnel Program in the Catholic Liberal Arts College, The, Sister Teresa Gertrude, O.S.B., Ph.D.....	277
Philosophy to Be Stressed in the Undergraduate Curriculum, Problems of, Rev. John J. O'Brien, S.J.....	300
Planning of a Catholic Elementary-School Building, The, Rev. Henry M. Hald, Ph.D., LL.D.....	614
Poetry, the Wondercraft, The Catholic Teaching of, Sister Mary St. Virginia, B.V.M.....	444
Policies, Secondary-School Department, Report of the Committee on, Rev. Julian L. Maline, S.J., Ph.D., Chairman.....	361
Practical and Profitable Method of Apologetics, A, Rev. Mark McInerney, C.S.S.R., S.T.D.....	760
Priest's Contribution to the Religious Program of the Elementary School, The, Rev. Cleophas J. Ivis, A.M.....	522
Principles of Catholic Action in the Seminary, The, Very Rev. Joseph P. Donovan, C.M., J.C.D.....	742
Problems in a Public Day School, The Catholic Deaf Child's, Miss Florence A. Waters.....	649
Problems in the Elementary School, Enrollment, Right Rev. John J. Bonner, D.D., LL.D.....	605
Problems of a Catholic Deaf Child in a Public Residential School, The, Rev. William A. Doherty, C.S.S.R.....	643
Problems of Philosophy to Be Stressed in the Undergraduate Curriculum, Rev. John J. O'Brien, S.J.....	300
Proceedings—	
Blind-Education Section, Catholic.....	673
College and University Department.....	81
Deaf-Education Section, Catholic.....	631
General Meetings.....	43
Minor-Seminary Section.....	772
Parish-School Department.....	508
School-Superintendents' Department.....	503
Secondary-School Department.....	346
Seminary Department.....	701
Process, Repetition in the Learning, Rev. Clarus Graves, O.S.B.....	427
Profitable Method of Apologetics, A Practical and, Rev. Mark McInerney, C.S.S.R., S.T.D.....	760
Program for the Catholic Secondary Schools, A Suggested Social-Studies, Robert H. Connery, Ph.D.....	485
Program in a Catholic Secondary School, How to Set up a Guidance, Sister Teresa Gertrude, O.S.B., Ph.D.....	376
Program in the Catholic Liberal Arts College, The Personnel, Sister Teresa Gertrude, O.S.B., Ph.D.....	277

	PAGE
Program, Introducing Activities Into the English, Rev. Paul E. Campbell, A.M., Litt.D., LL.D.....	582
Program of Religious Education, Report on the Catholic College, Rev. William F. Cunningham, C.S.C., Ph.D., Committee on Educational Problems and Research, College and University Department.....	187
Program of the Elementary School, The Priest's Contribution to the Religious, Rev. Cleophas J. Ivis, A.M.....	522
Progressive Education, Rev. George Johnson, Ph.D.....	561
Public Day School, The Catholic Deaf Child's Problems in a, Miss Florence A. Waters.....	649
Public, Interpreting the Cultural Outcomes of Catholic Elementary Schools to the, Rev. Hubert Newell, A.M.....	624
Public Relations, College and University Department, Report of the Committee on, Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Chairman.....	198
Public Residential School, The Problems of a Catholic Deaf Child in a, Rev. William A. Doherty, C.S.S.R.....	643
Quinlan, Right Rev. Richard J., S.T.L., LL.D., Character Formation—The Outcome of Effective Home and School Cooperation.....	513
Radio in Education, Rev. Joseph H. Ostdiek, A.B., A.M.....	591
Reading Habits Among Seminarians, The Cultivating of, Rev. Henry H. Regnet, S.J.....	749
Ready, Right Rev. Michael J., Catholic Education—An Apostolate for Social Order.....	52
Regional Unit Reports—	
Eastern, College and University Department, Right Rev. William T. Dillon, J.D., LL.D., Chairman.....	106
New England, College and University Department, Rev. William J. Murphy, S.J., Chairman.....	103
Western, College and University Department, Sister Miriam Theresa, S.H.N., Chairman.....	119
Regional Units, Secondary-School Department, Report of the Committee on, Brother Eugene A. Paulin, S.M., Ph.D., Chairman.....	366
Regnet, Rev. Henry H., S.J., The Cultivating of Reading Habits Among Seminarians.....	749
Relations, College and University Department, Report of the Committee on Public, Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Chairman.....	198
Religion and the Formation of Character, The Teaching of, Brother Philip, F.S.C., A.M.....	400
Religion, Report on College Teaching of, Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Chairman, Committee on Educational Problems and Research, College and University Department..	123
Religion, The Training of Teachers of, Rev. Peter A. Resch, S.M., S.T.D.....	390
Religious Education, Report on the Catholic College Program of, Rev. William F. Cunningham, C.S.C., Ph.D., Committee on Educational Problems and Research, College and University Department.....	187

Religious Program of the Elementary School, The Priest's Contribution to the, Rev. Cleophas J. Ivis, A.M.....	522
Repetition in the Learning Process, Rev. Clarus Graves, O.S.B..	427
Reports—	
Catholic Action in the Catholic College and University, College and University, College and University Department, Special Committee on, Rev. William Ferree, S.M., A.M., Chairman	200
Eastern Regional Unit, College and University Department, Right Rev. William T. Dillon, J.D., LL.D., Chairman....	106
Educational Problems and Research, College and University Department: Committee on	
Catholic College Program of Religious Education, The, Rev. William F. Cunningham, C.S.C., Ph.D.....	187
College Teaching of Religion, Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Chairman.....	123
Finance, College and University Department, Committee on, Rev. Francis L. Meade, C.M., Ph.D., Chairman.....	218
Financial.....	21
Graduate Study, College and University Department, Committee on, Rev. Thurber M. Smith, S.J., LL.B., Ph.D., Chairman	122
Libraries and Library Holdings, College and University Department, Committee on, Rev. Samuel K. Wilson, S.J., Ph.D., Chairman.....	214
Membership, College and University Department, Committee on, Rev. W. C. Gianera, S.J., Chairman.....	216
New England Regional Unit, College and University Department, Rev. William J. Murphy, S.J., Chairman.....	103
Parent-Teacher Cooperation, Secondary-School Department, Brother Eugene A. Paulin, S.M., Ph.D., President of the Department	366
Policies, Secondary-School Department, Committee on, Rev. Julian L. Maline, S.J., Chairman.....	361
Public Relations, College and University Department, Committee on, Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Chairman	198
Regional Units, Secondary-School Department, Brother Eugene A. Paulin, S.M., Ph.D., Chairman.....	366
Secondary-School Libraries, Secondary-School Department, Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Chairman	364
Western Regional Unit, College and University Department, Sister Miriam Theresa, S.H.N., Chairman.....	119
Resch, Rev. Peter A., S.M., S.T.D., The Training of Teachers of Religion.....	390
Residential School for the Deaf, Advantages of a Catholic, Rev. George W. Pausch.....	635
Residential School, The Problems of a Catholic Deaf Child in a Public, Rev. William A. Doherty, C.S.S.R.....	643

Retreats for the Deaf, Closed, Rev. Stephen L. Landherr, C.S.S.R., Ph.L.....	669
Revision of the Baltimore Catechism, The Forthcoming, Rev. Francis J. Connell, C.S.S.R., S.T.D.....	546
Ropella, Rev. C. A., S.T.D., J.C.D., The Method of Teaching Canon Law in the Major Seminary.....	708
St. Francis de Sales Guild to Assist the Deaf, Rev. Everett W. McPhillips.....	657
School Cooperation, Character Formation—The Outcome of Effective Home and, Right Rev. Richard J. Quinlan, S.T.L., LL.D.....	513
School-Superintendents' Department— Proceedings.....	346
Science, Introducing the College Freshman to, Rev. William C. Doyle, S.J.....	259
Secondary-School Department— Meetings of Department Executive Committee.....	353
Proceedings.....	346
Secondary School, How to Set Up a Guidance Program in a Catholic, Sister Teresa Gertrude, O.S.B., Ph.D.....	376
Secondary-School Libraries, Secondary-School Department, Report of the Committee on, Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Chairman.....	364
Secondary Schools, A Suggested Social-Studies Program for the Catholic, Robert H. Connery, Ph.D.....	485
Secondary Schools, The Need of Industrial Arts in Catholic, Brother Oswald, C.F.X., A.M.....	463
Seminarians, The Cultivating of Reading Habits Among, Rev. Henry H. Regnet, S.J.....	749
Seminary Department— Proceedings.....	701
Seminary, Habits of Study in the Minor, Rev. James F. Cecka, S.T.L.....	801
Seminary, History in the Minor, Rev. Vincent Gottbrath, O.M.C.	788
Seminary, Meditation in the Minor, Very Rev. Thomas A. McCauley, C.S.S.R.....	796
Seminary, The Method of Teaching Canon Law in the Major, Rev. C. A. Ropella, S.T.D., J.C.D.....	708
Seminary, The Principles of Catholic Action in the, Very Rev. Joseph P. Donovan, C.M., J.C.D.....	742
Seminary, The Teaching of Latin in the Minor, Rev. Clarus Graves, O.S.B.....	776
Seminary, Training for Youth Work in the Major, Right Rev. Edward G. Murray, D.D.....	732
Senior Comprehensive Examination, Experiences With the College, Very Rev. James M. Campbell, Ph.D.....	320
Sight Be Deprived of a Catholic Education? Shall the Child With Impaired Hearing or, Miss Florence A. Waters.....	596
Sister M. Alma, O.P., An Interview With a Teacher of Blind Children.....	688

	PAGE
Sister M. Dolorosa, C.S.J., The Economic Status of Our Educated Blind.....	682
Sister M. Eymard, C.S.J., The Vocational Value of the Ediphone to the Blind Student.....	676
Sister Mary St. Virginia, B.V.M., The Catholic Teaching of Poetry, the Wondercraft.....	444
Sister Miriam Theresa, S.H.N., Chairman, Report of the Western Regional Unit, College and University Department.....	119
Sister Rosetta, O.S.B., The Supervisor Reviews Her Work....	530
Sister Teresa Gertrude, O.S.B., Ph.D., How to Set Up a Guidance Program in a Catholic Secondary School.....	376
Sister Teresa Gertrude, O.S.B., Ph.D., The Personnel Program in the Catholic Liberal Arts College.....	277
Smith, Rev. Thurber M., S.J., LL.B., Ph.D., Chairman, Report of the Committee on Graduate Study, College and University Department.....	122
Social Order, Catholic Education—An Apostolate for, Right Rev. Michael J. Ready.....	52
Social-Studies Program for the Catholic Secondary Schools, A Suggested, Robert H. Connery, Ph.D.....	485
Stanford, Rev. Edward V., O.S.A., M.S., LL.D., Chairman, Report of the Committee on Public Relations, College and University Department.....	198
Status of Our Educated Blind, The Economic, Sister M. Dolorosa, C.S.J.....	682
Student Guidance in the Catholic College, Very Rev. Edward B. Bunn, S.J.....	338
Student, The Vocational Value of the Ediphone to the Blind, Sister M. Eymard, C.S.J.....	676
Study in the Minor Seminary, Habits of, Rev. James F. Cecka, S.T.L.....	801
Sunday Missal, An Experimental Two-Year Latin Course Based on the, Rev. Edmund J. Baumeister, S.M., Ph.D.....	410
Supervisor Reviews Her Work, The, Sister Rosetta, O.S.B.....	530
Survey of Textbooks of College Biology, A, Rev. Paul L. Carroll, S.J., A.M., Ph.D.....	221
Teacher Cooperation, Secondary-School Department, Report of the Committee on Parent-, Brother Eugene A. Paulin, S.M., Ph.D., President of the Department.....	366
Teacher of Blind Children, An Interview With a, Sister M. Alma, O.P.....	688
Teachers of Religion, The Training of, Rev. Peter A. Resch, S.M., S.T.D.....	390
Teaching Canon Law in the Major Seminary, The Method of, Rev. C. A. Ropella, S.T.D., J.C.D.....	708
Teaching of Latin in the Minor Seminary, The, Rev. Clarus Graves, O.S.B.....	776
Teaching of Poetry, the Wondercraft, The Catholic, Sister Mary St. Virginia, B.V.M.....	444
Teaching of Religion and the Formation of Character, The, Brother Philip, F.S.C., A.M.....	400

	PAGE
Teaching of Religion, Report on College, Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Chairman, Committee on Educational Problems and Research, College and University Department...	123
Textbooks of College Biology, A Survey of, Rev. Paul L. Carroll, S.J., A.M., Ph.D.....	221
Texts Used in Catholic Colleges, Biology, Very Rev. Anselm M. Keefe, O.Praem., Ph.D.....	219
Theology, the Mystical Body—The Unifying Doctrine in, Rev. Pancratius Freudinger, O.F.M.....	720
Thill, Most Rev. Frank A., D.D., Ph.D., Catholic Youth and Catholic Action	370
Training for Youth Work in the Major Seminary, Right Rev. Edward G. Murray, D.D.....	732
Training of Teachers of Religion, The, Rev. Peter A. Resch, S.M., S.T.D.	390
Trends in Education, Right Rev. William T. Dillon, J.D., LL.D..	314
Two-Year Latin Course Based on the Sunday Missal, An Experimental, Rev. Edmund J. Baumeister, S.M., Ph.D.....	410
Undergraduate Curriculum, Problems of Philosophy to Be Stressed in the, Rev. John J. O'Brien, S.J.....	300
Unifying Doctrine in Theology, The Mystical Body—The, Rev. Pancratius Freudinger, O.F.M.....	720
University, College and University Department, Report of the Special Committee on Catholic Action in the Catholic College and, Rev. William Ferree, S.M., A.M., Chairman.....	200
Value of the Ediphone to the Blind Student, The Vocational, Sister M. Eymard, C.S.J.....	676
Vocational Education, The Contribution of a Chicago Catholic High School to, Rev. Joseph J. Burns, O.S.A., A.M.....	469
Vocational Value of the Ediphone to the Blind Student, The, Sister M. Eymard, C.S.J.....	676
Waters, Miss Florence A., Shall the Child With Impaired Hearing or Sight Be Deprived of a Catholic Education?.....	596
Waters, Miss Florence A., The Catholic Deaf Child's Problems in a Public Day School.....	649
Welcome, Address of, Rev. Julius W. Haun, Ph.D., D.D., President of College and University Department.....	101
Western Regional Unit, College and University Department, Report of the, Sister Miriam Theresa, S.H.N., Chairman.....	119
Wilson, Rev. Samuel K., S.J., Ph.D., Chairman, Report of the Committee on Libraries and Library Holdings, College and University Department	214
Work Experience in Education, Laurence Parker.....	479
Work, The Supervisor Reviews Her, Sister Rosetta, O.S.B.....	530
Working Amongst or For the Catholic Deaf, Rev. Daniel D. Higgins, C.S.S.R.	654
Youth and Catholic Action, Catholic, Most Rev. Frank A. Thill, D.D., Ph.D.	370
Youth Work in the Major Seminary, Training for, Right Rev. Edward G. Murray, D.D.	732

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